

Konińskie Studia Społeczno-Ekonomiczne (Online)

Wydział Nauk Humanistycznych i Społecznych Akademii Nauk Stosowanych w Koninie
Faculty of Humanities and Social Sciences, University of Applied Sciences in Konin, Poland
<http://ksse.pwsz.konin.edu.pl>

Redaktorzy (Editors)

Redaktor naczelny: Jakub Bartoszewski

Zastępca redaktora naczelnego i redaktor statystyczny: Artur Zimny

Zastępca redaktora naczelnego: Karina Zawieja-Żurowska

Redaktor językowy (język angielski): Jolanta Łaniecka

Redaktor tematyczny: Marek Stachoń

Rocznik 2024/2025, tom 10 (Yearbook 2024/2025 Vol. 10)

Rada Naukowa (Editorial Board)

- prof. zw. dr hab. Krzysztof Wieczorek (Uniwersytet Śląski)
prof. dr. Frank Jarle Bruun (Lillehammer University College, Norwegia)
prof. dr. Hans-Jørgen Wallin Weihe (University of Stavanger, Norwegia)
prof. assoc. dr Katerina Zlatkova-Doncheva (St. Cyril and St. Methodius University, Bułgaria)
prof. assoc. dr Inese Kokina (Daugavpils University, Łotwa)
prof. dr Mordecai Roshwald (University of Minnesota, USA)
dr hab. Zbigniew Klimiuk, prof. MUP (Mazowiecka Uczelnia Publiczna w Płocku)
dr hab. Henryk Noga, prof. UP (Uniwersytet Pedagogiczny w Krakowie)
dr hab. Przemysław Osiewicz, prof. UAM (Uniwersytet Adama Mickiewicza w Poznaniu)
dr hab. Michał Pluciński, prof. US (Uniwersytet Szczeciński)
dr hab. Piotr Szczypa, prof. ANS (Akademia Nauk Stosowanych w Koninie)
dr hab. Krzysztof Wiak, prof. KUL (Katolicki Uniwersytet Lubelski)
dr hab. Magdalena Ziolo, prof. US (Uniwersytet Szczeciński)
doc. PaedDr. Jana Depešová, PhD (Constantine the Philosopher University in Nitra, Słowacja)
dr psych. Doc Valerijs Dombrovskis (Daugavpils University, Łotwa)
dr Aleksandra Gojkov-Rajić (College Mihailo Palov Vršac, Serbia)
dr Pankojini Mulia (India Institute of Technology Dhanbād, Indie)
dr Jelena Prtljaga (University of Belgrade, Serbia)
dr Gediminas Sargunas (Panevezys College, Litwa)
dr Bartłomiej Skowroński (Uniwersytet Warszawski)

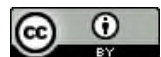
Redaktor naczelny (Editor)
Jakub Bartoszewski

Zastępcy redaktora naczelnego (Deputy editors)
Artur Zimny, Karina Zawieja-Żurowska

Redaktorzy językowi (Language editors)
Maria Sierakowska (język polski)
Jolanta Łaniecka (język angielski)

Redaktor tematyczny (Theme editor)
Marek Stachoń

Artykuły dostępne są na licencji Creative Commons Attribution 4.0 International (CC BY 4.0)
Articles are licensed under the Creative Commons Attribution 4.0 International (CC BY 4.0)



Redakcja i korekta: Maria Sierakowska
Projekt okładki: Agnieszka Jankowska
Skład: Piotr Bajak

Wersją pierwotną czasopisma jest wersja elektroniczna

ISSN 2719-7794

Wydawca
Akademia Nauk Stosowanych w Koninie
ul. Przyjaźni 1, 62-510 Konin
<http://www.konin.edu.pl>, tel. 63 249 72 00

Spis treści

O autorach..... 5

Artykuły:

Peter Jusko, Jiří Šustr, Hans-Jørgen Wallin Weihe – *Political Violence in the 21st Century: From Historical Roots to Contemporary Challenges* 7

Karina Zawieja-Żurowska – *The Situation of Polish Women in the Labor Market (Selected Aspects)*..... 21

Olha Fert – *Research on Psychological and Social Integration of Ukrainian Refugees into German Society (September 2023 – October 2024)* 35

Katerina Ivanova Zlatkova-Doncheva – *Общи характеристики на аутизма (Interventions and Education of Children with Autism Spectrum Disorder)* 45

Paweł Siek – *Personalizm jako narzędzie w opiece farmaceutycznej*..... 61

Bartłomiej Michalak, Julia Brzezińska, Khrystyna Voitovych – *Projekt studencki „Kształtowanie wśród pacjentów postawy prozdrowotnej oraz ułatwienie funkcjonowania w systemie ochrony zdrowia”* 71

Lista recenzentów 83

Informacje dla autorów 85

Political violence in the 21st century: From Historical Roots to Contemporary Challenges

Peter Jusko

Matej Bel University in Banská Bystrica, Slovakia

peter.jusko@umb.sk

Jiří Šustr

Matej Bel University in Banská Bystrica, Slovakia

sustr.jiri@gmail.com

Hans-Jørgen Wallin Weihe

University of Inland Norway

h-j.wallin.weihe@inn.no

Abstract

In the proposed article, we will discuss the issue of political violence, taking into account that this form of action is a global and long-term phenomenon that occurs in all periods and on all continents. This violence is characterized by acts motivated by political or ideological goals that harm individuals, groups or entire social systems. Political violence can take many forms, from assassinations and terrorist attacks to mass state repression, civil wars or violent demonstrations. Its effects extend beyond state borders and can affect international politics and regional stability.

Key words: political violence; political terror; ideology

Przemoc polityczna w XXI wieku: Od historycznych korzeni do współczesnych wyzwań

W proponowanym artykule omówimy zagadnienie przemocy politycznej, mając na względzie fakt, iż ta forma działań jest globalnym i długotrwałym zjawiskiem,

które występuje we wszystkich okresach i na wszystkich kontynentach. Przemoc ta charakteryzuje się czynami motywowanymi celami politycznymi lub ideologicznymi, które szkodzą jednostkom, grupom lub całym systemom społecznym. Przemoc polityczna może przybierać wiele form, od zabójstw i ataków terrorystycznych, po masowe represje państwowe, wojny domowe lub gwałtowne demonstracje. Jej skutki wykraczają poza granice państwowe i mogą wpływać na politykę międzynarodową i stabilność regionalną.

Słowa kluczowe: przemoc polityczna; terror polityczny; ideologia

Introduction

Political violence is a global and long-term phenomenon that occurs in all periods and on all continents. This type of violence is characterized by acts motivated by political or ideological objectives that harm individuals, groups, or entire social systems. Political violence can take many forms, from assassinations and terrorist attacks to mass state repression, civil wars, or violent demonstrations. Its effects transcend national borders and can affect international politics and regional stability.

Historical examples of political violence are present in every era and culture. One of the most famous cases, which had global consequences, was the assassination of Archduke Franz Ferdinand of Austria in 1914. This act triggered a series of events that led to World War I and fundamental changes in European geopolitics (Armour, 2012). This example shows that political violence may not only have local or individual consequences but can trigger global changes that affect generations.

Today, despite advances in human rights and democracy, political violence has not disappeared. On the contrary, its forms, the way it is organized, and the technological tools used to spread it have changed in recent decades. This phenomenon is now often associated with terrorism, radicalized individuals, or organized criminal groups. For example, assassinations and attacks by Islamist groups, as seen in the case of the attacks in Paris in 2015, represent one of the most serious threats to political and social stability. These acts are often motivated by radical ideologies spread through digital technologies and social media.

However political violence is not limited to terrorism and military conflicts. It is also present in everyday life in various forms, such as the suppression of protests, repression of political opponents, and attacks on journalists and activists. These manifestations of political violence have a profound impact on the legal and political systems of the countries in which they occur. For example, assassination attempts on public officials, such as the attempted assassination of Slovak Prime Minister Robert Fico in 2024, show how political party leaders are still subject to violence by individuals or organized groups (Modern Diplomacy, 2024).

In this context, the prevention of political violence is a key element for ensuring political stability and the protection of human rights. The prevention of political violence must focus not only on eliminating its causes, such as political and social inequalities but also on concrete measures that limit the possibilities for organizing acts of violence. However, prevention must also include education about democratic values, the promotion of political inclusion, and the protection of freedom of expression. Professions such as social workers and health professionals have an important role to play in this regard, contributing to the alleviation of social tensions and radicalization in different communities.

This article will analyze political violence in its historical and contemporary context. In addition, it will focus on specific cases of how political violence manifests itself in today's world and what tools exist to prevent it. Particular attention will be paid to the impact of digital technologies and the importance of ethical norms that help guide professional practice in the social and health sectors.

Historical aspects of political violence

Political violence has deep historical roots, stretching from antiquity to the present day. Its manifestations mirror the political, economic, and social tensions of specific historical periods. Political violence has been used as a tool to assert power, eliminate opponents, or respond to injustice and repression. Historical cases of violence show how violence can be not only a physical act but also a political tool that changes the political dynamics and structures of society.

One of the most famous and historically significant cases of political violence is the assassination of Gavrilo Princip by the Austrian Archduke Franz Ferdinand in 1914. This assassination, which is considered to be the trigger for the First World War, shows how a local act can have global repercussions. Princip, aiming to achieve independence for Serbia, became a symbol of the struggle against imperialism, but his act set off a chain of political events that led to one of the bloodiest wars in history (Armour, 2012). This example highlights how political violence can begin as an act of resistance, but its consequences can transcend the original intentions of the perpetrator and reach across continents.

Even in the 20th century, after the Second World War, political violence played a significant role in shaping the geopolitical order. The assassination of Israeli Prime Minister Yitzhak Rabin in 1995 is a case in point. Rabin was an important leader in the peace negotiation process between Israel and Palestine, and his assassination by ultranationalists showed how dangerous political violence can be in stable democracies. This assassination shook Israeli society and showed how ideology and political beliefs can motivate individuals to commit acts

of violence that not only destroy individual lives but also undermine the political process and efforts for lasting peace (Karpin & Friedman, 1998).

In Europe, where political violence played a key role in destabilizing political regimes in the 20th century, cases of unresolved assassinations also resonate. Among the most notorious is the assassination of Swedish Prime Minister Oluf Palme in 1986. Palme was known as a progressive politician and critic of apartheid, and his death remains one of the great mysteries of modern history. Unclear motives and the absence of a perpetrator only complicate the analysis of this act and heighten tensions in a society that is constantly confronted with questions about freedom of expression and political independence (Bondeson, 2005).

Similarly, in the case of the murder of Swedish politician Anna Lindh in 2003, where the perpetrator stated that he hated all politicians and blamed them for his misfortunes, we see that political violence can be rooted in deep frustration and hatred of the political system. This act has come to symbolize a violent reaction to political decisions and has shown that even in democratic regimes, political violence can be a tool that can disrupt social harmony (Moe, 2004). This case, as well as many others, shows that political violence is not only an act of political opposition but is often the result of social, economic, and personal problems that result in tragic acts.

Historical cases of political violence show the variety of motivations that lead to it. These motivations range from ideological and nationalistic goals to personal reasons and individual frustrations. The common denominator, however, remains the devastating impact on political stability and social harmony. Each case of violence leaves deep scars not only on the victims but also on society itself, which has to come to terms with the consequences of such violence in the political and social spheres.

Current cases and trends

Contemporary political violence is characterized by many complexities and a diversity of forms that reflect the dynamics of modern political systems, geopolitical tensions, technological advances, and social polarization. Over the past decades, political violence has constantly evolved and changed its form. While historically most political violence has been focused on killing political leaders or carrying out military actions, current forms include attacks organized over the internet, lone wolves acting without direct coordination with groups, and the misuse of the media to incite unrest.

One of the most striking and recent examples of political violence is the attempted assassination of Slovak Prime Minister Robert Fico in May 2024. This

incident illustrates that political violence can come from many different directions and may not only involve organized groups or terrorists but also individuals who have their own motivations. This assassination attempt was initially considered a 'lone wolf' act, meaning that the attacker acted on his own without direct coordination with other individuals or organizations. However, investigative authorities have gradually begun to suggest that broader political or ideological motivations may have been involved behind the act, including the exploitation of some form of religious or political radicalization, demonstrating how difficult it can be to pinpoint the exact causes of political violence today (Modern Diplomacy, 2024).

Assassination attempts like this one can have dramatic consequences for political stability. In this case, although Fico survived the assassination and his condition stabilized after the operation, the incident caused strong political tensions in society and concerns for the safety of politicians. This highlights how political violence can interfere with political processes, spread fear among the public, and increase polarization in society. This type of violence is not just a matter of the individuals affected, but also of the wider political and social implications that have been embedded in the national discourse for a long time.

Another example is countries like Mexico, where political violence is inextricably linked to organized crime. There is currently a massive increase in violence against politicians and public figures in that country. In 2024, at least 39 politicians were murdered in Mexico in the run-up to the elections. This type of violence is not only politically motivated but is largely motivated by the struggle for control of local areas and drug cartels. Politicians who stand up to powerful organized crime groups face serious risks, and their deaths are often used to intimidate others. These activities are part of a broader trend in which organized crime influences and manipulates political processes, showing how political violence can be linked to criminal organizations and corruption (Buschschlüter, 2024).

In the European context, political violence is increasingly associated with terrorist attacks. The terrorist attacks in Paris in November 2015, carried out by Islamist terrorists and resulting in 130 deaths, are a case in point. The attacks were carefully planned and coordinated and were carried out to spread fear and provoke political change in Western democracies. In this case, it was in response to French foreign policy in Syria and support for US military action in the Middle East, illustrating how political violence can be motivated by ideological and religious factors that connect to global geopolitical issues (Kepel, 2017).

The current political violence is also characterized by an increase in cases of radicalized individuals operating as 'lone wolves'. This type of violence is characteristic of several Western countries, where individuals motivated by different ideologies, such as Islamism or far-right ideologies, carry out attacks in public. The advantage of this type of attack is that the attackers are often very difficult

to identify and there is no 'central' organizer, which makes it very difficult to prevent these acts. Such attacks, such as the attack in Norway in 2011, are motivated by beliefs and are often carried out to spread hatred against groups or societies they consider enemies (Seierstad, 2015).

Today, as the world becomes increasingly digital, political violence is becoming a problem not only for political and legal institutions but also for technology. Digital platforms, especially social media, have become a place where radicalization can spread very quickly. Hate speech, which is often anonymous, allows individuals and groups to cause chaos and polarise society. This type of violence, which spreads via the Internet, can be just as devastating as physical attacks, as it creates not only an immediate threat but also long-term tensions in society. An example is radicalization through YouTube or other forms of digital media, which provide opportunities for radical groups to spread their ideology. Digital violence thus also involves the manipulation of public opinion and the misuse of technology to reinforce political violence and polarization.

Political violence today comes in many forms and its causes are often complex, combining factors such as ideology, religion, political interests, and social tensions. This trend suggests that political violence is not only not decreasing, but is even increasing in some regions. Comprehensive preventive measures are needed to combat it, including better regulation of digital technologies, improving the security of political leaders, and increasing civil society engagement in preventing radicalization.

The digital sphere and violence

The current digital revolution has brought many benefits, but also new challenges concerning the security and stability of society. The rise of the internet, social media, and mobile technologies have radically transformed the way information is disseminated, social movements are created and political action is organized. The digital sphere has become a key tool that allows not only the mobilization of individuals for positive purposes but also the dissemination of hatred and the organization of acts of violence. The implications of this change are wide-ranging and have a direct impact on political violence.

One of the most prominent ways in which the digital sphere promotes political violence is through the radicalization of individuals through online media. The internet provides an ideal platform for the dissemination of radical ideologies that might not otherwise have access to a wider public. Various extremist groups – whether political, religious, or racial – now use the Internet to recruit new members, spread propaganda, and organize attacks. Online platforms such as YouTube,

Facebook, Twitter, and other social media allow the sharing of ideologies and ideas that may be motivated by hatred of particular groups or governments.

This phenomenon was evident, for example, in the case of the attacks in Paris in November 2015. Those who carried out this massacre were largely inspired by radical Islamist videos and material available on the Internet. Such videos and propaganda materials have a strong influence on radicalized individuals who are willing to carry out acts of violence to spread their ideology. This phenomenon demonstrates how the internet can be used to orchestrate political attacks that aim to destabilize political systems and induce fear in the wider society (Kepel, 2017).

Another example is the growing role of lone attackers, so-called 'lone wolves', who act under the influence of online radicalization. This type of political violence is very topical at the moment, as individuals who are radicalized via the internet often carry out acts of violence on their own, without direct contact with organized groups. The attacks perpetrated by such individuals are often unpredictable because they are not coordinated with larger radical organizations. What is particularly dangerous about this phenomenon is the fact that these individuals may be inspired by material available on the Internet and carry out attacks on a smaller but equally devastating scale.

An example of a lone attacker is the 2011 attack in Norway when Anders Behring Breivik killed 77 people in Oslo and on the nearby island of Utøya. This attack was motivated by far-right and nationalist ideologies, which Breivik spread through his manifesto, which he posted on the Internet before carrying out the attack. In his case, the internet was not only a place where he found inspiration, but also a tool that enabled the dissemination of his ideas to the general public (Seierstad, 2015). Breivik saw himself as a lone warrior against multiculturalism and the Islamisation of Europe, and his attack was meant to serve as a challenge to other adherents of his ideas.

The same mechanism of radicalization also appears in the context of religiously motivated terrorist attacks, such as the Brussels attacks in 2016. Here again, the internet played a key role in spreading extremist ideology and recruiting new members. Today, not only traditional websites are ideal for spreading such ideologies, but also apps and encrypted communication channels that are less accessible to the public and security forces. The Internet has become a place not only for radicalization but also for the dissemination of information on how to carry out violent attacks.

This rise in digital radicalization has led governments and organizations around the world to focus on regulating and monitoring online spaces to prevent the spread of violent content. In recent years, various technologies and algorithms have been developed to detect radicalized behavior online to help identify potential threats. Many companies such as Facebook, Twitter, and Google

have also introduced stricter measures to control and remove content promoting violence, although this process is still very difficult and has its limits.

Stanford University professor BJ Fogg coined the term cryptology to refer to the study of computers as persuasive technologies (Fogg, 2003). The digital sphere is increasingly influencing attitudes and behaviors. The technology itself can be addictive and can be consciously used to capture users for criminal and political purposes. However, the games industry as well as gamers will most often have no such ambitions, even if violence in games sometimes seems to be replicated.

In addition, the internet enables the organization of so-called „digital protests”, which can turn into physical acts of violence. In many cases, groups of radicals organize themselves through social media and mobile applications to spark violent protests that can lead to an escalation of political violence on the streets. This type of organization of protest is becoming increasingly common, as shown by the case of the violence in Hong Kong or the protests against COVID-19 in various countries, which were largely organized through digital channels.

For this reason, the digital sphere must be not only seen as a tool for spreading radicalization but also as a space where prevention is needed. It is crucial for governments and organizations involved in the fight against political violence to invest in digital tools that can detect and eliminate hate speech, prevent radicalization, and provide platforms for positive debate and information sharing.

The role of health and social workers in prevention

Health and social workers have an invaluable role to play in preventing political violence, and their work is often at the intersection between individual needs, societal norms, and political factors. In the context of political violence, the health and social care professions can be directly involved in mitigating the effects of violence, providing support to victims, and preventing further violence through intervention and prevention programs.

Prevention is better than rehabilitation. However, the prevention of ideological and religious animosities is a matter for society as a whole. Social workers can be involved, but only as part of a wider societal effort. Social work has a long tradition of prevention and early intervention (Brown, 1986; Frost, 2015; Geismar, 1969; Brownson, 1998). However, the programs and prevention that have been put in place have mostly addressed challenges such as drug and alcohol abuse, relationship and tolerance issues, and so on. Working with political violence has other additional dimensions as it is often related to ideology and religious beliefs.

Social and health workers play a critical role in preventing political violence by focusing on identifying groups and individuals at risk who may be vulnerable to

radicalization or involvement in acts of violence. This may include analyzing the social, economic, and psychological factors that contribute to radicalization. These factors may include poverty, lack of education, feelings of marginalization, or political isolation. Social workers and therapists are often the first to identify these problems and can intervene in the early stages before the situation escalates into acts of violence.

In addition, health professionals are involved in the rehabilitation of victims of political violence, helping them to recover from physical, emotional, and psychological trauma. Many of these victims need comprehensive assistance that includes not only medical care but also long-term psychological support to cope with stress and post-traumatic symptoms. This recovery process is key to preventing further violence, as victims who receive the necessary help are less likely to return to violent activities.

Health workers who work in conflict-affected areas face unique challenges. In areas of military or political conflict, very often a preexisting state of political violence is a condition of their work, with health services often directly threatened. Health workers who assist victims of political violence are often at risk of violent attacks, yet they play an indispensable role in protecting and saving lives. In such cases, health professionals must maintain impartiality and ethical standards that protect their clients, regardless of their political or ideological affiliation.

In the case of large waves of migration, which are often linked to political violence (e.g. refugees from Syria or Iraq), health and social workers play a key role in providing health care, psychological assistance, and support for integration into the new society. Their role is also critical in providing a safe space for those traumatized by violence or displacement.

In countries affected by political violence, health, and social workers need to work with the state and international organizations to ensure comprehensive support for victims. Without coordinated cooperation and support networks, rehabilitation and prevention become very difficult. These professions must not only provide immediate assistance but also long-term planning to reduce the risk of further violence in the long term.

At the same time, the health and social work professions face significant ethical dilemmas not only in assisting victims of political violence but also in interacting with state and non-state actors involved in the conflict. In some authoritarian regimes where the state is the cause of political violence, health, and social workers may be forced to work with government forces, creating a conflict between professional ethical norms and practical requirements.

Health and social workers must constantly balance between providing assistance to victims and protecting their clients from further political violence. In areas of high corruption or conflict zones where vulnerable groups are at risk, it can be very difficult to provide independent and impartial assistance. The professions

must therefore be trained to deal with these ethical issues so that they provide the best possible assistance without compromising the safety of those they serve.

For health and social workers to effectively combat political violence, a collaboration between different organizations – such as government institutions, NGOs, international organizations such as the UN or the Red Cross, and other professionals – is essential. In addition, health and social workers must have access to education and training that will enable them to cope with the challenges involved in assisting in politically unstable areas. Such training should include not only theoretical aspects of law and ethics but also practical skills in trauma resolution and crisis management.

Health and social workers play an important role in fostering peace and stability in society. In addition to their day-to-day work, a key step is to try to improve the political and social climate by raising awareness of values such as justice, equality, and human rights. Thanks to their expertise and their ability to work in challenging environments, they can contribute to reducing the risk of radicalization, thereby also reducing the likelihood of further political violence.

Ethical values and violence

Ethics plays a key role in addressing and preventing political violence, as basic ethical principles such as human rights, dignity, equality, and justice are essential in creating a society that rejects violence and hatred. In the context of political violence, these are complex dilemmas that involve not only moral questions about the behavior of individuals and states but also broader social and cultural norms that influence how violence is justified and carried out. Ethical values thus not only shape how society deals with political violence but also determine what measures need to be taken to prevent it.

One of the main issues concerning political violence is its legitimization and justification. Many times, political violence is justified under the pretext of higher goals, such as national security, the protection of social order, or the promotion of an ideology. States and political movements often resort to acts of violence in the belief that their aim is just and that violence is a necessary means to achieve political or military objectives.

A historical example of the legitimization of political violence is the totalitarian regimes that used ideology as a tool to justify mass terror. In the Soviet Union under Joseph Stalin, for example, political violence was seen as a necessary tool to consolidate power. Stalin and his followers justified the repression of political opponents and ordinary people as a means of protecting 'social justice' and 'revolutionary progress'. Political violence was carried out under the

guise of ethical and ideological principles, resulting in the mass destruction of lives and cultural values (Harris, 2016).

Similar instances of justifications for violence have occurred in other political systems where violence has been used to suppress political opponents, ethnic minorities, or religious groups. Similarly, in Nazi Germany, the mass extermination of Jews, Roma, and other groups was linked to radical beliefs about the 'purity of the nation' that were deemed ethically justified in the interests of national security and unification.

On the other hand, the protection of human rights and the guarantee of fundamental freedoms represent ethical values that are in direct conflict with political violence. Ideally, political systems should function in a way that aims to promote justice and equality for all citizens, regardless of their political orientation, race, religion, or other identity factors. Ethics in this context does not recognize violence as a means to achieve political ends and emphasizes values such as respect for the dignity of the individual, the protection of lives, and equal opportunity for all.

One of the main pillars of an ethical approach to the prevention of political violence is respect for individual rights, especially in the context of freedom of speech, assembly, and expression. In democracies, every citizen should feel safe to express disagreement with political decisions or government actions. Political violence, as a form of suppression of free expression and opposition, is considered ethically unacceptable within this framework.

An example of respect for human rights in the face of political violence is the defense of the right to political protest. In modern democracies, we often encounter attempts to suppress protests by force, which can lead to violent clashes between demonstrators and the police. In this case, the ethical conflict is clear: on the one hand, is the right to freedom of expression and peaceful assembly, and on the other is the desire to maintain public order and security. The role of government institutions is therefore to ensure that the protection of human rights is not sacrificed on the altar of politics and power.

Ethical norms play a crucial role in the prevention of political violence because they provide a framework that should regulate the behavior not only of individuals but also of states and political actors. Ethical norms in prevention include principles such as non-violence, respect for the dignity of all people, and accountability before the law. Working on these norms is essential to prevent the escalation of political conflict and violence.

National and international health and social work have ethical standards in most countries. However, there is work that is done even within totalitarian and repressive political and religious systems that do not ascribe such standards. In some cases, health and social work may even be part of political and religious violence that defines those who do not accept the „system“ or the values of the

system as deviant, sick, and criminal. Social welfare systems in former communist countries are one illustrative example (Service, 2007). Others that might pose such challenges are the welfare systems of Iran (Landinfo, 2020) and Hamas (Begin-Sadat Center for Strategic Studies, 2015). Interpretations of such systems are often biased and controversial.

Health and social care professionals, lawyers, activists, and political leaders should work to promote these ethical values through legislation, education, and policy decisions. When a society bases its existence on values such as justice and equality, it is assumed that it will be able to confront political violence even at the individual level. In this context, political violence is not only an act of violence but also a violation of the ethical values that are the basis of a stable society.

Ethical values are essential not only at the level of the individual but also in the broader political and legal framework. To maintain political stability and peace, it is important that governments are guided by principles of justice, which ultimately minimizes the risk of violent political acts. Education about ethical values and their integration into political life is a key tool in preventing political violence.

With the development of globalization, digital technologies, and radicalization, the ethical challenges related to political violence are becoming increasingly complex. New forms of violence are emerging globally, often motivated by radical ideologies and using technology to organize and spread violence. It will therefore be important for ethical values to be constantly adapted to the new challenges that are emerging in the digital age. If we want to minimize political violence in the future, we need to pay attention not only to traditional ethical principles but also to new challenges and how the digital world is affecting our values.

Conclusion

Political violence is a phenomenon that has deep roots in history and is constantly adapting to changing political, social, and technological conditions. While advances in democracy, human rights, and international norms have brought some improvements in the prevention of political violence, we still face many challenges that force us to adopt a new, dynamic approach to this issue. Political violence is not only a phenomenon of war or terrorist attacks but also often manifests itself in the form of repression, discrimination, polarisation of society, and radicalization of individuals. These forms of violence result not only in the loss of life but also in the undermining of democratic and social structures, which are the basis of political stability.

As we have shown in the course of this article, the causes of political violence are manifold. They can include ideological motivations, economic factors,

political repression, social tensions, or radicalization. However, political violence is now increasingly associated with technological innovations that enable the rapid spread of radical ideologies and the organization of acts of violence through digital platforms. This trend of radicalization through the internet, which allows individuals and groups to mobilize for acts of violence, poses a new challenge in the field of prevention. Detecting and preventing these trends at the individual and societal level is crucial if we are to effectively combat political violence in the digital age.

The human factor is just as important as technology. Health and social work professionals play a crucial role in the prevention of political violence. Their job is not only to help victims of violence but also to prevent it from occurring by identifying groups at risk and providing psychological support that can steer individuals away from radicalization. Ethical values also play an important role and must be embedded in political, social, and professional decisions. It is important for a healthy society that ethical standards and human rights principles become the basis of all political policy and practical decision-making. Ethics, as we have shown, has an important role to play in legitimizing or rejecting violence.

To prevent political violence, it is essential to look at the problem not only through the lens of political decisions but also through the lens of education and the creation of a culture of peace and tolerance. Schools, public institutions, international organizations, and, above all, individuals must play an active role in the fight against political violence. Creating a society that rejects violence depends on each generation not only fighting violence in its crudest form, but also against its more subtle forms - such as discrimination, hatred, and ideological closure.

The prevention of political violence is not only a question of ensuring political stability but also of protecting the values that are the foundation of a democratic society. To be able to tackle this problem effectively, we need to bring together the efforts of all actors - from individuals to professionals such as social workers and health professionals to political authorities and international organizations. This joint approach can help to mitigate the effects of political violence and move society towards greater tolerance, justice, and peace.

The key conclusion is that political violence is not an irreversible phenomenon. While it is a challenge that must be faced, there are means to prevent it. Education, exchange of information, respect for ethical standards, promotion of democratic values, and cooperation between different sectors of society are essential tools that will enable us to minimize political violence in the future and build societies that are more inclusive and less prone to violent conflict.

References

- Armour, I. D. (2012). *A History of Eastern Europe 1740-1918*. London: Bloomsbury Publishing Group.
- Begin-Sadat Centre for Strategic Studies (2015). *Hamas: A Social Welfare Government or War Machine*. <https://www.jstor.org/stable/pdf/resrep04722.3.pdf>
- Bondeson, J. (2005). *Blood on the snow: The killing of Olof Palme*. New York: Cornell University Press.
- Brown, R. (1986). *Social Workers at Risk: The Prevention and Management of Violence*. London.
- Brownson, R. C., Baker, E. A., Novich, L. F. (1998). *Community-based Prevention: a program that works*. Aspen: Aspen Publication James & Bartlett Publishers.
- Buschschlüter, V. (2024, 4/6). *Mexican mayor killed hours after first woman elected president*. <https://www.bbc.com/news/articles/c166n3p6r49o>
- Fogg, B. J. (2003). *Persuasive Technology: Using Computers to Change What We Think and Do*. New York: Morgan Kaufmann Publishers.
- Frost, N. (2015). *Family Support: Prevention Early Intervention and Early Help*. London: Polity Press
- Geismar, L. L. (1969). *Preventive intervention in social work*. Lanham MD: Scarecrow Press
- Harris, J. (2016). *The Great Fear. Stalin's terror of the 1930s*. Oxford: Oxford University Press.
- Karpin, M., Friedman, I. (1998). *Murder in the name of God*. London.
- Kepel, G. (2017). *The rise of Jihad in the West*. New York: Princeton Studies in Muslim Politics.
- Landinfo (Country of Origin Information Centre) (2020, 12/8). *The Iranian Welfare System*. <https://landinfo.no/wp-content/uploads/2020/08/Report-Iran-Welfare-system-12082020.pdf>
- Modern Diplomacy (2024, 15/5). *Slovak Prime Minister Robert Fico was shot in an attempted assassination*. <https://moderndiplomacy.eu/2024/05/15/slovak-prime-minister-robert-fico-shot-in-an-attempted-assassination/>
- Moe, A. (2004, 23/3). *Mijailovic fikk livstid*. <https://www.nrk.no/urix/mijailovic-fikk-livstid-1.582272>. Published in Norwegian, translated title: Mijailovic received a life sentence.
- Seierstad, Å. (2015). *One of us: The story of Anders Breivik and the massacre in Norway*. New York.
- Service, R. (2007). *Comrades. Communism: A world system*. London.