About the peculiarities of the religious extremism prevention in the modern youth environment

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Abstract: The article presents the socio-psychological characteristics of modern youth, factors, affecting the personal religiosity of young people. Such topical issues as increased cyber involvement and the fashion for religiosity are considered. The problems of preventive work with modern youth are demonstrated. Based on the analysis of this problems recommendations in this direction are proposed.

Keywords: religion, religiosity, spiritual needs, external religious attributes, protest potential, religious literacy, religious fanaticism, personal anxiety, radicalization, destructive religious attitudes, religious socialization, cyber involvement, social fashion, deviant behavior, referent group, prevention.

Against the background of the current political, economic and socio-demographic situation, the issues of youth religiosity are among the most urgent problems due to the fact that young people, according to specific age characteristics, do not always act rationally, being under the influence of emotions. Recently, the problem of "islamization" and "radicalization" of modern youth has often been raised, outwardly expressed in the wearing of the hijabs by schoolgirls, the growing of long beards by young men, the use of various religious symbols in accessories, communication with the inclusion of elements of religion in verbal and behavioral content.

It should be noted that such behavior is often dictated by reasons unrelated to spiritual needs. And in this context, the problem is not the religious attributes itself, but the fact that young people use it as a social imitation element or a protest potential expression form. At the same time, young people, due to their low religious literacy, do not always understand the meaning of the used symbols and shout out "Allahu Akbar!" as an aggressive appeal, which causes confusion among true believers, since the expression "God is great" cannot carry a threat.

The above elements can be used to involve our youth in destructive religious organizations professing the ideology of aggressive religious fanaticism. To improve the mechanisms of countering extremism and terrorism among young people, we need the algorithm, which requires the analysis of the aspects presented below.

Socio-psychological features of modern youth. Young people, as the most active part of society, are asked many questions in the process of their formation. This process is accompanied by a high level of personal anxiety, instability of the volitional sphere, unrealistic imagination, which gives rise to a number of problems, such as an inadequate level of claims, the problem of self-awareness, unformed

needs, the problem of personal growth, mismatch of educational and professional interests, low social activity in the pursuit of social approval and other difficulties [1].

Young people quickly "absorb" both positive and negative information. That is why this age group is most susceptible to the formation of radical views and beliefs. All of the above aspects contribute the conversion of young people to the traditional faith, or the formation of religious extremist attitudes.

The youth environment is the most radicalized part of society, in which destructive religious attitudes are formed easier and faster. According to sociological researches, more than 80% of those who have committed crimes motivated by religious enmity and hatred - are young people aged 18 to 29, and the average age of a suicide bomber is 20-25 years old [2].

The main motivational driver of the formation of religious extremist attitudes for young people, as a rule, is intrapersonal and interpersonal conflicts. The first one develops in the form of a confrontation between insufficient personal resources and a high level of consumer values, and the second one is based on psychological traumas and shocks, low self-esteem, social outsiderism, internal dissatisfaction with own life, a system of value orientations and attitudes [3].

These conflicts push boys and girls to search for a new simple, understandable and accessible system of values. In this regard, it is necessary to emphasize that a feature of the doctrines of all destructive religious organizations is a simplified model of the world picture and prospects for the future, standardization and clear rationing of behavior, that is, exactly what is the subject of the claims of disadaptants - people who are in conflict with the immediate social environment.

Factors, influencing the personal religiosity of modern youth. Religious socialization of modern young people occurs on the background of an abundance of religiously colored information with a lack of personal media competence and insufficient religious literacy. Immature personal religiosity, built on the basic foundations formed by the family, often does not withstand the onslaught of extremist ideology and gives way to false beliefs. A number of factors influence the development of personal religiosity of modern youth.

Increased cyber involvement. Research by psychologists, neurophysiologists and psychiatrists shows that frequent presence in the cyber environment reduces cognitive abilities. This leads to the fact that in the process of developing personal religiosity, young people's own resources (logic, analytics and critical thinking) are not enough, and they strive to get simple religious information, the search for which they do not need to expend much effort.

In this regard, the media content of destructive religious organizations is an ideal information source: young people do not need to search for interesting data (go to the library, meet people, ask friends), to process multidirectional information, find answers to complex questions in a large information flow. Everything that a destructive religious organization puts into the consciousness of young people is clearly structured, extremely clear and reflects knowledge in only one direction (naturally, destructive-religious). Given this fact, the cyber environment for modern

young people becomes a new agent of religious socialization and acts not as another opportunity to increase their knowledge, but becomes the only source of religious information.

It should be noted that there are currently a huge number of one-day websites, temporary pages, links with "floating" IP-addresses that cannot be traced in cyberspace. These resources carry out recruitment approaches, distribute prohibited literature and contain erroneous, inaccurate or deliberately distorted religious data, propaganda of violence, xenophobic attitudes, religious extremist appeals, information about the making of weapons and explosives, etc., which has an extremely negative influence on the personal religiosity of young people [4].

The "Islamic State" has numerous accounts in all the main social networks for cyber recruitment: "Facebook", "Twitter", "YouTube", "VKontakte", and if they are blocked, it opens new ones, distributes extremist photo, audio and video materials in various groups and communities (public) that can be easy find by keywords [5].

The fashion for religiosity. Many young people strive to join the faith, to conform to the image of a believer that has developed in their minds for various reasons. The consequences can be observed in some kind of social fashion, expressed by the wearing of religious-style clothing by young people, the use of various religious symbols in the design of secular clothing, interpersonal communication with the inclusion of such expressions as "In sha Allah", "Subhan Allah", "Mash Allah", "Al-hamdu li-Llah".

However, such behavior is not always motivated by spiritual needs. Unfortunately, our young people, who do not have sufficient religious literacy, simply copy certain external, not always correct, models of religious thinking and behavior. Some modern young men grow beards, outwardly imitating supporters of religious extremist and terrorist organizations. It should be emphasized that the beard itself is not an attribute of exclusively Muslim religiosity. In other faiths, a similar element of male appearance can be observed. It should be noted that the beard as a whole has not only religious significance - it is possible to give a historical, cultural, national context. In addition, growing a beard in our time can be following fashion trends. However, some modern young men consider the presence of a beard to be the main sign of true religiosity. That is why such a seemingly insignificant external attribute has become the subject of manipulation, leading to imitation not only in appearance, but also in behavior of a deviant nature.

Referent groups, that is, a significant environment (parents, spouses, friends, relatives, colleagues, etc.) have a strong enough influence on young people in matters of religiosity, and conformity (compliance with group influence) contributes to the fact that many boys and girls begin to rebuild their behavior, change attitudes, including religious ones in order not to lose membership in a group that is significant to them. Researches show that more than 50% of modern girls and women have religious extremist attitudes formed under the influence of husbands recruited by religious extremist organizations, and 20% - under the influence of recruited parents.

Problems of preventive work with modern youth. There are several reasons that explain the low efficiency of working with young people to counter religious extremism.

Requirements or prohibitions are the most common form of communication between adults and children, teenagers and youth. It should not be forgotten that, due to its characteristics, the youth environment is most susceptible to the accumulation and realization of negative protest potential. The format of the requirements or prohibitions does not meet the expectations of adults that the response will be consent, obedience or submission. In reality, young people demonstrate an internal protest against overprotection, increased care and control by adults, which in most cases leads to conflicts, "rebellion" and other negative consequences.

Multitasking. Modern young people have to cope with a huge amount of information, which makes it necessary to solve several tasks in parallel. As a result of such a volume of options, the brain is heavily overloaded. But young people further aggravate this process, for example, while watching TV, they do not look up from the screen of their computer or smartphone. This phenomenon is known as "double screening". As a result of such prolonged and constant information overload, a protective mechanism is activated, and the brain begins to block incoming information. Therefore, when we try to talk about something with young people, they simply do not hear us, because they are in perceptual pause mode at this time.

Inefficiency of force methods. As mentioned above, the protest potential inherent the youth environment provokes boys and girls to act contrary to the requirements and prohibitions of adults. In addition, it should be remembered that if young people have been negatively influenced by ideologists of religious extremist organizations, then external religious attributes can be a marker of incipient involvement. In this case, propagandists have already suggested yang people that adults will force them to give up these attributes. That is why the forceful influence on our part will be perceived by youth as a need to resist and win.

One-time and local prevention. The reason for the low effectiveness of explanatory work among young people focused on external religious attributes is its irregularity and locality. One-time conversations (often of a moralizing or censorious nature) do not produce the necessary effect. In order to have an adequate educational and preventive impact on modern young people, it is necessary to carry out work in this direction on an ongoing basis with the involvement of all available resources, including the teaching staff of educational establishments, scientists of religion, tutors, psychologists, sociologists, propagandists, employees responsible for spiritual and educational work, representatives of the Muslim clergy and mahalla, parents of scholars and students, Women's councils, politicians, law enforcement officers and state security.

Lack of competent counterarguments. The propaganda of religious extremist organizations continues to contribute to the radicalization of our youth, urging boys and girls to become a "real" Muslims and "fight for the faith". An analysis of the current state of counter-propaganda work among students has shown that this area is

not given sufficient attention, which leads to the fact that students do not have sufficient counterarguments to condemn the destructive ideology of terrorism and religious extremism.

In view of the above mentioned aspects, in order to improve the mechanisms of countering extremism and terrorism, it seems appropriate to take the following measures:

1. Improving the religious literacy of modern youth (knowledge of the basic foundations of religion, the meaning of the most commonly used religious terms, possession of sufficient information about religious extremism, proselytism, methods of religious extremist organizations recruiting, methods of countering involvement in destructive religious organizations, knowledge of state regulation of issues related to religion);

2. Formation of a legal culture in terms of countering terrorism and religious extremism, articles of the Criminal Code related to crimes motivated by religious hostility;

3. Spiritual cyber security provision;

4. Competent counter-propaganda against the ideology of religious extremism and terrorism;

5. Training of specialists in religious studies and spiritual security;

6. Promoting social engagement of young people;

7. Work with parents of students.

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