

Prevention of Extremism Among Young People in Modern Russia

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Abstract. The article discusses opposition to extremism in modern Russia. We have to admit the fact that, along with the positive characteristics of the younger generation, alarming symptoms of social and political immaturity began to appear; loss of national cultural identity; individualism and egocentrism; deviant behavior, militant nationalism; diversification of cultural and spiritual values, lack of life perspectives and self-actualization. Therefore, special attention is paid to the processes of integrating youth into the social life of society. The analysis of documentary materials shows that for the period from 1993 to 2015, inclusively adopted a number of Decrees of the Government of the Russian Federation on issues of reforming youth policy.

The reasons that lead to the formation of antisocial and extreme groups are shown. The emergence of an all-new subcultural youth organization of an asocial orientation is an unconditional relapse caused by the lack of a program to prevent extremist attitudes among the younger generation that is adapted to modern socio-cultural and economic conditions. The tendencies of students' perception of the problems of extremism and interfaith tolerance in Russia are manifested in the fact that the majority of the population consider extremism a negative, unacceptable and condemned phenomenon. At the same time, the growth of extremist attitudes is possible, depending on the political situation and the intensification of the struggle for power of ethnopolitical movements.

1. Introduction

In the 21st century, extremism is widespread among various religious, political, and nationalist organizations that use it to achieve their goals. Extremist activity denies the ethnic and religious diversity of society, leads to the violation of human rights and freedoms, impedes the achievement of civil peace and harmony, aggravates political conflicts. Extremism is a threat to the national security of the Russian Federation, creating the possibility of damage to constitutional rights, freedoms, decent quality and standard of living of citizens, sovereignty and territorial integrity, sustainable development of the Russian Federation, the country's defense and security [1].

The national security strategy of the Russian Federation until 2020, approved by the Decree of the President of Russia of May 12, 2009, calls extremism one of the main sources of threats in the sphere

of state and public security. Extremist activities of nationalist, religious, ethnic and other organizations and structures are defined in the Strategy as aimed at violating the unity and territorial integrity of the Russian Federation. [2].

Political analysis of extremism in the youth environment, knowledge of the causes, conditions and factors for activating this phenomenon, the mechanisms of its functioning, the social base and ideological design are important for finding effective methods to counter extremism.

2. Methodology

The nature of the study required the use of a value-based approach, which made it possible to reveal the axiological hierarchy of the ideologies of extremism, determine the influence of ethno-nationalism, religious extremism, political orientations and attitudes on the legitimacy of extremist [3].

At the level of applied analysis techniques, a conflictological approach has been applied (R. Dahrendorf, L. Koser). This allowed comprehending extremism as a type of unconventional, illegal political activity. Ethnocultural, confessional and political-ideological mechanisms for arguing extremism are estimated on the basis of a model of mobilized political participation (M. Ezman, C. Tilly).

For the monitoring of ethnic and religious extremism in the youth environment, methods of one-dimensional statistical analysis were used (building variational and dynamic series, calculating median values in the aggregate), which made it possible to identify signs of youth extremism [4].

The methodological basis of the study was the concept of specialists engaged in the study of political extremism: TR. Garra, V.I. Chuprova, Yu.A. Zubkova. [5].

3. Discussion

The historical understanding of extremism, taking into account its sociocultural character, is based on works that consider the formation of personality in the conditions of pathology (B. G. Ananiev, K. A. Abulkhanova-Slavskaya, L. I. Bozhovich, L. Vygotsky, I. S. Kon, Rubinstein S.L., Feldstein D.I. and etc.). In Russian history, the problem of organizing adolescent and youth public associations was comprehensively considered by A.U. Zelenko N.K. Krupskaya, A.S. Makarenko, S.T. Shatsky and other prominent historians and educators [6].

The problem of personality formation in the activities of youth associations is reflected in the research of N.F. Basova V.M., Dmitrienko G.V. Ermolenko I.N. Eroshenkova I.A. Zhokina, G.M. Ivashchenko I.A. Koza, A.A. Kireeva V.V. Lebedinsky, E.M. Mogalyuk.

The problems of personality formation in the activities of children's and youth public associations are devoted to the research Akimova T.I. Baklanova E.I. Grigorieva, V.P. Isaenko T.G. Kiseleva Yu.D. Krasilnikova. [7].

4. Results

Analysis of the data obtained in the course of experimental work revealed positive changes on the main criteria (cultural literacy, information base on extremism problems, tolerant attitudes towards other nations, inclusion of youth in the public life of the state, participation in public youth movements) prevention programs extremism in the youth environment [8].

Thus, the essence of extremism as a social destruction is manifested at the level of the dialectical relationship between extremist attitudes of the individual and the corresponding forms of its social behavior. At the same time, extremist attitudes of personality are based on radical views, fanatical devotion to ideas that take on such extreme forms of expression as terrorism, and extremism acts as a consequence of a fanatical world view based on the aggressive behavior of a person [9].

Youth extremism is based on the psychological mechanism of extreme behavior of the individual and, as an asocial pathological phenomenon, is actualized in the conditions of transitional periods of social development against the background of unstable economic and political development, educational and spiritual spheres by the absence of an active civic orientation in the younger generation. [10].

The basis of the sociocultural classification of extremist youth organizations is the axiological and activity approaches [11].

The priority areas of the program for the prevention of extremism among young people are: the development of a system of cultural education to overcome inter-ethnic and interfaith disunity, the formation of tolerant consciousness, leadership qualities, the necessary skills for developing life strategies, career guidance for young people, and therefore a complex of organizational, social and social psychological and human technology [12].

The main sociocultural conditions for the development of programs to prevent youth extremism are the process of turning the youth subculture into an object of creative interaction between an individual and a social group, and developing a leadership orientation of the personality as a subject of socio-cultural events [13].

It should be emphasized once again that the youth of the 21st century is a resource for the renewal and strengthening of Russia. A special role in the development of social and personal qualities among young people is played by culture, which forms spirituality, the ability to work, create, forms moral and aesthetic consciousness [14, 21].

5. Conclusion

In the process of studying the dynamics of manifestations of extremist attitudes in society, we carried out a socio-cultural analysis of the development of extremism in domestic and foreign history, which revealed the interrelatedness of such phenomena as radicalism, fanaticism, and extremism [15].

In the course of the study, we revealed the essence of extremism as a certain ideology that forcibly spreads intolerance towards opponents, the distinguishing features of which are: denial of dissent, intolerant attitude to supporters of other political, economic, or religious views; ideological justification of the use of violent methods to any persons who do not share extremist convictions; appeal to well-known ideological or religious teachings with their subjective interpretation; the dominance of emotional influences for propaganda purposes; creating a charismatic image of the leaders of extremist movements.

We have identified the main directions of extremism: political, environmental, religious, ethnic. [16].

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