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Methods of counteraction to the extremism of ethnoconfessional orientation: the basic directions of practical work

Interethnic contradictions considerably aggravate the political situation in Northern Caucasus which is characterized by presence of armed conflicts (chechen, checheno-dagestan, ossetic-ingush, georgian-abkhazian, georgian-south ossetic, karabachos). Against this background radical nationalist organizations of Northern Caucasus with active support from without undertake attempts on realization of the separative plans which are directed on destruction of the state unity and territorial integrity of our country. To resist these tendencies it is necessary not only to use the positive experience which is already available, but also to search for new ways of attraction of representatives of various faiths to popularization of antiextremist ideas.

Key words: terrorism and extremism, extremism of ethnoconfessional orientation, civil society, social partnership.

With the extremism of ethnoconfessional orientation there should struggle both society, and state. Their methods of this struggle are different.

The state removes the socio-economic and political conditions promoting occurrence of the extremism of ethnoconfessional orientation and resolutely stops illegal activity of extremists.

The civil society should counteract this kind of extremism, opposing to extremist ideas and appeals the ideas of political and ethnoreligious tolerance, civil peace and international consent.

The analysis of theoretical and methodical researches of ethnoconfessional and ethnonational problems allows to distinguish principles (as initial theoretical positions in developing of practice oriented methods) on which base the counteraction to the extremism of ethnoconfessional orientation should be constructed:

- 1) Principle of integration and intersupplement – principle of work of the state and social structures which participate in realization of the policy of counteraction to extremism; they should operate not simply coordinated, but in a complex, helping each other. Now there exists a principle of parallel services which doesn't justify itself because the actions of the subjects of counteraction frequently don't correspond to each other (or simply they are not informed about actions of other structures);



- 2) Principle of confessional equality (confessional parity) – “unity in variety”, all faiths (which are allowed by the state) have equal rights in access to information, carrying out of religious actions, etc., and should take part in popularization and prevention of antiextremist manifestations (the barrier of “letter” religions should be broken);
- 3) Principle of address orientation – methods and actions connected with counteraction to extremism and popularization of antiextremist ideology should be focused on value orientations of various age, social, national, confessional groups (modern principles of propaganda of the “To everyone! To everyone! To everyone!” type have shown their ineffectiveness).

These three principles allow to develop the model of social partnership of the society and state in a view to development of the system of counteraction to the extremism of ethnoconfessional orientation which can be presented as the “Model of social partnership of society and state on counteraction to extremism” (fig. 1).

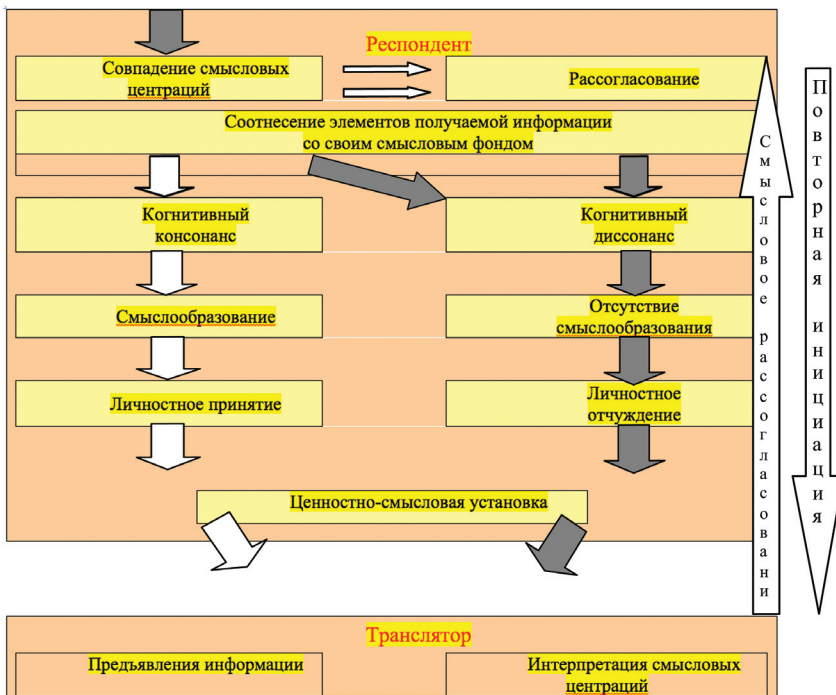


Fig. 1. Model of social partnership of society and state on counteraction to extremism



In this context the social partnership should be understood as the system of subjects' counteraction to the extremism of ethnoconfessional orientation and mechanisms of coordination of interests of all participants of the process of counteraction: the state structures and citizens. Development of social partnership in its various forms is an important component of the process of strengthening of social factor in the system of counteraction to extremism. In the system of social partnership, interests of the state are represented by power departments, state structures, and interests of citizens are represented by self-government institutions, social and religious organizations, mass-media, educational institutes. The policy of the social partnership should become an ideological basis for carrying out of propagation of antiterrorist values.

To overcome the extremism of ethnoconfessional orientation, there can be used the most various forms and methods of counteraction in the following directions: political, economic, social, psychological, information. Deeply thought over legal base of the democratic state, verified and carefully weighed religious and national policy and their skillful use are capable to develop effective mechanisms on prevention of ethnoconfessional extremism in Russia, threatening the multinational state bases.

Political methods of counteraction to the extremism of ethnoconfessional orientation in the Russian Federation:

- interaction of the power state structures of the Russian Federation and religious associations, at preservation and positioning of the priorities laid in the state legislation;
- drastic measures on overlapping of channels of extremists' financing from abroad and from local sources (for example, from the foreign public associations having representations in various regions the Russian Federation);
- perfection of legal base of counteraction to extremism (including the extremism of ethnoconfessional orientation);
- protection of rights of religious and ethnic minority, struggle against the infringements made by officials;
- activization of ideological work through special services' potential;
- strengthening of international aspects of ethnoconfessional policy of the Russian Federation, drastic measures preventing from spreading of various extremist currents of Islam and destructive sects feeding separatism, terrorism and generating intolerant attitudes in society.

Economic methods of counteraction to the extremism of ethnoconfessional orientation:

- overcoming of deep differentiation of social and ethnic groups, polarization of their interests, marginalization of a certain part of population (especially within some subjects of the Russian Federation);
- unemployment liquidation;
- creation of favorable conditions for attraction of financial investments in the region and, as consequence, manufacture and industry development;
- power securing of the region;



- corruption's eradication (public exposure and blaming of officials and forcers interacting with religious figures, exposure of corrupted representatives of various confessions).
- programs of economic help and economic stimulating of youth (allowances, grants, subsidies).

Social methods of counteraction to the extremism of ethnoconfessional orientation in the Russian Federation:

- safeguarding of the process of improvement of sociopolitical conditions in post-conflict regions of the country;
- initiation of positive social prospects of a considerable part of the population (public health services, education, rest);
- system of social protection of population groups which are in situations of life crisis (invalids, needy, pensioners, jobless);
- specialized programs of help to youth (young families, grants, help to young experts);
- creation of conditions for development of traditional and original culture (competitions, festivals, exhibitions);
- public blaming of acts of vandalism on motives of ideological, political, racial, national or religious hatred or enmity, and in equal, on motives of hatred or enmity concerning any social group (for example, extremist actions in relation to migrants).

Psychological and pedagogical methods of counteraction to the extremism of ethnoconfessional orientation:

- patriotic education of youth, aiming at its rejection of the ideology of violence, religious and national intolerance (at all levels of education system);
- increase of general educational level of citizens, especially in postconflict regions of Russian Federation;
- creation of effective system of citizens' enlightenment in the sphere of cultural and confessional variety, historical unity of the country's inhabitants, history of religious intolerance, genocide and other crimes generated by extremism and terrorism;
- strengthening of propaganda activities among all levels of the population, the explanation of an essence of antiterrorist ideas, strengthening in people's consciousness of understanding that potential victims of acts of terrorism because of religious extremism won't be separate individuals and groups, but the majority of citizens;
- increase of professional competence of those who act as the translator of the state's official position in relation to confessional and national problems (the teacher, the inspector, the official, the propagandist etc.);
- development of specialized psycho-technologies and sense-technologies for realization of the directed and mediated influence on value orientations of the rising generation.



Information methods of counteraction to extremism of ethnoconfessional orientation:

- active conducting of information and political actions influencing value attitudes of the population;
- conducting of general for all public authorities information and propaganda work directed on formation of society's negative attitude to radical religious, extremist and terrorist associations;
- creation of effective system of citizens' enlightenment on danger of terrorism, religious intolerance, genocide and other crimes generated by extremism and nationalism;
- creation of network of information sources providing reception of trustworthy information about terrorist threat and negative influence of the extremist organizations of religious and nationalist trend (magazines, sites);
- release of the exposing literature on negative influence of destructive religious trends and sects;
- popularization of positive experience of interaction of local governments, public associations and religious organizations.

In traditional classifications of kinds and methods of counteraction to extremism there are distinguished *power methods*, however, in modern conditions, instead of the power ones, in the foreground there moved political and ideological methods of struggle. Law applicable practice is called to play an important role. The special importance of power, political, ideological and law applicable methods of struggle against extremism means that ideological struggle moves in the foreground. Social associations, education institutions, mass-media, religious structures are called to take an active part in it.

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