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Modeling the development process of anti-terrorist consciousness in young people

For the successful prevention of terrorism and extremism among young people, it is necessary to have scientific and methodological support and create suitable socio-pedagogical conditions in educational institutions. The article is devoted to modeling the process of developing anti-terrorist consciousness among young people, identifying the conceptual and technological components of this process. Based on the analysis of philosophical and psychological and pedagogical literature, the essence and content of anti-terrorist consciousness are substantiated, the process of developing anti-terrorist consciousness is substantiated, measures for the development of the phenomenon under study are proposed: monitoring, studying the social well-being of young people, as well as the study of communication deviations both within study groups and with other people. The authors emphasize the importance of fostering tolerance and countering influences that cause fear and alienation from other peoples and cultures. This will help young people develop the skills of independent, critical thinking and forming judgments based on moral values.

Keywords: anti-terrorist consciousness, model, model components, levels and stages of development, criteria.

Introduction

The problem of the spread of terrorism is relevant both at the national and international levels. An important factor for people exposed to terrorism is the psychological and emotional component. Therefore, in most cases, young people are the object of influence and involvement in various kinds of destructions. The marginality of youth, legal illiteracy, social status, and difficult adaptation to difficulties contribute to the creation of conditions for the formation of an internal plan of consciousness for young people to achieve success relatively quickly and easily and through extremism or even terrorism.

At the 40th meeting of the Council of the Regional Anti-Terrorist Structure of the Shanghai Cooperation Organization, it was announced that in 2023, social networks involved more than 80 thousand Kazakhstanis in destructive communities, of which almost six thousand were young people under the age of 18 [1]. According to expert estimates, there are up to 10,000 extremist Internet platforms online [2].



The increasing influence of the Internet space on the extremist sentiments of young people shows the lack of research on understanding the Internet and the manifestations of violent extremism, namely the lack of theoretical knowledge that could support an evidence-based policy to prevent and counter this phenomenon.

It should be noted that the urgency of countering violent radicalization and attracting young people to extremist discourses is not removed from the agenda. All of the above requires new research, the search for active technologies and vectors for organizing targeted educational work with young people, taking into account the digitalization of space.

The purpose of the article is to review theoretical research on understanding the essence and content of anti-terrorist consciousness among students; to model the process of developing anti-terrorist consciousness among students; to formulate recommendations for future employees of the education system on preventing violent ideology.

Research methods

The article uses the method of analysis and synthesis, systematization and modeling, generalization.

The analytical approach was used to study scientific works and research of modern specialists in the field of philosophy, psychology, pedagogy, etc. The synthesis was applied to provide a cursory overview of the phenomenon of terrorism among young people, its features and essence. Using the method of systematization, the relationship between the components and the nature of the development of the anti-terrorist consciousness of youth was revealed. The modeling allowed us to project the process of developing the anti-terrorist consciousness of young people in the university environment. Summarizing the results has become an important stage of the study, allowing us to formulate conclusions and recommendations during the study.

Main part

To determine the essence of "anti-terrorist consciousness", we analyzed philosophical teachings that reveal the concept of "consciousness". Christof Koch (2019), chief scientist at the Allen Institute for Brain Science in Seattle, writes: "Consciousness is any experience, from the most mundane to the most sublime" [3].

Michael W. Eysenck, Mark T. Keane (2015) believe that consciousness performs the following functions: perception of the environment; social communication; control of actions; thinking beyond the present; integration and combination of various types of information [4].



In a more concise form, to illustrate the logic of understanding this concept, we presented it in tabular form (See: Table 1.)

Table 1 - Philosophical understanding of the concept of "consciousness".

Philosophical approaches and theories to the consideration of consciousness	Theses
Dualism (Descartes, Plato, D. Chalmers)	There are 2 independent substances: consciousness and physical objects, but they complement each other.
Logical Behaviorism (Hempel, Ryle)	Being in a mental state means being in a behavioral state.
Idealism (George Berkeley)	The soul is primary, the body is secondary. The objects of the physical world do not exist outside of their perception.
Materialism (F.Engels, D. Armstrong, D. Davidson)	Behavior is the internal physical cause of consciousness ("consciousness not only reflects, but also creates the world").
Functionalism (D.Luce, H. Putnam, D. Dennett)	Being in a mental state is being in a functional state. Consciousness is potentially a function of various physical objects, such as computers.
The theory of two aspects (Spinoza, B. Russell)	Mental and physical essence are two fundamental realities of things that are neither mental nor physical.
Phenomenological (E.Husserl, M.Merleau-Ponty)	The main property of consciousness is its intentionality.
Теория возникновения (Дж.Сирл) The theory of origin (J.Searle)	Consciousness is a property of a physical object, but it cannot be reduced to physical states and must be studied separately.

The analysis of the philosophical foundations in the interpretation of the term consciousness allows us to draw the following conclusions: activity and intentionality are the main characteristics of consciousness; consciousness has a reflexive and motivational-value character; consciousness reflects a certain human experience.

In the works of the outstanding Soviet psychologist A.N. Leontiev (2005), the structure of consciousness is presented as a complex multilevel system that includes three main components: sensory tissue, meaning, and personal meaning [5] (See Figure 1).

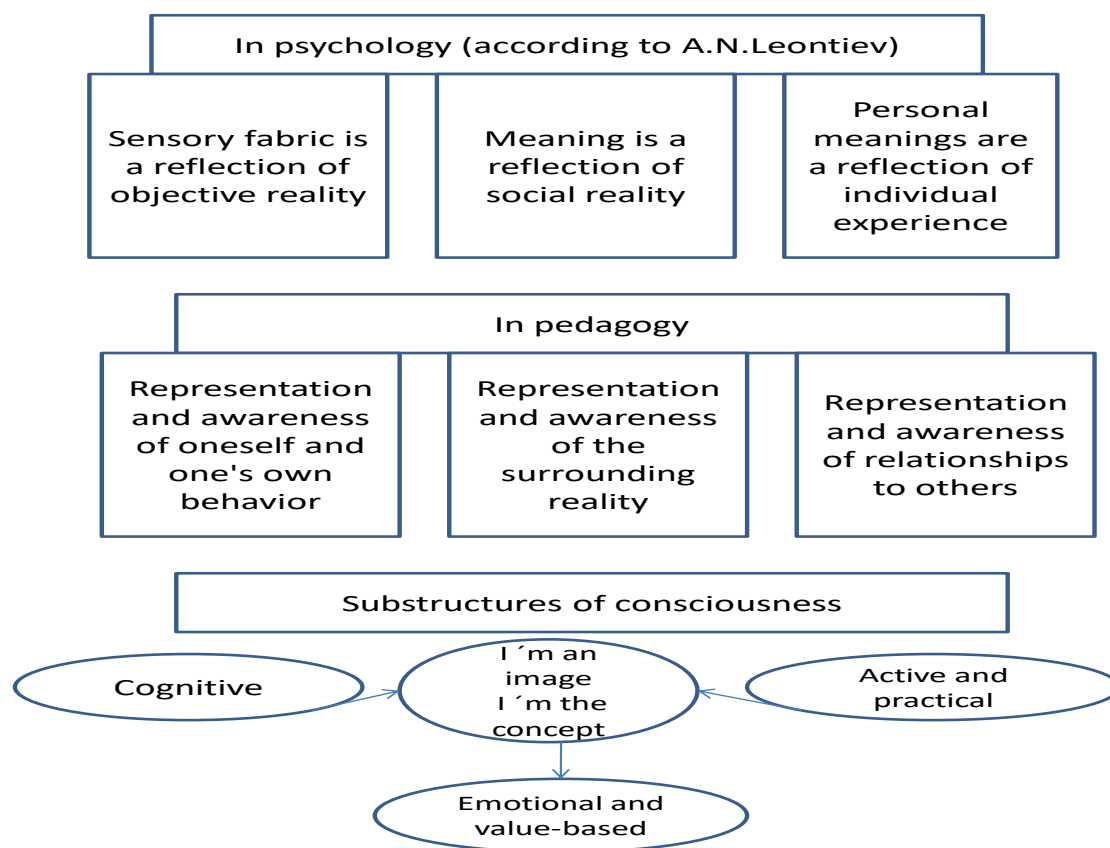


Figure 1. The structure of consciousness

V.P. Zinchenko (1999), developing the concept of the structure of consciousness proposed by A.N. Leontiev, made a significant clarification by introducing the concept of "biodynamic tissue" of movements and actions. This is not just a set of physical actions, but a generalized, multidimensional image of objective action, a kind of "material" from which not the images themselves are formed in consciousness, but their objective embodiment in movements and actions. This fabric is the foundation on which everything else is built. It includes kinesthetic sensations, muscle tension, coordination, speed and precision of movements – everything that makes an action effective and meaningful [6]. According to V.P. Zinchenko, existential consciousness is, in fact, "consciousness for being", a direct experience of the world through the body and actions. Here, a basic sensory image is formed, the "primary" imprint of an action or event. We don't just see an object, but we feel its weight, texture, and temperature, and these sensations are inseparable from the biodynamic tissue, from our interaction with this object. Reflective consciousness is "consciousness for consciousness," the level of comprehension and analysis of experience. This is where the transition from direct experience to abstract thinking takes place. Zinchenko identifies two main components of

reflexive consciousness: meaning and meaning. Meaning is a socially mediated content acquired by a person from the outside world. These are concepts, terms, symbols, established rules and norms that we use to describe and understand reality. These are operational meanings (algorithms of actions), subject meanings (properties of objects), verbal meanings (verbal designations), as well as everyday and scientific knowledge acquired in the process of socialization. Meaning, unlike meaning, is a subjective understanding and attitude to a situation, information, and meaning. This is a personal, emotionally charged aspect of understanding. In the center of this structure of consciousness, according to V.P. Zinchenko, is the awareness of one's own "I". The formation of the "I" is a process based on the differentiation of "one's own" and "someone else's", on the ability to distinguish one's own actions and feelings from the actions and feelings of other people. This is not just awareness of one's existence, but the development of self-awareness, understanding of one's motivations, goals, values, and one's role in the world. This process is closely related to the development of reflective consciousness and the ability to analyze one's actions and their consequences, to be aware of one's own emotions and states. Only after that it becomes possible to build complex and expedient actions. The next layer of consciousness is spiritual. This is where the personological and value formation of the personal environment takes place, which V.P. Zinchenko (2010) substantiates through the concept of dialogue ("I am Another") [7]. It is at this level that personal meanings, values and acquired knowledge are manifested.

It is worth noting that terrorism tends to manifest itself in various directions, both political, social, psychological, informational, and educational. Such manifestations have a number of their own characteristics. The UN General Assembly has adopted about 10 resolutions on national, regional and international terrorism, but has not been able to provide an all-encompassing acceptable definition [8].

According to experts, among the definitions, the following seems to be the most acceptable: terrorism is the use of non-state violence or threats of violence in order to cause panic in society, weaken and even overthrow the government and cause political changes, it is aimed at destabilizing state regimes, arousing concern among the population because of their defenselessness in the face of violence, change as a result This is the right of the State authorities in the country to carry out other political, religious or ethnic acts [9].

In general, there is no well-established concept regarding the anti-terrorist consciousness [10]. However, the existing theoretical foundation in psychological and pedagogical science allows us to consider it as a system of a person's position on unacceptable terrorist activities, on terrorism as a socially dangerous process, on the characterization of means to counter the threat of terrorism, to protect society and the state from its influence. A well-developed anti-terrorist consciousness



should form protective boundaries in the face of possible recruitment to join terrorist organizations, as well as in the face of manifestations of human opinions about the possibilities of solving public problems through terrorist actions [11]. We consider the anti-terrorist consciousness as an understanding and awareness of the threats of terrorism, as well as the willingness and ability to respond to them.

In this study, we proceed from the basic principle of psychology, which is the unity of consciousness and activity. This means that consciousness develops and manifests itself in the process of activity. With regard to the issue under consideration, this means that the structure of a person's anti-terrorist consciousness can be studied based on the results of its functioning, that is, by its final products. At the same time, it is necessary to take into account the functional and psychological structure of anti-terrorist consciousness. It consists of three components: cognitive (anti-terrorist thinking, views and beliefs, knowledge and skills), emotional-value (feelings, values, orientations) and active-practical (motivation, attitudes, habits and skills).

The development of anti-terrorist consciousness among students is a multifaceted and complex task. It requires a systematic approach covering all levels from individual to state. I.V. Abakumova and P.N. Ermakov (2013) rightly emphasize the importance of forming a deep understanding of the causes and mechanisms of terrorism among the population, a sustained negative attitude towards the terrorist ideology, and a positive perception of measures aimed at countering terrorism [12]. It is necessary to develop critical thinking that makes it possible to distinguish reliable information from propaganda and disinformation actively disseminated by terrorist organizations on the Internet. Therefore, technologies are needed to train students with high media literacy, who are able to analyze information, identify signs of propaganda, and protect themselves from manipulation.

B.N. Zemtsov and T.R. Suzdaleva (2020) note the enormous potential of humanitarian subjects in the prevention of terrorism and extremism [13]. We believe that constructive dialogue, a free format for discussing controversial issues, and interdisciplinary communication in the content of the subjects of the OOD cycle, such as the History of Kazakhstan, Philosophy, and the Module of Socio-Political Knowledge, help highlight the threats of terrorism and the need to develop immunity to manipulation and propaganda.

According to A.Y. Bykov (2020), Western universities also pay attention to the problem of developing students' anti-terrorist consciousness and try to implement a balanced approach to freedom of speech and security arrangements [14]. The development of media literacy among students among Western researchers acts as a critically important aspect of countering terrorism. Abroad, the development of the ability to independently filter information, identify fakes and propaganda, understand manipulation methods, and teach critical thinking to the general

population is not only the task of organizing education, but also of all social institutions [15; 16].

According to T.V. Furyaeva and S.V. Shik (2022), active discussions and discussion of the consequences of theoryism and extremism among students allows them to form a well-founded position and prevent the processes of involvement in extremist movements [17].

The obtained results of the theoretical analysis made it possible to model the process of developing the anti-terrorist consciousness of youth (Figure 2).

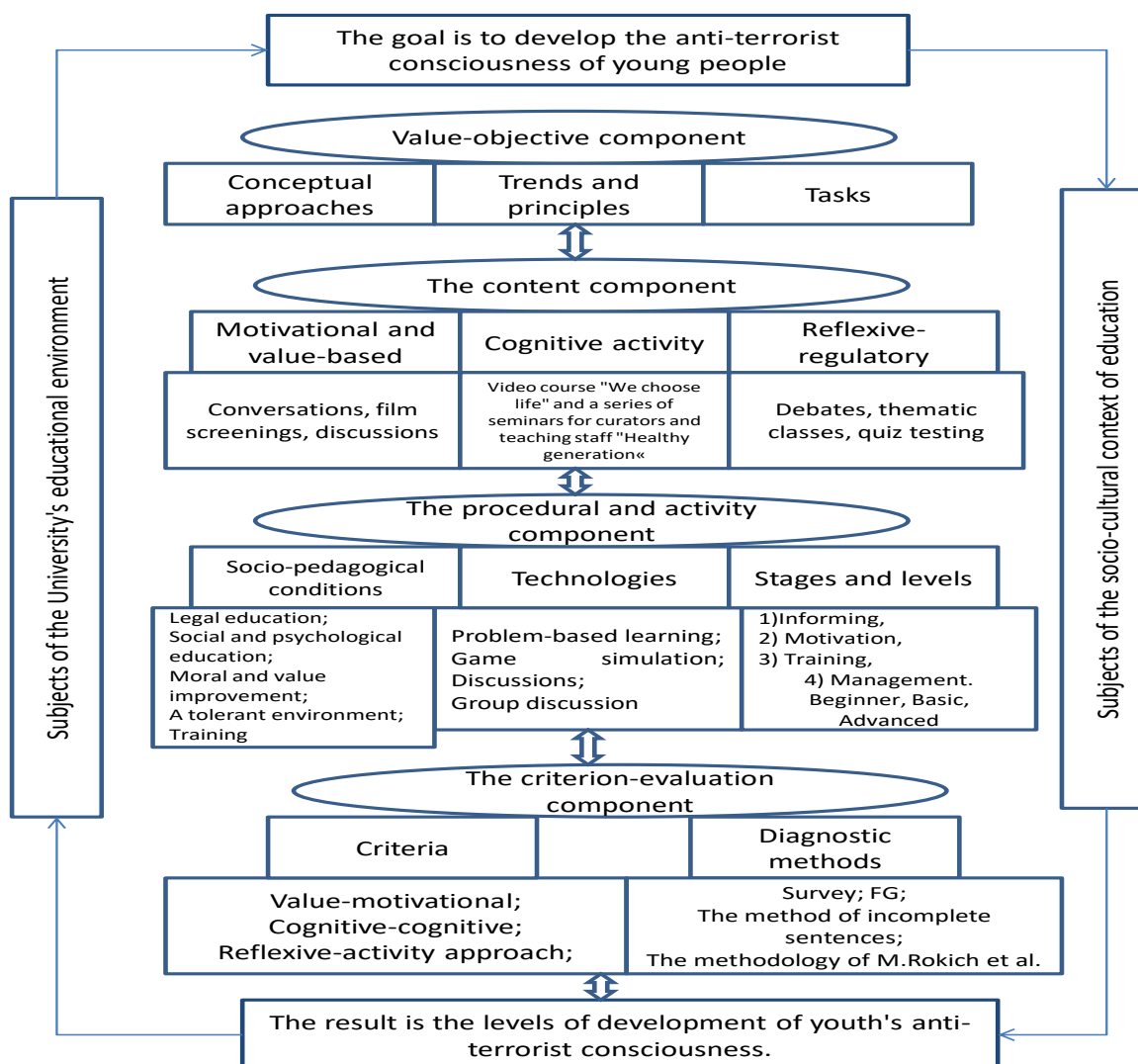


Figure 2. – A model for the development of youth anti-terrorist consciousness

The value-target block defines key conceptual approaches, trends and principles, and tasks for the development of anti-terrorist awareness among young people.

The conceptual research approaches are: system-synergetic (I.R. Prigozhin, B.C. Stepin, G. Haken, etc.), which identifies the stages of development of anti-



terrorist consciousness among students as a system as a whole and its components in their unity and interrelation, studying the process of development and improvement of the university education system; hermeneutic (V.P. Zinchenko, V.G. Kuznetsov, G.G. Shpet, F. Schleiermacher, A. Haris et al.), proclaiming the humanization of the educational environment and allowing us to consider the process of developing the anti-terrorist consciousness of youth from the standpoint of psychologization, philosophy, reflexivity, self-reflexivity and self-regulation of education, from the standpoint of meaning-making and the heuristic nature of education, a combination of rational-logical, artistic-imaginative and research comprehension of reality; philosophical and ethical theories of values and axiology (M.Kagan, M.M. Rokich, V.A. Slastenin, E.N. Shiyanov, and others); theories of meanings (A.N.Leontiev, D.A. Leontiev, V. Frankl, G.G. Shlet); needs, motives of personality, emotions (P.K. Anokhin, L.I. Bozhovich, E.P. Ilyin, K. Izard, S.L. Rubinstein, V.P. Simonov, J. Singer, etc.); subjectivity (K.A. Abulkhanova-Slavskaya, A.V. Brushlinsky, S.L. Rubinstein) theories of social education (L.E.Nikitina, M.A.Galaguzova, V.G.Bocharova, etc.)

The analysis of the above-mentioned approaches and theories allowed us to identify the following principles of the development of anti-terrorist consciousness of a personality. These are: the principle of unity of rational and emotional, the principle of value-semantic orientation, the principle of dialogization, the principle of interdisciplinary integration, the principle of reflexive orientation.

The objectives of the development of anti-terrorist consciousness are:

- the study, generalization and dissemination of best practices in the formation of youth resistance to the ideology of extremism and terrorism;
- the inclusion of anti-terrorist education measures for young people in the educational system of the university at all levels;
- formation of legal culture and information literacy, especially among undergraduates;
- the curators' work on the prevention of terrorism, xenophobia and extremism among students for the academic year, which is aimed at creating comfortable psychological conditions for the development and successful education of young people;
- inviting representatives of public organizations, successful representatives of self-government, opinion leaders, as part of preventive measures;
- organization of mentoring activities with minors who are recognized as being in a socially dangerous situation; the development of youth's worldview towards the formation of tolerance and respect for the culture of both their own and other peoples;
- training of employees of an educational organization in ways of protection and actions in case of threat of commission and (or) commission of a terrorist act, conducting briefings, object training;

- conducting continuous monitoring (with the involvement of cyber volunteers) of Internet resources that contain unacceptable content and may subsequently have an adverse effect on trainees.

The content block is considered by us as a stage in the development of anti-terrorist consciousness among young people and implies certain stages of anti-terrorist education and upbringing.

Foreign studies show that in conditions of increasing threats of extremism and terrorism, formative intervention is necessary, which is understood as an intervention where the facilitators offer participants resources that allow them to develop and implement practical experiments that can lead to radical innovations that can be applied to eliminate contradictions (Sannino, A. et al., 2016) [18]. At the same time, the process of formative intervention unfolded gradually. The researchers identified four key learning strategies: (1) encouraging dialogues and sharing experiences, (2) creating conditions for continuous learning and constant discussion (emphasis on communication technologies), (3) creating conditions for the practical application of concepts, and (4) using the dual stimulation method during self-education and self-discovery (Gomes Reis, L.M. et al, 2021) [19].

In this regard, we have developed educational lessons on the YouTube channel on the following topics: 1. What is anti-terrorist consciousness? 2. Regulatory and legal bases of anti-terrorist consciousness. 3. What should I do? or my actions when a problem occurs. 4. How can I resist the influence of other people? 5. How to develop critical thinking? Next, we assume that: 1) debates about the methods and technologies used by representatives of radical ideologues. The speakers will be experts from the Anti-Terrorism Center in Almaty; 2) thematic classes using elements of film therapy, that is, watching and discussing films with elements of recruitment and coercion to terrorist activities, ways out of critical situations; 3) testing, solving crosswords and quizzes based on the submitted materials. These educational and practical exercises formed the basis of a formative research experiment.

The procedural and activity block. Defines a specific set of socio-pedagogical conditions, technologies, forms and methods of organizing educational work with young people.

The criterion-evaluation block contains criteria for the development of anti-terrorist consciousness and diagnostic methods. Indicators of the development of anti-terrorist consciousness will be the level of knowledge and the level of use of this knowledge in a practical situation.

Conclusions

In general, we can say that the country's universities are working with students, including minors, who are interested in destructive movements, based on annually



updated regulatory documents (regulations, programs, plans). In most cases, this work is related to the education of students in the framework of curatorial activities, psychological support and prevention of students at risk. However, teachers, supervisors, and specialists who carry out this work often lack knowledge in the field of religious movements and new technologies to counter manipulation. In this regard, we propose to introduce a department for religious education into the structure of the administration of educational and socio-legal work at universities; to carry out constant technological and meaningful coverage of the most problematic topical topics within the framework of educational events; to hold various events for active discussion of socio-political, religious topics with students. As an example, I would like to cite the Student Discussion Club "Political Scientist" of the Al-Farabi Kazakh National University (<https://farabi.university/news/8374?lang=ru>), where students independently involve prominent government, political and public figures in the discussion of socio-political issues in the country and international trends.

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Жастардағы террорға қарсы сананың даму процесін үлгілеу

Жастар арасында терроризм мен экстремизмнің табысты алдын алу үшін ғылыми-әдістемелік қолдауға ие болу және білім беру ұйымдарында қолайлы әлеуметтік-педагогикалық жағдайлар жасау қажет. Мақала жастардың террорға қарсы санасын дамыту процесін үлгілеуге, осы процестің тұжырымдамалық және технологиялық құрамдас бөліктерін анықтауға арналған. Философиялық және психологиялық-педагогикалық әдебиеттерді талдау негізінде террорға қарсы сананың мәні мен мазмұны негізделеді, террорға қарсы сананың даму үдерісі негізделеді, зерттелетін құбылысты дамыту бойынша іс-шаралар ұсынылады: мониторинг жүргізу, жастардың әлеуметтік әл-ауқатын зерттеу, сондай-ақ оқу топтары ішінде де, басқа адамдармен де қарым-қатынастағы ауытқуларды зерттеу. Авторлар толеранттылықты тәрбиелеудің және басқа халықтар мен мәдениеттерден қорқыныш пен шеттетуді тудыратын әсерге қарсы тұрудың маңыздылығын



атап көрсетеді. Бұл жастардың бойында тәуелсіз, сыни ойлау және адамгершілік құндылықтарға негізделген пайымдауларды қалыптастыру дағдыларын дамытуға көмектеседі.

Кілт сөздер: террорға қарсы сана, үлгі, үлгінің құрамдас бөліктері, даму деңгейлері мен кезеңдері, критерийлер.

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Моделирование процесса развития антитеррористического сознания у молодежи

Для успешной профилактики терроризма и экстремизма среди молодежи необходимо иметь научно-методическую поддержку и создать подходящие социально-педагогические условия в организациях образования. Статья посвящена моделированию процесса развития антитеррористического сознания у молодежи, выявлению концептуально-технологических компонентов данного процесса. На основе анализа философской и психолого-педагогической литературы обоснована сущность и содержание антитеррористического сознания, обоснован процесс развития антитеррористического сознания, предложены мероприятия по развитию исследуемого феномена: проведение мониторинга, по изучению социального самочувствия молодежи, а также исследование отклонений в коммуникации как внутри учебных групп, так и с другими людьми. Авторы подчеркивают важность воспитания толерантности и противодействия влиянию, которое вызывает страх и отчуждение к другим народам и культурам. Это поможет развить у молодежи навыки независимого, критического мышления и формирования суждений на основе моральных ценностей.

Ключевые слова: антитеррористическое сознание, модель, компоненты модели, уровни и этапы развития, критерии.

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