

# Pedagogical Education Of Parents For The Purpose Of Prevention Of Extremism In The Youth Environment In The Condition Of Economic Instability Of The Polyethnic Region

Aida Rafikovna Mustafayeva, Lyudmila Igramudinovna Gaydarova, Aksana Dzhamalutdinovna Kurbanova, Paynusat Aliaskhabovna Magomedova, Sabina Feytulakhovna Ismailova

**Abstract:** The problem of pedagogical education of parents is considered in the article. The main attention is paid to the formation of moral attitudes in the family and the prevention of extremism in the youth environment in the context of the economic instability of a polyethnic region. Extremism in the youth environment has become a mass phenomenon in our country. One of the most vulnerable to extremism social groups is youth. The wide spread of youth extremism is evidence of the insufficient social adaptation of young people, the development of the asocial attitudes of their consciousness, which cause illegal patterns of behavior.

**Index Terms :** family, parents, education, upbringing, morality, society, culture, polyethnicity, extremism, economic instability.

## 1INTRODUCTION

Relevance of the topic determined by the need of complex scientific understanding of the nature, specificity and practical ways to organize social and cultural extremism prevention, economic instability, multi-ethnic region. Extremism, especially extremist behavior among youth, is an extraordinary phenomenon, often causes serious consequences for the state, society and the individual. Manifestations of extremism in the youth environment have now become more dangerous for society than in all previous periods of the state's existence. At present, in Russia there are about 150 youth extremist organizations with a clear hierarchy, discipline, with their own ideology and with their leaders. In the youth environment, as a rule, extremism is manifested in deformations of consciousness, enthusiasm for nationalist, neo-fascist ideologies, new religious doctrines unconventional for the Russian Federation, participation in the activities of radical movements and groups, committing unlawful, and sometimes criminal actions in connection with their beliefs. Moreover, there is a growing understanding in society that the only criminological way to prevent these dangerous crimes cannot be recognized as the only true one, and therefore socially effective.

This determines the particular relevance of the development of the pedagogical concept of socio-cultural prevention of extremism and its scientific research. The theory of sociocultural activity still lacked a scientific and pedagogical substantiation of the methodology, theory and practice of the prevention of extremism in the process of organizing socio-cultural interaction and varied socio-cultural activity. At the same time, one should take account of the fact that pedagogical analysis of the education of parents of socio-cultural prevention of extremism is caused by socio-economic, socio-political and regulatory conditions, the totality of which is a prerequisite for broad primary prevention of extremist behavior and the spread of the ideology of extremism, and to prevent the growth manifestations of aggressiveness, xenophobia, nationalism and other asocial phenomena. The economic instability occurring in Russian society has affected all its social groups. One of the largest socio-demographic entities is youth. It figures prominently in the social structure of society and performs the function of change, generations, acts as the main resource of society, and is directly involved in the reproduction of its social potential. It is the main representative of the innovative component of the country's development. Energy, the spirit of freedom, drive for novelty is an integral feature of the modern generation of youth. Youth acts as an object and subject of socialization at the same time, gaining new knowledge, perceiving and developing "the experience of previous generations. In the process of socialization, young people are included in the life of society, becoming its integral part. The transition of Russian society toward a new formation is accompanied by profound shifts in the system of conditions and factors of socialization of youth, intensifying the process of social differentiation and split among the younger generation. Significant changes have taken place in the forms, content, mechanisms of sociocultural continuity, in the processes of self-realization, self-affirmation. The problems of the quality of education, employment, social insecurity and ensuring the personal safety of young people have become worse. Alcoholism and drug addiction are becoming more widespread as well as cases of manifestation of national intolerance, racism, and extremism have become more frequent among

- Aida Rafikovna Mustafayeva, PhD of Pedagogical Sciences, Senior Lecturer, Dagestan State Technical University, Makhachkala, Russia.
- Lyudmila Igramudinovna Gaydarova, PhD of Pedagogical Sciences, Senior Lecturer, Dagestan State Technical University, Makhachkala, Russia.
- Aksana Dzhamalutdinovna Kurbanova, PhD of Economic Sciences, Associate Professor, Dagestan State Technical University, Makhachkala, Russia.
- Paynusat Aliaskhabovna Magomedova, PhD of Economic Science, Senior Lecturer, Dagestan State Technical University, Makhachkala, Russia.
- Sabina Feytulakhovna Ismailova, PhD of Social Sciences, Senior Lecturer, Dagestan State Technical University, Derbent, Russia.

young people. A decrease in the role of the state in the process of educating youth is observed. The Institute of Education, a higher school, which traditionally played an important role in the socialization of youth, has reduced its educational functions in recent decades. The content of mass media, electronic resources is mostly negative kind of information (violence, explosions, fires, etc.). The problem of socialization is largely connected with the features of the economic and social development in different regions. The climatic conditions of the places of residence of the population significantly affect the process of youth socialization. The process of value transmission has pushed aside the formation of such values as collectivism, mutual assistance, friendship, etc. In this regard, the following contradictions arise that require sociological reflection: firstly, the contradiction between the society's need for the formation of a mature personality and the insufficient theoretical elaboration of those mechanisms of socialization of youth that can successfully solve this problem in the conditions of market relations; secondly, the contradiction between the values of a market economy, which encourages a person to first of all satisfy his individual interests, and the need for young people to develop orientations and attitudes towards the priority solution of society's problems. Despite the large number of works on the problems of modern youth, its socialization, the topic has not been completely studied, especially in relation to modern regional specific. To ensure the sustainability and orientation of the social reproduction of society, the need has come for a holistic study of the socialization of youth, identifying content and forms, and optimization opportunities at the federal and regional levels.[4] Our society, consumed with economic and social problems, needs immediate measures to promote moral development, as it is the loss of morality that is one of the main causes of all misfortunes and troubles. To find a way out through the humanization of modern life, to give a place to spirituality in shaping human behavior through turning to priceless monuments of Russian and world culture, is a fruitful way, but, unfortunately, it's not enough. This way only then justifies the hopes for it, only when it relies on a solid foundation from the acquired moral principles from childhood. It means the initial system of elements of morality, which affects all spheres of life, should be taught in the family. That is why good family education is essential. Pedagogical education of parents - a certain system of psychological, pedagogical, moral and ethical and other knowledge is an important component of pedagogical culture, which reflects the degree of maturity of parents as educators. It depends on the family how the ideas of duty, responsibilities and rights, word and deed will remain in the teenager's worldview. At the same time, research speaks of significant reserves of the quality of family education, and that the moral potential of the family has not yet been fully realized and utilized. There is a lot of work here not only for scientists, but also for the educational institution. Family tradition is a category that belongs to the process of creating family norms and values that govern family life. Like morality, family traditions are unwritten by law. These traditions educate family members; affect the child's attitude to himself as a person, to other people and the whole world. Family, social traditions and norms are certainly a certain basis in the process of moral education of children. Now imagine for a moment what will happen if the family ceases to follow these established traditions. It is not difficult to guess that the family will cease to exist, and if the family ceases to honor traditions,

then society will give a "crack". Therefore, do not forget about public education. The younger generation is required to be educated not only the family, but also in the society, in particular educational institutions. Of course, education does not guarantee a high spiritual and moral education, so a man's upbringing depends only on himself and it is manifested in everyday behavior, his attitude towards other people. Thus, educating young people of morality and a decent cultural level is the most important task in the process of becoming an individual. Not a single area of human life can do without moral regulation; at the same time, morality cannot successfully fulfill its functions of educating a person without combining it with other means of normative regulation, primarily with such as law. In this regard, the necessity of forming a legal culture in the individual is substantiated, a meaningful analysis of this concept is given in accordance with modern requirements, the relationship of law and morality in the regulation of public relations is clarified [1]. The crisis of society has pushed aside morality, manifested in the intellectual, sensual, volitional expression of the meaning and laws of life in the form of a synthesis of eternal truths, goodness, beauty, other higher values and freedom of the human spirit from a central, fundamental and all-affirming position in social and personal life to the periphery. But the sociocultural factor associated with value-normative uncertainty, the deterioration of the general culture and the violation of adaptive capabilities has a more significant impact on youth. Traditional spiritual and moral values are replaced by group interests and desires, the system of moral standards of social life is destroyed, and the chaos of opinions in relation to the new values of life is observed. Under these conditions, a young man loses his usual orientations, a feeling of reliance on his traditional roots, loses ties with society. The risk of social disorientation, an unspiritual life, the loss of a spiritual connection with one's people, and a lack of understanding of cultural differences and norms of interethnic interaction is growing. The development of education in Russia puts forward the task of establishing spiritual and moral values among the younger generation as one of the priority tasks of the educational system at all its levels. The experience of the last years of Russia's development has shown that in the conditions of modern freedom of choice, one cannot count on success in raising children, relying only on the state or only on public institutions, primarily on schools and kindergartens, or only family. And the fact is that in the conditions of borrowing from the West its own models and guidelines - prudence, individualism, competition - the young generation is growing immoral, cruel, unlawful. In this case, hopes for the controlling role of the state, for laws and codes are unfounded. It all starts with a person, with his upbringing, with his inner world. Man is a spiritual being, he strives not only for physical development, but also for spiritual formation. Combining personal and social, material and spiritual - this is a natural human need. But this problem is so complicated that it has constantly attracted the attention of researchers. In the studies known in the pedagogical theory, the essence and specificity of various aspects of the problem of the spiritual and moral education of youth have been revealed. An effective measure in the fight against national extremism will be the republican targeted program for the prevention of extremism, which should contain a set of measures providing for the development of traditional folk culture. It is known that the basis of spiritual and moral education is the culture of society, family and educational

institutions - the environment in which the child lives, in which his formation and development take place. Culture is, first of all, a system of values established in traditions. It is necessary to satisfy spiritual needs and the search for higher values. The developing environment for extremism parasitizing on religious and national feelings is the lack of religious knowledge and spiritual practice among a wide circle of people based on the spirit of centuries-old traditions of religion. Under the guise of ancient teachings, the representatives of extremism usually preach new ideas, invented to justify violence against people of a different faith. At the same time, the experience of religious life and good neighborliness, accumulated by believers for many centuries, remains unclaimed in the national systems of education, upbringing and in the media. Moreover, extremism, hiding behind religious or national slogans, often exploits such traditional values as personal and social morality, love for one's people. Criminals declaring their intention to take over the whole world are trying to take advantage of the natural desire of people to defend their faith and culture in the face of militant globalization. Extremist propaganda is becoming attractive for those who can't put up with the moral licentiousness, lack of religiosity, social and economic injustice that prevails in modern society [3]. The reason for the growth of extremism in the 21st century is the spiritual and moral vacuum that has formed in the life of peoples. It is necessary that spiritual and moral education be conducted in the educational system and in the media today to eliminate it. The state is responsible for this, since the spiritual meaning of its existence is to limit evil and support good. The time has come when nations must return to a worldview based on solid moral principles, acquire the necessary knowledge in the religious field, and enrich themselves with the experience of dialogue between religions and cultures. This will be the best vaccine that kills the deadly extremism virus. The signs of the times clearly indicate to us that putting off the spiritual and moral renewal of our peoples for the future will hopelessly weaken us in the face of a fanatical and treacherous enemy, and will make all external security measures fragile and short-lived. Keeping this in mind, it is necessary to strengthen the spirit and securely preserve ethno-political unity. For centuries, a culture of peace, harmony, and tolerance has been formed in Russia. And in this regard, nothing needs to be invented. You need to respect your history, traditions, skillfully use the richest legacy of previous generations in the name of today and tomorrow of the republic and country, and contribute to their further development. Such a unique experience of the commonwealth of dozens of peoples and the peaceful coexistence of the three major world religions - Islam, Christianity and Judaism is not found in any region of Russia. This experience is a powerful tool in terms of preventing ethnic and religious extremism, interethnic conflicts in modern conditions, and preventing them not only in the republic, but also abroad. In Dagestan, as well as throughout the country, there is a process of intense spiritual revival of not only Islamic, but also Christian and Jewish. All these religions are the consolidating force of Dagestan society and they prove in practice that religious tolerance is the most important quality of the functioning of religions, on which interfaith harmony is formed. In the process of growing up, independent moral education depends on a person. Now he himself must be responsible for his actions and actions. By the time he grows up, a system of moral values should be formed in him, which he will subsequently teach his children. As a rule, among such

values are love, family, kindness, happiness, the value of life, philanthropy and others. And depending on what values a person puts in priority, it is determined by what his actions will be - moral or immoral. And therefore it is worth saying that morality is an exclusively independent choice of a person. I want to end the conversation about family education with the words of the Great Russian teacher K.D. Ushinsky: "Two desires, often opposite, struggle in the soul of every father and every mother: they would like to see all their moral perfection in their children, but at the same time wish them success in life, some of which do not always get along with moral perfection. Parental love of power, vanity, boasting of their children ..." [3]. The phenomenon of terrorism in our time has managed to penetrate deeply into the minds and hearts of people on the entire planet. Now every first-grader knows that there are people in the world called terrorists who blow up houses, kill people, etc. This is the general information that constantly comes to us from TV screens. Not everyone will begin to trouble themselves with a more detailed consideration of this problem. In my personal opinion, it is already turning into a certain reality of life, and they began to get used to it so much that they assign it its own place in the political, sociocultural and other environments. It is terrible that people have been taught to take into account the existence of such a phenomenon and to reckon with it. The Law of the Russian Federation "On Education" posed the school the task of protecting and developing national cultures, regional cultural traditions and national characteristics. In connection with the difficult and contradictory cultural and political situation, the problem of using family folk traditions of spiritual and moral potential in the educational process of the modern school is far from completely solved. Not a single area of human life can do without moral regulation; at the same time, morality cannot successfully fulfill its functions of educating a person without combining it with other means of normative regulation, primarily with such as law. In this regard, the necessity of forming a legal culture in the individual is substantiated, a meaningful analysis of this concept is given in accordance with modern requirements, the relationship of law and morality in the regulation of public relations is clarified. The crisis of society led to a shift in morality, manifested in the intellectual, sensual, volitional expression of the meaning and regularity of life in the form of a synthesis of eternal truths, goodness, beauty, other higher values and freedom of the human spirit from a central, fundamental and all affirming position in public and personal life on its periphery. However, a comparative analysis of the relationship between the orientation and conclusions of studies of previous decades with the practical behavior of former school graduates today convincingly proves not only ideological, but also conceptual limitations of this approach. In a short time period, many people of young and mature ages sharply changed their atheistic, socio-political, moral-aesthetic and civic views and beliefs. In this regard, we believe that it is methodologically more appropriate to pose the problem of the formation of not individual moral qualities, but of the integral moral position of the individual as the fundamental core of moral and value orientations and principles of human life, the integral spiritual and moral culture of the individual, integrating both positive ethnocultural and and universal values. National-regional traditions of upbringing make it possible to understand in detail the community of popular pedagogical cultures and their moral relationships. In order to form a culture of interethnic communication, you need

to know the traditional culture of upbringing of all nationalities inhabiting the region (customs, language, art, history, etc.). It is in the context of all the richness of traditional pedagogy and the moral and ethnic culture of peoples that it is possible to regulate the hierarchy of humanistic relationships democratically: national politics, interethnic relations, communication, national education, interethnic education, interethnic cooperation, national agreement and national harmony. This article is a priority and socially significant at the present time as it involves such an important aspect as the cultural and moral component of the personality, as well as the main factors of the influence of terrorism. Due to the fact that the republic is in a difficult economic and social situation, young people are daily confronted with an alternative and try to replace spiritual and moral traditions with false ideas. The topic is especially relevant for young people, teenagers, students in the educational environment, since quite often terrorists use teenagers for their own purposes. And the basis is the pedagogical education of parents, because youth extremism and terrorism are the result of insufficient social adaptation of youth, entailing asocial behavior of young people.

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