

**TO THE ISSUE OF PREVENTION OF YOUTH INVOLVEMENT
IN DESTRUCTIVE RELIGIOUS SECTS
IN MODERN KAZAKHSTAN SCIENCE**

Summary. The article deals with the problems of preventing the involvement of youth in destructive religious sects in modern pedagogical science. The authors proposed the classification of the main types of pedagogical prevention in educational organizations.

Keywords: destructive sects, prevention, students, reasons for involving young people.

Аннотация. В статье рассматриваются проблемы профилактики вовлечения молодежи в деструктивные религиозные секты в современной педагогической науке. Авторы предложили классификацию основных видов педагогической профилактики в организациях образования.

Ключевые слова: деструктивные секты, профилактика, студенты, причины вовлечения молодежи.

One of the main tasks of pedagogy as a science throughout its establishment and development was to study the laws of the child's personality moral development, identify the causes that deform the positive development of the individual, and ways and means that neutralize and prevent this negative process. The problem of preventing the involvement of young people in destructive religious sects has been put forward as one of the urgent and important problems of modern pedagogical science and practice. This allows us to conduct research on this subject in order to identify the most effective methods and forms of pedagogical prevention of youth involvement in destructive religious sects.

The new religious movements are only a specific type of religious organization that offers its answer to the fundamental questions of human existence. To the destruction of the traditional way of spiritual and cultural values of the country, to conflicts in the field of ethno-confessional relations, to destabilization of society, their activity leads in the absence of the meaning of life, humanistic; ideals that integrate social values.

Disappointment in the official values of consumer, technocratic society, a sense of loneliness, aimlessness of life – all this is the socio-psychological factors of the search for

a new system of values. A feature of the doctrines of destructive religious sects is that they, according to H. Remschmidt, «offer a simplified perspective for the future; they allow you to standardize manners and actions, eliminating obstruction and introspection; collective actions weaken restrictions and feelings of personal guilt; there is an apparent harmony of inner peace, full of good and evil forces, with the outside world and its real goals and dangers; submission to the leader playing the role of «elder brother», is deprived of the duality inherent in the relationship between children and their parents» [1].

Followers of destructive religious sects are usually young people with disrupted social connections, knocked out of the habitual life track, caught in a situation of uncertainty.

The negative influence of destructive religious sects on the physical, mental and spiritual health of an individual and society as a whole determines the need for targeted preventive work to avoid the involvement of young people in such organizations.

Preventive work is not limited to prohibiting the activities of religious sects. It will be declarative in nature, if it is limited only to verbal and punitive-repressive measures, since in this case the causes are not eliminated, the culture medium for the development of social deviations.

Prevention is a system of complex state and public, social, economic and medical-sanitary, psycho-educational and psycho-hygienic measures aimed at preventing various deviations [2].

The modern concept of prevention presupposes a transition from administrative-punitive measures to comprehensive medical-psychological, psycho-pedagogical and socio-legal assistance and support for families and at-risk children who need social support and special correctional and rehabilitation programs.

In the scientific literature, it is customary to distinguish pedagogical, psycho-pedagogical, social and socio-pedagogical prevention.

Pedagogical prevention is not limited to educating about the negative impact of religious sects, but presupposes the organization of a pedagogical process aimed at forming a culture of behavior that is adequate to social norms, an anti-sectarian attitude and the value of a healthy lifestyle among young people. Moral upbringing of the younger generation should be directed towards the formation of a positively oriented person in the social sphere, with a high culture and a strong character, developed cognitive interests, strong aspirations and skills in creative work and leisure activities [3].

Pedagogical prevention is a way of organizing a child's social environment, which prevents access to its negative phenomena (drug addiction, alcoholism, tobacco smoking, prostitution, religious sects, etc.).

Pedagogical prevention of youth involvement in destructive religious sects is a complex of social, educational and psychological activities aimed at identifying and eliminating the causes and factors of involving young people in religious sects, preventing development and neutralizing the negative personal, pedagogical and social consequences of involvement in religious sects.

Pedagogical prevention of involving young people in destructive religious sects as part of the overall system of education is aimed at the formation of humanistic value orientations, positive self-evaluation and a behavior culture that contributes to increasing the autonomy of the person and providing psychological protection in risk situations, developing the skills of confrontation group pressure, a constructive solution of conflict situations and habits of a

healthy lifestyle of young people. The main link in this work is the creation of pedagogical and socially pedagogical conditions to contribute the integration of young citizens into society and facilitate the process of socialization.

It is necessary to take into account that for many students the educational institution is the main place of pastime, determining all further development and social well-being. For this reason, educational institutions have a unique ability to implement anti-sectarian education – the formation of immunity to the enslaving influence of sectarianism, the development of psychological protection methods against authoritarian influence and exploitation [4]. Anti-sectarian upbringing – the process of formation of a special personal structure among young people – an anti-sectarian attitude that prevents access to religious sects as a way of avoiding unresolved everyday problems, achieving a subjectively positive internal state and realizing one's need for pleasure is the new pedagogical prevention of youth involvement in destructive religious sects.

Pedagogical prevention is a purposeful pedagogical activity of the teacher, social pedagogue and psychologist in an educational institution, including a stable set of mutually complementary activities:

- 1) health and legal education;
- 2) educational and explanatory activities;
- 3) psychological and diagnostic activities and psycho-correction;
- 4) organizational and methodological activities that contribute to the formation of students' healthy lifestyle;
- 5) technological map formatting of personality development [5].

The purpose of pedagogical influences aimed at preventing young people from entering in destructive religious sects is to prevent the involvement of young people in sects and to stop the process of psychological violence that has just started on the person of a newly converted adept. Pedagogical prevention helps to prevent the involvement of young people in destructive religious sects, stop repeated attempts to exert psychological pressure on a person, prevent negative influence on the harmonious development of the individual and the entire teaching community.

Pedagogical prevention of the involvement of young people in religious sects includes three structural blocs:

- primary prevention is aimed at preventing the involvement of young people in religious sects;
- secondary prevention helps to prevent negative consequences of psychological methods of influencing the youth's personality who have experience with sectarians;
- tertiary prevention is considered as a pedagogical rehabilitation of young people with a formed dependence on the sectarian environment.

Depending on the degree of involvement in the sphere of pedagogical prevention of the factors of youth socialization, its model can have a different scale: a macromodel (considered within the whole state), a mesomodel (operate at the regional level), a micromodel (covering the nearest environment habitat – school, family) [6].

The world practice of combating various social problems shows that it is easier to prevent them than to deal with numerous negative consequences. Therefore, the priority direction, in our view, is primary pedagogical prevention.

The tasks of primary pedagogical prevention of the involvement of young people in religious sects are:

- formation of a behavior culture conducive to increasing the individual's autonomy and providing psychological protection in risk situations;
- the formation of life guides and positive self-esteem; activation of critical thinking;
- development of skills to withstand group pressure, constructively resolve conflict situations;
- formation of the healthy lifestyle habits.

To organize the process of preventing the involvement of young people in religious sects, it is possible to use the prevention models proposed by A. G. Makeyeva.

Information model. Initially, the programs within this model were intimidating, since the main emphasis was on negative consequences for the physical and mental health of a person. But in working with young people this tactic is ineffective, as young people attract all forbidden and risky; because of age-related psychological features, it is difficult for young people to realize all the negative consequences that lead in involvement in religious sects; the predominance of information with a minus sign lowers the confidence of the youth audience.

Therefore, this model was replaced by a model of actual knowledge, which implies the provision of complete and reliable information about religious sects. Two factors can affect the effectiveness of this model: first, the analytical component of conscious activity is not sufficiently developed in young people, which makes self-sufficient analysis difficult and the formulation of correct conclusions; secondly, because of the availability of information, it is capable of involuntarily provoking interest in the problem under study. The main forms used in the information model are lecture classes, seminars, conferences, etc. At the same time, young people are traditionally given a passive role of listeners.

Model of behavioral skills. The programs of this model are oriented towards the formation of certain skills and behaviors in risk situations of involvement in a religious sect, as well as the skills to overcome negative social pressures, and resolve problems of interpersonal communication. They suggest studying the mechanisms of involving young people in sects and the mechanisms of psychological protection. Forms of training in this model are trainings, role games, etc., aimed at developing certain behavioral patterns, skills of failure.

Constructive-positive model. Unlike previous programs that have a prohibitive nature, this model is of an alternative nature. At the heart of the programs of constructive-positive prevention is the notion of the social functions that the sects perform in modern society, as well as external and internal factors relative to the individual, which determine their distribution. The main direction of prevention is the formation of positive behavioral skills of constructive communication, rational choice and responsibility for the consequences of this choice, decision-making in conflict situations, prevention of problems, overcoming stress, etc.

While implementing programs of constructive and positive prevention, active forms of psychological and pedagogical interaction are used that provide students with the opportunity to directly participate in this process, stimulate their creative activity (they are not offered ready-made forms and patterns of behavior). These include communication trainings, role-plays, trainings of personal growth, etc. [7].

In our opinion, the constructive-positive model is the most effective, since it allows us to move from simply informing young people about the negative consequences of involving religious sects in psychological and pedagogical technologies in the formation of life orientations, a value attitude toward health (physical and mental) and active psychological

protection in a risk situation.

During the process of prevention, the following provisions contribute to the correction of emerging deviations in the behavior of young people:

- formation of healthy motivation;
- formation of the student's personality in the process of his own activity;
- addressing pedagogical influences not only to the mind, but also to the feelings of pupils;
- reliance on the positive qualities of a young person and full respect for his personality;
- development of adequate self-esteem and level of claims [8].

Traditionally, in the native literature, social and social-pedagogical conditions of prevention are distinguished. The social conditions of prevention are represented by three main components: the availability of social institutions involved in preventive work, public opinion and legal justification for the work of relevant institutions and specialists. At the same time, social conditions can be favorable and unfavorable, that is, they can facilitate or hinder the solution of preventive tasks. Among the favorable social conditions include the presence of specialized social institutions and highly qualified specialists who are ready to carry out preventive work; clear development of their powers; critical attitude of publicity to new religious movements; compliance with the legislative framework governing the relations of religious organizations with other, primarily, educational institutions.

Socially pedagogical conditions include the formation of the personality and the formation of the environment. The formation of personality is expressed in the development of self-image, self-expression, stress-resistance, positive self-acceptance, internal control, creation of motivation. Dedicated conditions make it possible to understand that the effectiveness of prevention is determined not only by the quality of the work of specialists and the features of the profile of the individuals involved, but also by the correlation of the social and socially pedagogical conditions of prevention, which, in the framework of training, are much more controlled and whose ratio is more favorable in the framework of formally organized teaching.

In such a way, the pedagogical prevention of the involvement of young people in religious sects as part of the general education system is aimed at the formation of humanistic value orientations, positive self-evaluation and a culture of behavior conducive to increasing the autonomy of the person and providing psychological protection in situations of risk, skills of confronting group pressure, a constructive solution of conflict situations and habits of a healthy lifestyle in young people. The main link in this work is the creation of pedagogical and socially pedagogical conditions to contribute the integration of young citizens into society and facilitate the process of socialization.

The basis for preventing the involvement of young people in destructive religious sects should be a systematic and purposeful work to involve all students in various types of school and out-of-school socially useful activities, to mental and physical work, to create a healthy moral climate that stimulates all-round development of each child.

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