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**TÍTULO:** Prevención del extremismo en el sistema de educación histórica superior: experiencia del Instituto Estatal Pedagógico de Mordovia que lleva el nombre de M.E. Yevseviev.

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**RESUMEN:** El artículo está dedicado a revelar las peculiaridades de enseñanza de la problemática relacionada con la malicia social del extremismo y terrorismo dentro del sistema de enseñanza histórica superior de Rusia. En calidad del ejemplo fue tomada la experiencia de la Facultad de Historia y Derecho y de la Facultad de Filológica del Instituto Estatal Pedagógico de Mordovia. Como conclusión está que los estudiantes historiadores rusos obtienen una idea suficientemente completa y adecuada sobre el extremismo en todas sus variedades y su peligro social, lo que es un medio eficaz de profiláctica de este fenómeno social en el ambiente juvenil.

**PALABRAS CLAVES:** extremismo, terrorismo, prevención, centros de enseñanza superior, estudiantes.

**TITLE:** Extremism prevention in the system of Higher Historical Education: Experience of Mordovian State Pedagogical Institute named after M.E. Evseviev.

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**ABSTRACT:** This paper has been intended to reveal the peculiarities of teaching the problems related to social evils of extremism and terrorism in the system of higher historical education in Russia. For illustrative purposes, the experience of the history and law department and philology department of Mordovian State Pedagogical Institute has been reviewed. The conclusion has been made that the Russian history students obtain sufficiently full and adequate idea of extremism in all its varieties and social danger which is an effective means of preventing this social phenomenon in youth environment.

**KEY WORDS:** extremism, terrorism, prevention, universities, studentship.

**INTRODUCTION.**

Extremism as a dangerous social evil goes along the human civilization throughout almost its entire history, from ancient times to the present day.

Terror and violence as the means of political struggle and struggle for power literally permeate different epochs. The murder of Gaius Julius Caesar by Roman senators, the mysterious medieval order of Assassin terrorists in the Middle East, the "Death of Marat" - the list of historical examples of the strategy and tactics of individual terror may be continued.

However, in recent decades, terrorism has become a global challenge and a threat to national security for most of the countries, including the Russian Federation. Perhaps the main evidence of the magnitude of threat today is the bloody image of DAISH as an organization that has turned terrorism into a mass genocide (and, moreover, the genocide that is filmed for dissemination on the Internet).

That is why, it is impossible to pass over this complex and painful topic of extremism and terrorism in silence in the higher historical education system. Since in different historical periods and in different countries, extremist ideologies, organizations and movements have played (or are currently playing) as significant role as destructive, they are studied by history students in the various curricular subjects, both as part of basic disciplines and elective or optional courses.

In this article we will analyze the didactic features specific to consideration of the given problematics in one of the leading regional pedagogical higher education institutions of the country, Mordovian State Pedagogical Institute named after M.E. Evseviev. The experience of this university in this area is very illustrative, because it reflects the main features intrinsic to the study of topics related to extremism in order to prevent this social evil in the system of humanitarian education in today's Russia.

## **DEVELOPMENT.**

### **Literature Review.**

It should be noted that, as such, the phenomenon of extremism has been studied thoroughly enough: a fairly impressive body of research literature has been dedicated to it in Russia and other countries. However, the presentation of this phenomenon in the system of higher historical education of Russia which has been stated as the topic hereof, is barely touched upon in the Russian historical, historiographical and scientific-methodical literature.

The brief overview of the research literature on the history of extremist trends may be divided into several main streams:

Firstly, these are the researches on left radical extremism, mainly in its Western European and Latin American versions. Here it is necessary to highlight studies by such researchers as D.Yu. Bazarkina (2010), E.Ya. Batalov (1973), T. Weigue (Germany) (2004), G. Könen (Germany) (2004), V.I. Kolarov and V.V. Usov (2012), K.G. Myalo (1985), G. Hogefeld (Germany) (1996), S. Ellner (2013) (USA). All these authors view left-wing radicalism in the West as an integral part of and at the same time a youth revolt of the "sixties" – a strange phenomenon difficult to explain in terms of motivation at the intersection of history, culture and psychology. At the same time, experts specializing on Latin America emphasize the specificity of left radicalism of this huge and peculiar region with its established revolutionary traditions in combination with ethos (a system of world perception and values) of Indian ethnicities and tribes.

Secondly, these are the works dedicated to right-wing radical extremism, for example, by authors such as S.V. Belikov (2011), A.S. Grachev (1986), V.A. Schnirellman (2007). In particular, in the writings of these authors the interrelation is traced between the ideas of neo-Nazism and the youth subculture of skinheads, which mimicked from the politically neutral direction in rock music of the 1960s to criminal groups committing murders motivated by racial hatred.

Thirdly, it is a separate cluster of studies on the issue of armed separatism, by authors such as U. Altermatt (Switzerland) (2000), B. Anderson (Great Britain) (2001), N.E. Anikeeva (2010), V.A. Iovenko (2009), N.L. Yankovoy (2010), etc. These studies track the evolution of various varieties of European nationalism into terrorist separatist movements in certain states (Ulster in the UK, Euskadi in Spain, Corsica in France).

Finally, the fourth one covers a very extensive body of research on radical Islamism in its multiple varieties, for example, by such authors as M. Bonner (Great Britain) (2006), F. Gerges (USA) (1999), J. Kepel (France) (2004), D. Commins (USA) (2006), A.V. Martynenko (one of the co-authors of this article) (2015), V.V. Naumkin (2005), and others.

It is noteworthy, that almost all Islamic scholars, both Russian and foreign, recognize radical Islamism as a kind of sociocultural "mutation" within the Islamic community, which poses no less a threat to the modern Islamic world than to the humanity as a whole. The point of view of the abovementioned American researcher N. DeLong-Bas (2004), who calls for the establishment of a "watershed" between the doctrine of Muhammad ibn Abd al-Wahhab, the founder of the Salafist tradition in Islam, on the one hand, and today's Salafist terrorist international, on the other, is somewhat standing out. At the same time, most researchers exploring this issue, including the abovementioned authors, believe that modern Salafist extremism is a continuation, though more radicalized, of the doctrine that al-Wahhab preached in the Arab towns of the 18<sup>th</sup> century.

As concerns the topic of this article, it should be noted that all the above mentioned directions of extremism (extreme left, ultra-right, pseudo-religious, separatist) are studied by history students as part of the educational process in the majority of Russian universities, and it is done in the context of prevention of this social evil, in a preventive manner. It is highly important in the light of changing methods and modernization of the didactical approaches to the whole educational process (Chigisheva, 2015a, Chigisheva, 2015b).

### **Research methodological framework.**

The purpose of this research is to give an overview of the authors' didactic materials used for teaching the history students, when it is necessary to introduce the complex and painful content related to extremism in the context of prevention of this social phenomenon among the youth.

The research purpose gave impetus to the following research tasks: analyze the specifics of explicating the aforementioned problems within the scope of the academic discipline "Prevention of extremism and xenophobia in the Russian education system", and within the scope of the basic historical disciplines "Recent history of Western countries", "New and recent history of Asian and African countries", "History of Russia", the elective course "Sociocultural foundations of Muslim civilization" and the optional course "Sociocultural foundations of Indo-Buddhist and Far Eastern civilizations".

Therefore, for producing this article primarily the hermeneutic method was used, based on the structural complex analysis of text sources, and in our case, the university textbooks and manuals on the disciplines specified above.

### **Findings and Discussion.**

The Mordovian State Pedagogical Institute has accumulated an interesting and unique didactic experience with regard to the prevention of extremism in the educational process.

Thus, since 2009 the Institute has operated as an innovative structural unit of the research laboratory (RL) "Scientific and Methodological Support for the Prevention of Extremism and Xenophobia in the Russian Education System", which is interdisciplinary in nature, bringing together historians, legal scholars and psychologists and enabling this team to study the phenomenon of extremism from the perspective of various branches of humanitarian knowledge.

One of the "products" delivered by the RL is an elective course on "Prevention of Extremism and Xenophobia in the Russian Education System", which is taught at all departments of the Mordovian State Pedagogical Institute. Methodologically, this discipline is taught based on the textbook (Martynenko, 2017), developed by a team of authors working at the laboratory.

As concerns the structure and content of the textbook "Prevention of Extremism and Xenophobia in the Russian Education System", it is divided into three modules:

The first module, "Historical and Political Aspects of Extremism", is an overview of the main ideological and organizational directions of extremism in the 21<sup>st</sup> century. It is about left radical extremism (mainly, in its Western European and Latin American versions), as well as about neo-fascism and skinhead subculture adjoining it. Different manifestations of armed separatism are studied separately (on the examples of Ulster in Great Britain, the Basque Country in Spain, Corsica in France, the situation with the Kurds in Turkey). It is well known, the most widespread and therefore most dangerous form of extremism today is pseudo-religious Salafist terrorism, the ominous embodiment of which is al-Qaeda and DAISH (the so-called "Islamic State").

The authors of the textbook proceeded from the belief that it is necessary to distinguish Islam as a humanistic religious system that has created a unique and magnificent culture, on the one hand, and pseudo-religious extremism that perverts and interprets Islamic norms from a misanthropic standpoint. Therefore, in this part of the history, the explanation of Salafist extremism precedes a sufficiently detailed review of the socio-cultural foundations of traditional Islam, including its doctrinal, cult, ethical and legal features, as well as the main directions and schools of this religion.

The second module of the manual is devoted to legal aspects of extremism prevention, including the sources of law and parties to the fight against extremism, issues of legal responsibility for extremist activities, and features peculiar to international cooperation in this area.

The third module covers the psychological and pedagogical aspects of extremism and xenophobia prevention in the educational system of the Russian Federation. The module incorporates a fairly broad range of topics: from patriotic education to intercultural Christian-Islamic dialogue, from psychological analysis of social deviations among the youngsters to building a culture of tolerance in the Russian society of present day.

In general, the discipline "Prevention of Extremism and Xenophobia in the Russian Education System" has been successfully tested at the Mordovian State Pedagogical Institute and has become an integral part of the educational process in this university.

In addition to the elective course referred to above, the topic of extremism as a modern socially dangerous phenomenon is considered by the students of the Mordovian State Pedagogical Institute at the Department of History and Law and the Department of Philology (Division of "Russian language: History") as a part of basic historical disciplines.

This applies most strongly to such academic disciplines as "Recent History of the Western Countries" and "New and Recent History of Asian and African Countries".

For example, within the frames of "Recent History of Western Countries", when studying the post-war history of Italy and Germany, students inevitably encounter the topic of leftist terrorism of the 1970s and 1980s. The case of Italy is especially illustrative in this respect, the ominous image of the "red brigades" appears on the pages of the corresponding academic literature, for example, in the textbook "Recent history of European and American countries" edited by A.M. Rodriguez and M.V. Ponomarev (2014).

Perhaps, the topic of international terrorism is most related to the Recent history of Asian and African countries, especially the sections and topics devoted to the Middle East conflict. It should be noted, however, that the university textbooks concerned mainly focus on interstate relations, both wars and diplomacy, of Israel with the Arab world around it, though the issue of Palestinian terrorism is not specifically addressed, or is covered very sparingly (Rodríguez, 2012).

However, important stories such as the "Black September" in Munich, the Ugandan incident or Intifadakakak are left out and remain outside the brackets. Although in the real practice of teaching this subject, in the form of lectures and seminars, these topics are certainly raised. Moreover, at the lessons on the New East history students study the topics that have not yet been sufficiently



reflected in the educational literature, for example, "Arab Springs", which in a number of Arab states (Syria, Libya, Yemen) led to civil wars (in Syria with the direct participation of the armed forces of the Russian Federation on top of all).

Beyond that, elective courses provide a fuller insight as to the issues concerned. The Mordovian State Pedagogical Institute has developed and incorporated in the educational process the elective disciplines "Sociocultural foundations of Muslim civilization" and "Sociocultural foundations of Indo-Buddhist and Far Eastern civilizations". These courses have a historical and religious tint, and as a methodical support, a textbook "History of Religions of the East" developed by one of the authors of this article (Martynenko, 2014) is provided.

In particular, within the framework of the elective course "Sociocultural foundations of Muslim civilization", some classes are devoted to the problem of Salafist extremism, which, as mentioned above, has become a global threat.

Examples of pseudo-religious extremism are also reviewed by history students in the second elective course, "Sociocultural foundations of Indo-Buddhist and Far Eastern civilizations". It deals with the problem of armed separatism of the Sikhs in India (Cheema, 2006). It also deals with the unique precedent for the emergence of a terrorist organization based on a false interpretation of Buddhism. Here we mean the infamous Japanese sect Aum Shinrikyo (Ballard et al., 2001).

In addition, it should be noted that the topic of extremism is touched upon at least twice in the classes on the most important discipline of higher historical education - "History of Russia". First, of course, the attention is given to terrorism in the late imperial period, in particular, the movement "Narodnaya Volya". This topic is comprehensively discussed in the educational literature (Sakharov, 2014).

At present, the problem of armed terrorist underground is one of the major threats to the national security of Russia. Therefore, it is deemed quite appropriate and reasonable to mention it in the educational literature providing an overview of the history of Russia, in the sections devoted to the years 1990-2000 (Churakov, 2018). The analysis of this problem during the last classes on the political history of Russia seems to be even more relevant in connection with the military anti-terrorist operation of the Russian armed forces in Syria (from 2015 to the present day).

## **CONCLUSIONS.**

Thus, on the example of the educational process at the Mordovian State Pedagogical Institute, it can be stated that Russian history students receive a fairly complete and adequate idea of extremism in all its varieties.

Thus, within the frames of the academic discipline "New and Recent History of Western Countries" students get an idea of left radical extremism (first of all, on the case study of Italy in the 1970s and 1980s). An integral "plotline" element of studying "New and Recent History of Asia and Africa" course is the destructive role of Salafist extremism, which is delved into during classes on the Middle East conflict and the "Arab Spring", modern Afghanistan, Pakistan, Indonesia, the Philippines, etc. Finally, the basic course "History of Russia" is concerned with the issues related both to the terrorism of the populist movement "Narodnaya Volya" (People's Will) and SRs in the late Russian Empire, and the struggle of the modern Russian state against the terrorist Salafist underground.

In addition, this social evil may be cognized through a special elective course or optional course representing a new format of education. Thus, the Mordovian State Pedagogical Institute has been teaching this discipline since 2009.

All this, in the opinion of the authors of the article, is an effective means of proactive prevention of extremism among young people.

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