RELIGIOUS XENOPHOBIA AND EXTREMISM THREATS OF THE XXI CENTURY

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Annatation: *The article deals such issues like xenophobia, extremism, separatism, nationalism as a threat of the 21 st century. On some concepts of religious extremism as well as xenophobic moods as a pushing force for extremist influences. Also article illustrates crucial data about entire nations and nationalities, states lose, stability and peace. Represents some facts that has a serious impact on the spread of xenophobia and nationalism in modern conditions is the universal process of globalization.*

Xenophobia, nationalism, separatism, extremism today are challenges to the whole world and also form threats to the security of the state itself. And all these manifestations are the product of the life of the society itself. The causes of xenophobia and terrorism are in the society itself and are only looking for suitable ground and waiting for favorable conditions in order to give plentiful results. Extremism and xenophobia are interrelated, but they also have significant differences. Xenophobia is usually understood as various manifestations of intolerance (intolerance) in relation to groups that are perceived by the mass consciousness as "alien". The term xenophobia itself just means fear, wariness and ill-will towards others. A particular case of xenophobia is ethnophobia — fears directed both against specific ethnic communities and against some poorly differentiated in the mass consciousness of "foreign" peoples (for example, anti-Semitism) [1, p. 72].

It should also be noted that nationalism, xenophobia and the large-scale extremist manifestations they cause most often arise in the conditions of the complication of the socio-political and economic situation, in times of crises and formation shifts. Of course, nationalism does not always and not necessarily lead to acute manifestations of extremism and terrorism. Social protest, fueled by the charge of confrontational nature laid down in nationalism, can also be expressed in other forms: collective statements, nomination of ultimatums, holding rallies, demonstrations, pickets, appeals to international organizations, etc.

Another circumstance that has a serious impact on the spread of xenophobia and nationalism in modern conditions is the universal process of globalization. Accompanying this process is the rapid movement of huge masses of people from one country to another does not allow time for a calm, slow, natural adaptation of emerging new mono-ethnic or mono-national enclaves to issues of integrated security and countering terrorism to new conditions. and this sometimes causes a painful reaction of the historically established society in relation to migrants [2, p.42].

Xenophobia is the most important source of extremism in several respects: first, extremist organizations are formed from xenophobic carriers; secondly, xenophobia stereotypes most often serve as "raw materials" for extremist ideas. It is xenophobia that most of all limits the possibilities of all forms of counteraction against extremism, since mass stereotypes of xenophobia have internal inertia and can exist for some time even without the propaganda influence of extremist forces. Manifestations of xenophobia, including ethnophobia, have different intensity, since both alertness and ill will can vary from suspiciousness to fear and from hostility to hatred. On the one hand, ethnophobia and xenophobia, like all phobias, are derived from the fear of losing "resources", on the other - the result of the fear of "losing one's own identity" [3].

In recent years, extremist ideas have been actively functioning in the Internet space. At the same time, the mechanism preventing the public display of extremism on the pages of national newspapers and television channels does not work on the Internet. This makes it a favorable environment for the propaganda of extremist ideas. Internet space is regarded by extremist ideologists as an attractive platform for conducting ideological propaganda and struggle. Recently, representatives of nationalist organizations have created a number of resources on the Internet, which promote the incitement of ethnic, racial and religious hatred by holding Internet games under the general title "Big Game. Break the System!". The goal of this game is to propagate the ideas of national socialism and to perform simultaneous concerted actions within its rules, including flashmob technology, expressed in provocative and illegal group manifestations (from drawing nationalist symbols and Nazi symbols to holding force actions against individuals non-Slavic appearance "and law enforcement representatives) [4, p. 16].

The surge of social, ethnic and religious intolerance underlying extremism almost always accompanies historical change. On a personal level, the prerequisites of ethnic and religious extremism can be caused by virtually any changes in social status. Many sociological studies have recorded an increase in xenophobia and aggressiveness in the minds of people who have lowered their social position. But

the "prosperous" people are not free from the dangers of xenophobia and aggression. With the increase in the gap between the claims of the individual and the possibilities of their satisfaction, aggressive attitudes increase; dissatisfaction usually leads to the search for the culprit - someone else becomes -power, competitive groups - Representatives of other nations and religions and the like. At the level of society, ethnic and religious communities, manifestations of extremism increase during periods of historical changes that have begun, but not completed. In such conditions, an "identity crisis" is almost inevitable, due to the difficulties of the social and cultural self-determination of the individual. The desire to overcome this crisis generates a number of consequences that can act as prerequisites for political extremism, namely: the interest of people to consolidate in primary, natural communities (ethnic and religious) is reviving; traditionalism intensifies, manifestations of xenophobia grow [5, p. 52].

Xenophobia, as a forerunner of ethnic and religious extremism, also emerges as a result of the self-affirmation of ethnic and confessional communities on the basis of negativism. At the same time, sociologists point out two opposite forms of such self-affirmation — on the one hand, negativism in relation to groups estimated to be below the "us" on the civilizational ladder; on the other hand, negativism towards groups to which "we" experience rivalry, infringement or resentment. In its areas of extremism is multifaceted. Extremist activity can be carried out in relation to completely different subjects: power structures, individual politicians and their associations, the social system or social groups, religious communities or religious figures, nations, nationalities. Hence, various forms of extremism: nationalist, religious, youth extremism [6, p. 69].

It should be noted that in its pure form, no form of extremism exists. There is always a mixture of these forms with the prevalence of a particular color where the masses of the population are involved, where the interests of many people are affected, where public order is disturbed, life and health are threatened, politics is always intertwined with nationalism, religion, etc. Like any negative phenomenon, extremism is not born in an "empty place". Intra-group aggression, as well as intergroup, acts as and activating intra-group mobility. The growth in the number of subcultural groups in the conditions of modern society has a qualitative expression - the growth of subcultural pluralization as a result of the accumulation of information and the intensification of exchanges; and quantitative, caused by a large concentration of the population of all age groups in cities, which results in an increase in the manifestations of group aggression.a mechanism for ensuring the group's control over limited resources (territory, sources of wealth, power, etc.), as well as consolidating members of this group

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