
RELIGIOUS SAFETY AS ONE OF THE FACTORS OF NATIONAL SECURITY

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Abstract

Religious safety and religious extremism in the context of the national security of the Russian Federation is the subject of the research, and the object of the research is youth as the social group which is most susceptible to the influence of radical religious and extremist ideologies. The idea that at the present stage of the development of society religious safety is one of the most important components of the national security of Russia, as well as any state in the world, is moved forward in the article. At the same time, today the problem of the religious safety of society and religious extremism of various confessional orientations remains insufficiently studied. The concepts 'religious safety' and 'religious extremism' are considered in this article. It is emphasized that the mechanisms of counteraction to the distribution of extremist religious attitudes among teenagers and youth need additional studies. The author substantiates the urgent need of modern Russian society in ensuring the religious safety capable to counter the threats proceeding from destructive nonconventional religious movements, to oppose an ideologically reasonable strategy and tactics to their activity. The materials of the state and departmental statistics, basic provisions of ensuring religious safety formulated in the regulatory legal acts of the Russian Federation and the European Parliament, as well as the methods of secondary analysis on the basis of publications of research results and tabular materials which contain the sociological reports of researchers have been used as the methodological toolkit. As the result of the research, certain conclusions have been drawn showing that in Russia and the modern world insufficient attention is still paid to the religious safety of personality. The Russian Federation makes poor use and consideration of the foreign European states' experience in statutory regulation and preventive actions counteracting the activity of religious destructive denominations, sects, the experience of information war against religious extremists and terrorists.

Keywords: religion, national security, information war, extremism, threats

1. Introduction

In the light of the actualized threat of radical Islamism and the establishment of the pseudo-Islamic state of ISIS (the Islamic State of Iraq and

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Syria), along with the globalization of the world community, the opposite tendencies connected with the increase in ethnic and confessional consciousness of the people of the region are more and more obviously traced. The explosion of ethnization of consciousness, when religion and traditional culture become the key constructs of personality self-identification, is called by researchers an ethnical paradox of modernity.

The issues of religious safety gain an increasing importance in the context of the national security of states as the modern world faces the challenges caused by the expansion of terrorist threats from the radical pseudo-religious doctrine – Islamism, which is, in fact, an extremist ideology, and the activity of the pseudo-Islamic state of ISIS. In the era of digital technologies and mass media, the representatives of this movement, which is prohibited in Russia, actively use social networks for recruitment of new adherents; therefore, the need to set against them the effective technologies of counter-propaganda and fight against this phenomenon has arisen in the world.

The hypothesis of the research is that the threats to the religious safety of the personality, society and state result, first of all, from the radical Islamist groups that declared war to all dissidents, but it is necessary to refer to these threats the activity of such religious groups as sects and structures similar to sects, violating human rights, practicing human abuse, engaged in instigation to violence, spreading the racist ideology, etc. The technologies of convincing communication aimed at involving youth in religious extremist and terrorist activity and also the technologies of virtual virus marketing based on the phenomenon of psychological infection targeted at the development of social fashion for the radical religious views resisting to traditional world confessions are more and more widely used. Firstly, the involvement of converts in radical Islamist organizations and such destructive neo-pagan groups as the Misanthropic Division has a negative psychological impact on the personality, contributes to the formation of extremist attitudes and the permissibility of committing terrorist acts. Secondly, it threatens the national security due to the spread of terrorist activities and terrorist threats, leads to secession conflicts, the creation of Islamist enclaves. Accordingly, the comprehensive preventive work is needed to be done to counter the ideology of terrorism and extremism and minimize the involvement of citizens in extremist religious organizations.

2. Review of literature

The return of the religious factor in the policy was caused by the end of the opposition of superpowers and the crash of Communist ideology while the succeeded liberal and neoliberal ideology is shared not by all politicians and citizens and contradicts the traditional values of many countries of the Eurasian region. The defining impact on structuring georeligious studies was exerted by the ideas of D. Bell, B. Lewis, A. Toffler, S. Huntington, K. Jaspers [1-5]; Russian scientists, first of all, by V.I. Garadzha, P.S. Gurevich, N.S. Kapustin, I.N. Yablokov, etc. [6-9].

The methodological basis of the studies of the religious factor as a civilization-forming principle, though disputable, is S. Huntington's work 'Clash of Civilizations' where the role of the basis of social and political conflicts is given to the religious component in the worldwide policy defining the models of the modern world order [4]. B. Hoffman draws the conclusion about the transformation of religious terrorism into one of the main reasons of the increasing destructiveness of the international terrorism, and the possibility of use of mass destruction weapons by terrorists [10]. The analysis of the works by foreign authors: D. Hiro, C.S. Liebman, D.C. Rapoport, Y. Flexander, J. Rován, confirms that the main threat to the security of their countries and world stability is seen in Islamic terrorism and extremism [11-15].

One of the actors destabilizing the religious safety of society is nonconventional religious movements and psychocults. The methodological bases of their research as a sociocultural phenomenon are developed in the works of foreign authors – A. Barker, L. Dawson, P. Clarke, J. Cresswell, B. Wilson, etc. [16-19]. A. Toffler not only warned about the emergence of new religions, but also pointed out the full unpreparedness of the leaders of the industrial age, consigned to the past, to the meeting with the political extremism of the new religious associations [3].

Noting the increasing attention of Russian scientists, such as I.A. Avdeyev, V.V. Arsenyev, V.N. Naydenko, Y.I. Tarasevich [20, 21], to the problem of the influence of the religious factor on the national security of the country and emphasizing the importance of its solution from the position of statutory regulation, it should be noticed that the basic studies on this matter in the national research literature are still insufficient.

The issues of ensuring the sustainable development of society, the identification of the place and role of georeligious factors in socio-political processes, forecasting of threats and risks of 'political religions' are extremely relevant for the destabilization of a region. A 'political religion' is understood as modern radical Islamism (takfirists-jihadists), which is intended to create network structures and network clusters around the world, threatening the national security of states. The term 'political religion' is often used by scientists to refer to religious ideologies [22]. Therefore, the purpose of this article is the analysis of the influence of religious safety on the national security of the country, the identification of the place and role of georeligious factors in the socio-political and sociocultural processes and the specification of the mechanisms of counteraction to religious extremism among youth.

In respect of achievement of the task of the work, the ratio of religious and national security of the state has been specified, the measures of counteraction to religious extremism among youth are considered and the specific actions aimed at their improvement in the Russian society are offered. The issues connected with the identification of the place and role of georeligious factors in socio-political and sociocultural processes still need additional cross-disciplinary studies and the comparative and legal analysis, in the context of the all-European system of religious safety including Russia.

3. Methods

The comparative analysis of regulatory legal documents has been used in the work, which allowed revealing the common points and differences in legal regulation and legal treatment of the activity of destructive religious structures in Russia and European countries on the basis of the ‘Resolution on Cults in Europe’ adopted by the European Parliament on February 12, 1996, and the lack of the concept ‘sects’ and their legal regulation within the legislation of the Russian Federation.

On the basis of the statistical reports of the Investigative Committee of the Russian Federation, the Ministry of Internal Affairs, the increase in dynamics of crimes of extremist orientation by 20-40% in Russia since 2014 till present has been revealed.

The secondary analysis on the basis of the publications of the results of regional sociological studies for 2015 and 2016 has been carried out: ‘The studies of the international and interfaith relations in the city of Rostov-on-Don’ of the southern Russian branch of Institute of Sociology of Russian Academy of Sciences [23]. The methodical ‘field’ tools were the questionnaire of social research containing opened and closed questions, the questions of scaled assessment, and multiple-choice questions completely revealing the subject of social research.

Table 1. Methodical scheme of social research [23, p. 9].

Population	Estimated number, people	Size of sampling	Probability	Confidence interval
Sampled population: Rostov-on-Don	848,061	1000	95%	The error of sampling amounts to 3% at confidence interval 95%

Table 2. The quote parameters of sampled population [23, p. 10].

	Men				Women				Total
	18-29	30-44	45-59	≥ 60	18-29	30-44	45-59	≥ 60	
General	122	133	111	102	122	136	119	155	1000
Including with higher education (no less)	15	29	27	16	14	32	30	20	183

The representativeness of the carried-out research procedures was provided on the account of the realization of the multistage stratified sampling (settlement type, territory of the settlement, respondents’ gender, age subgroup, and

educational level). Only the population aged from 18 years living in the territory of Rostov-on-Don was interviewed.

The calculated data on the size of confidential intervals for different clusters at confidential probability of 95% are provided in Table 1; the territory of coverage was Rostov-on-Don and the sample size was $N = 1000$. Table 2 gives the quote parameters of sampled population.

The results of the studies of the South Russian Scientific Centre of Russian Academy of Sciences on the international and interfaith relations in the South of Russia presented in 'The Atlas of Socio-Political Problems, Threats and Risks of the South of Russia' (Vols. I-VI) were used [24-26], which allowed analysing the dynamics of religiousness and increase in georeligious tension in the South of Russia.

4. Results

During the sociological study of the population of the Rostov Region conducted in October, 2015, the task of identification of the status of religious denominations in the public consciousness of inhabitants of the Don was set. In a rather equal degree, the following positions were expressed: a) in Russia, the principle of the equality of all religions and religious organizations was carried out in practice (20.9%); b) as a mere formality, all religious organizations were equal, but in reality the Russian Orthodox Church had advantages (21.5%). Ascertaining of the priority status of the Russian Orthodox Church in the Russian society by the fifth part of the respondents was followed by confidence that each religion had to be preached where it traditionally existed (19.6%). Besides, 12.4% of respondents were sure that the spreading of 'alien religions' increased the conflicts in society, and the negative relation to various forms of nonconventional religiousness was expressed by 29.5% of the poll participants.

In the perception of the respondents, the most positive assessment was received by the representatives of Orthodox religion (77.7%), which was entirely explained by the structure of the interviewed population. The positive attitude towards representatives of other traditional religious groups (Buddhists, Protestants, Old Believers, Muslims, and Jews) varied in the range from 21.2% to 29.9%. The exception was made for nonconventional religions, affection for which was shown only by 10.9% of the respondents. They were the leaders of anti-rating as a group to which the greatest number of the respondents expressed the negative relation (47.5%) [27].

In the mass consciousness of the population, it is traced that the representatives of nonconventional faiths are referred most often to the sources of potential threats, terrorism and extremism. Today, in the light of the ban of activity in the territory of the Russian Federation of the Church of Scientology (since 2016) and Jehovah's Witnesses (since 2017) as religious organizations, the percentage of citizens who negatively estimate the nonconventional religious organizations and groups has obviously increased as they consider them as a threat to national security.

The South of Russia including the Southern and North Caucasian Federal Districts is the most multireligious region of the state, where about 3,500 religious organizations of various confessional orientations are registered, and also there are non-registered religious groups. Religious extremist groups are mostly represented in the republics of the North Caucasus. In the opinion of the researchers, the confessional space of the region can be conditionally divided into four main parts: 40% – religious organizations of the Russian Orthodox Church; 30% – organizations of Muslims; 27% – Protestant organizations, and 3% – Buddhists and Jews [24-26].

The geoconfessional space of all Russia is characterized by the domination of the Russian Orthodox Church (more than 75%). Recently, the communication between national and confessional self-identification of the people of the Russian Federation, especially in the south, has been more and more distinctly shown, which, undoubtedly, also influences the national security of the state. Two periods of increase in religiousness are distinguished: the ‘religious boom’ of both the beginning and the middle of the 1990s and some decrease, in comparison with the first period, in the growth rates of religiousness in the 2000s, but, in general, there is an increase in the number of believers. In Russia, the post-Soviet period became the peculiar Renaissance of religiousness, which was explained by the factors of political nature, as well as social and economic reasons missionary activity of religious groups in the streets of cities and other settlements, outside the premises of religious institutions, cult buildings and rooms for church meetings has been banned since 2016. At the same time, the problem of elimination and minimization of terrorist and extremist threats in the country, in general, and the South-Russian region still continues to remain topical. According to the monitoring conducted by the Institute of Sociology of the Russian Academy of Sciences, in 2014-2016 only 10-11% of respondents claimed to be atheists and 5-8% of respondents found it difficult to self-identify in terms of religious and belief preferences [28]. In this situation a religious factor manifests itself non-linearly and in various forms. The polyvariation of religious meanings in mass consciousness – a religion as a faith with a positive connotation, a religion as a historical tradition that specifies socio-cultural features determining the value and civilizational contexts, a Church (religious organizations) as a political and social institution – determines the dynamics of mass mentality and social orientations [28, p. 306].

In the European legal system, unlike Russia, the legal definition of the concept ‘sect’ is given, and the restriction and suppression of the sects’ activity is provided in the EU. The European Parliament, confirming the commitment to the principles of the democratic constitutional state, in Item 4 “calls on the governments of the Member States not to make the granting of religious status automatic and to consider, in the case of sects involved in undercover or criminal activity, withdrawing their status as religious communities, which confers tax advantages and certain legal protection” [*Postanovlenie o sektakh v Evrope (The Resolution on Cults in Europe)*, The European Parliament, 1996, February 12, http://ruscan.narod.ru/evroparl_sects.htm, accessed June 15, 2017].

The religious safety is directly connected with the phenomenon of religious extremism. The religious safety is a state of protection of the vital interests of the personality, society and the state from threats in the religious sphere of public life, which is ensured by the state confessional policy and socio-political activities of traditional denominations [29]. Actually, the religious safety is a debatable concept that has not been established yet in the modern socio-humanitarian knowledge. Some researchers consider the religious safety as the safety of the personality; others define it as “a state of stable existence, reproduction and unique development of the confessional traditions of all the peoples of Russia” [30]. The proposed definition is based on the legislation of the Russian Federation, which refers the following to the objects of safety: personality – his/her rights and freedoms; society – its material and spiritual values; the state – its constitutional system, sovereignty and territorial integrity.

The strategy of the national security of the Russian Federation till 2020 indicates that the extremist activity of nationalist, religious, ethnic and other organizations and structures directed to the violation of the unity and territorial integrity of the Russian Federation, destabilization of the internal political and social situation in the country is among the main sources of the threats to the national security in the sphere of the state and public security [*Strategiya natsionalnoi bezopasnosti Rossii do 2020 g.* [The Strategy of National Security of Russia till 2020, Item 37, 2009, May 12, <http://www.scrf.pov.ru/documents/99.html>, accessed June 15, 2016].

The terrorist and extremist groups more often use the Internet as the channel of mass information impact on the younger generation, primarily messengers and social networks. The reason for this phenomenon is presented by easy access, anonymity, instant dissemination of information, simplicity in operation and impossibility of total regulation of this resource by government institutions. The youth is the target audience, since VKontakte is the main social network of Runet, where such information is placed; schoolchildren and students, the youth make up the vast majority of the audience. The propaganda content is transferred through video clips that are sometimes combined into video films; they are mostly similar to frames of computer games or modern action films, with the speed of editing ‘shot change per 3 seconds’. This product is intended for people with clip thinking, i.e. this type of thinking is characteristic of the youth under the age of 20 years old and partly of the generation under the age of 30-35 years old [R.M. Granovskaya, *People with Clip Thinking are not to Be Social Elite. Interview*, Rosbalt, 2015, <http://www.rosbalt.ru/piter/2015/03/28/1382125.html>, accessed June 28, 2017].

According to Article 13 of the Federal Law of the Russian Federation dated July 25, 2002, No. 114-FZ ‘On Countering Extremist Activities’: “In the territory of the Russian Federation the distribution of extremist materials and also their production or storage for distribution purposes are prohibited” [<http://base.consultant.ru>, accessed April 17, 2017].

However, as the official statistical data testify, since 2014 the increase by 25-40% of offenses of the extremist and terrorist orientation including the manifestations of religious extremism has been fixed up to the present. “In 2015 in the Russian Federation the negative tendency was outlined in the dynamics of crime of extremist and terrorist orientation. The amount of registered crimes of extremist orientation grew by 28.5% compared to 2014. The increase in the number of this type of crimes is noted in 56 territorial subjects of the Russian Federation. The number of such crimes as public calls for implementation of extremist activity (Art. 280 of the Criminal Code of the Russian Federation), stirring of hatred or hostility, and humiliation of human dignity (Art. 282 of the Criminal Code of the Russian Federation), increased almost by 40% in comparison with 2014.” [*Bastrykin predlozhit uzhestochit otvetstvennost za ekstremizm (Bastrykin Has Offered to Upgrade Amenability for Extremism)*], International Information Group Interfax, 2016, April 18, <http://www.interfax.ru/russia/504236>, accessed June 07, 2017]

The greatest danger to the citizens of Russia is constituted by the websites distributing the ideas of terrorism and extremism, stirring national, religious, ideological and other conflicts. Also, by means of these websites, broadcasting the executions, tortures, murders of military men and civilians on the basis of religious preferences, the policy of large-scale pressure upon mentality is carried out. With the purpose to counteract these phenomena, since November 1, 2012 the system of Internet filtration based on the Unified Register of the forbidden websites began to function, which made it possible to block access to different types of websites through the whole country. At the moment, the list consists of more than 950 websites disseminating the extremist ideas and about 4,000 materials recognized by courts as extremist. Also, on December 30, 2013, the Russian President V.V. Putin signed the law on extrajudicial blocking of the websites with appeals to extremist actions, mass riots. The access to the websites is obliged to be closed quickly without carrying out judicial process, but this decision is made only by the Prosecutor General’s Office. The list of the blocked websites includes: the website of the Hizb-ut-Tahrir organization (hizb-ut-tahrir.org) – the resource is blocked by the Order dated March 17, 2014, put on the register on November 8, 2014; the Caucasus Emirate (a topic at the forum) (forumkavkaz.com); the address of the Caliph of the Faithful (audio file) (musicov.net), etc. [*Resursy v reestre saitov, zablockirovannye po zakonu Lugovogo (The Resources in the Websites Register, Blocked by Lugovoy’s Law)*], 2014, Sova. Center for Information and Analysis, <http://www.sova-center.ru/racism-xenophobia/docs/2014/10/d30228>, accessed June 07, 2017]. However, these bans have not yet prevented the use of various social networks, first of all, VKontakte, Telegram messenger for distribution of the documents inducing to violent acts concerning other persons on religious, national and other grounds.

5. Discussion

The religious safety belongs to the multidimensional categories. Firstly, it is necessary to isolate the scientific works devoted to studying religious extremism and terrorism. Secondly, it is necessary to consider a large number of works devoted to nonconventional religious movements of destructive and occult nature, and the techniques of opposition to the involvement of neophytes in destructive cults. Thirdly, there are studies devoted to the identification of the influence of the religious factor on the national security of Russia and many other countries of the world from the perspective of the statutory regulation of these processes.

A large number of studies of foreign authors, where Islamic terrorism and extremism is called the main danger to the country and world stability, is devoted to religious safety [11-15]. Some authors point at obvious similarity between fascism and Islamism in spite of the fact that certain Muslims become the victims of fascist groups [31].

Russian scientists, in their turn, consider the religious factor as the threat to national security which can lead and has already led to the growth of extremism and terrorism. Many scientific works are devoted to the problems of research of Islamism's destructive ideology, and various aspects of terrorism and extremism in Russia, in particular in the North Caucasus, are studied by many domestic researchers: Y.I. Avdeyev, A.K. Aliyev, V.A. Burkovskaya, A.I. Dobayev, V.V. Naumkin, V.I. Nemchina, A.V. Serikov, V.V. Chernous, etc. [32-38].

Nevertheless, the technologies of fight against these phenomena of religious extremism still need specification and cross-disciplinary research for the purpose of developing a strategy of counteraction to them, and improving the preventive measures for the non-admission of their spreading among youth.

Studies of nonconventional forms of religion within which the scientists tried to understand the scale and borders of this phenomenon as well as the nature of the influence of the nonconventional religious organizations on the personality, society and state were conducted by E.G. Balagushkin, A. Dvorkin, I.Ya. Kanterov, A. Kurayev, L.N. Mitrokhin, E.S. Kholmogorov, etc. [39-45].

The issues of religious safety in the context of national security have begun to draw the attention of domestic scientists relatively recently. In particular, studies devoted to the legal regulation of religious activity from constitutional and legal positions are conducted by I.A. Tarasevich who recommends to adopt the law on traditional religions in the Russian Federation in order to minimize the influence of destructive religious groups and organizations on national security [21, p. 281], which contradicts to the provisions of the Constitution of the Russian Federation, where equality of all religious confessions (Art. 14, p.2) [46] is proclaimed.

At the same time, in the course of studying methodical approaches to the problem analysis it became clear that a number of important aspects remain insufficiently studied or not investigated at all. First of all, insufficient attention is paid to the analysis of interreligious and intrareligious contradictions, the

influence of which on national security is rather essential. In modern conditions, the sharpness of these contradictions is traced through certain systems of public relations; they increasingly influence the condition of the socio-political life of society, bringing in the destabilization elements. The mechanism of counteraction to the information threats occurring from religious extremists of new religions remains insufficiently revealed.

In particular, it would be desirable to emphasize two aspects: firstly, the need of further studying of the nature of the technologies used for recruitment of neophytes (new converts) in the religious organizations. These psycho technologies are universal and are used for involvement in various destructive religious structures and sects; they cause irreparable injury to the mental condition of the personality and adequacy of perception of surrounding reality. Secondly, as many experts fairly note, first of all, it is necessary to be engaged in preventive maintenance, for the purpose of prevention of spreading of the extremist and terrorist religious organizations, and the increase in number of their adherents. This direction of activity of the state, society, scientific and pedagogical community still demands the development of specific technologies and also the adoption of the large-scale program of youth education, since early age, for minimization of threats to the religious safety of the personality.

The mass consciousness of the youth is more susceptible to the influence of the ideas of radicalism, when the good purposes of social justice, which are initially spoken about by ISIS recruiters, are substituted for radical methods of their fast solutions. According to the Federal Security Service and the Ministry of Internal Affairs of the Russian Federation, the age of persons who committed terrorist acts and extremist crimes is mainly in the range of 17 to 30 years old [47]. In modern mass consciousness of young people, the essential competition of the values and interests, declared by the traditional socio-normative culture, with the hedonistic ideals generated by consumer society is observed. According to V.I. Chuprov and Y.A. Zubok, the experts in youth studies, the factors of escalation of extremist views are as follows: financial situation, living conditions and attitudes, opportunities for self-fulfilment, emotional state, etc. All these factors are caused by institutional roots, the “dysfunction of socially significant channels of youth mobility” [48]. In the theory of the riskological concept of Y.A. Zubok, the notion of a risk takes the form of a methodological tool for describing and understanding the youth, when in “conditions of social uncertainty, instability and risk the extremeness of the youth ... can develop into extremist views” [48, p. 10].

The defining element of extremism is the ideology which motivates individuals to take part in extremist activity. Such a definition is given by V.A. Burkovskaya, who places emphasis on the characteristics of extremist ideology: “an ‘unambiguous’ explanation of the problems of the existing world and the offer of the same ‘simple and surely helping’ ways of solving problems; the division of life into ‘absolute good’ and ‘absolute evil’, where the evil is admitted to be actually everything that does not fit into this system; the exaggeration of one problem, giving to it the dominant position, not corresponding to that accepted in

the society of hierarchy of values; ignoring, levelling of other values and norms” [49].

The extremist activity is always directed to the external environment as its subjects want to impose on society their personal views of life. First of all, it is necessary to analyse the ideology and actions of separate groups of people, religious structures, and sects as they induce, first of all, youth to change the outlook, the relation to life and to make acts of extremist character.

At present, there is an obvious need for involving in fight against these phenomena not only all branches of the government and law enforcement agencies, but also civil society, in order to create a more effective mechanism of preventing the extremist and terrorist phenomena. It is also necessary to improve the legal framework for blocking extremist materials and websites. The preventive maintenance has to hold pride of place. In prevention of extremism, the lessons of tolerance give moderate efficiency – the acquaintance of pupils with a variety of cultures and religious beliefs.

The main areas of work on prevention of youth religious extremism have to include, first of all: the negative attitude to violence, rejection of violence as the way of solution of problems, the disputes in interethnic and interfaith communication; the rejection of the extremist ideology as such, the prevention of glorification of leaders of extremist groups; the elimination of religious extremist groups in social networks.

The leaders of extremist groups of various orientations involve young people which are in difficult life situation into their structures, and promise them the fast solution of all pressing problems. Therefore, the prevention of extremism among the younger generation acts as a more adequate way of counteraction than mitigation of consequences of already accomplished facts of radical manifestations of extremism.

Within the framework of the legislative innovations in modern Russia, the improvement of the system of religious education begins – training really qualified religious workers able to properly resist to the promotion of pseudo-religious values by the representatives of neo-religious destructive organizations. Besides the specialized religious educational institutions, the theological faculties in higher education institutions open and, since 2012, as an elective course, the teaching of ‘Bases of Religious Cultures and Secular Ethics’ has been introduced at all high comprehensive schools of the country. All these measures are considered by some representatives of the liberal intellectuals as initiated clericalization of the country and as the attempt of the formation of the state ideology on the basis of religious Orthodox values. At the same time, modern society has to develop the mechanisms of counteraction to religious extremism and maintaining religious safety, including by means of involving traditional confessions (Orthodoxy, Islam, Buddhism, and Judaism) in fighting against this phenomenon. As for the Russian Orthodox Church, it traditionally plays an essential role in socio-political development of the country as the Russian civilization was historically created and existed more than one thousand years on the spiritual and moral fundamentals of Orthodoxy. The Russian people accounts

for more than 80% of the population of the country today, showing commitment, first of all, to the religious traditions of Orthodoxy.

Along with the revival of traditional religions in Russia, the spreading of ‘confessional exotic’ began. Firstly, it is the activization of Protestant and Neo-Protestant communities (Baptists, Pentecostals, and Adventists); secondly, the appearance of the representatives and active proselytistic activity of the Restoration Movement (Mormons, Jehovah's Witnesses), Society of Krishna's Consciousness, new religious trends and sects; thirdly, the spreading of Neopagan and Satanist cults [27] and fourthly, the separation among the Muslims of Russia of the adherents of orthodox and extremist forms of Islam. The presence of these groups complicates the process of revival of traditional confessions as it draws off the part of the population focused on the system (but not incidental) reproduction of the religious practices.

The modern world and the Russian society need ensuring of religious safety taking into account the threats and challenges proceeding from the activity of destructive nonconventional radical movements of various confessional orientation. In fact, in the religious sphere open confrontation of the traditional confessions connected with world religions and nonconventional cults, groups, and religious organizations was created. Often the alien cults seek to minimize influence and to force out the traditional beliefs by manipulation with consciousness, first of all, of the youth, to discredit and falsify the main creedal dogmata of world religions. According to different estimates, today in the world there are from 4,200 [50] to 10,000 religions and 41,000 denominations [51].

6. Conclusions

The religious safety of modern Russian society, state and personality is defined by the following factors.

Firstly, it is the growing influence of the religious factor on the sociocultural and political life of post-Soviet society, the religious Renaissance which succeeded the secularized society, the basic growth of the involvement of youth both in traditional world religions and nonconventional denominations.

Secondly, the threats of religious extremism connected with Islamism and nonconventional destructive religious structures become relevant due to using the network technologies of broad coverage of audience in the course of media globalization.

Thirdly, it is the existence of obvious and hidden information threats to the national security of Russia in the spiritual sphere and need to conduct an effective information policy in the conditions, when the religious factor becomes more and more significant in the interethnic contradictions existing in the Russian society and in the world. Currently, this factor is still insufficiently considered by the political establishment.

Fourthly, it is the weakness of scientifically developed conceptual approaches to the analysis of the extent of religion impact on the national security of the state, the insufficiency of the identification of the structural and status norm of the identity of the believer in the course of his/her public and political work.

Fifthly, it is insufficient development of social and socio-political models, the technologies giving the chance to estimate really the condition and the main tendencies of interference of religion and policy, and threats to national security in the conditions of the multireligious state.

The analysis of the changing reality brings us to the conclusions about the growth of the political component in religious teachings; in its turn, the politicization of religion, its inclusiveness in socio-political processes generates mistrust, hostility and distancing on the ground of confession, up to the emergence of radical pseudo-confessional associations aspiring to protect their dogmata with lethal force.

It should be noted that in the Russian Federation not enough attention is paid to the religious safety of the state as one of the most important factors of national security. It is necessary to study and use the best practices of the EU states on ensuring religious safety as foreign states apply the whole range of legal means in this direction, including both preventive actions and direct counteraction to the activity of religious destructive denominations. The experience of the leading countries of the West in the information fight against religious extremists and terrorists appears to be insufficiently studied.

It should be stated that a broader attraction of public associations and certain citizens to the implementation of actions for ensuring religious safety has special relevance for Russia. The most vulnerable social group subjected to the destructive influence of religious extremist groups is teenagers and youth, which are to be protected from this influence. "National security of the Russian state is exposed to essential risks from promptly transformed behaviour models and activity in the globalized world community. The new phenomena of Internet communication make relevant the cultural and information and religious safety of the personality and society." [52]

It is also necessary to emphasize that in the conditions of globalization it seems impossible to ensure the religious safety of Russia by conducting the relevant activities only within its territory. The considered directions of ensuring religious safety demand further work on the development and improvement of the relevant regulatory and legal framework within the international structures. The cooperation and coordination of activity of the representatives of political elite of Russia and the European countries, the representatives of religious structures, the representatives of civil society and non-profit public organizations, scientific community and teachers is necessary for the development of effective mechanisms of opposition to religious extremism as to the main threat of the modern world.

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