

THEORETICAL-METHODOLOGICAL BASIS AND THREE-STAGE MODEL OF PEDAGOGICAL PREVENTION AGAINST RELIGIOUS EXTREMISM IN SECONDARY SCHOOLS

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Abstract

The article examines the theoretical and methodological foundations of the pedagogical prevention of religious extremism in secondary schools. Based on a content analysis of national and international sources, the pedagogical meaning of the concept of “ideological immunity” is clarified and its five-component structure is substantiated. States of ideological risk - ideological vacuum, illiteracy, fanaticism, fragmentation, weakness and dependence - are classified, and a corresponding pedagogical response is defined for each. The study produced a three-tier differentiated model of prevention, a five-level scale for assessing ideological immunity, and a diagnostic apparatus based on five criteria. The author concludes that the effectiveness of prevention depends not on the scope of prohibition but on developing the learner’s critical thinking and preserving a trusted channel of communication with the teacher.

Keywords: Religious extremism, pedagogical prevention, ideological immunity, radicalisation, critical thinking, folk pedagogy, media literacy, differentiated model.

Introduction

UMUMTA’LIM MAKTABLARIDA DINIY EKSTREMIZMGA QARSHI PEDAGOGIK PROFILAKTIKANING NAZARIY-METODOLOGIK ASOSLARI VA UCH BOSQICHLI MODEL

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Аннотация

Maqolada umumta'lim maktablarida diniy ekstremizmga qarshi pedagogik profilaktikaning nazariy-metodologik asoslari tadqiq etilgan. Milliy va xorijiy manbalarning kontent-tahlili asosida "g'oyaviy immunitet" tushunchasining pedagogik mazmuni aniqlanib, uning besh komponentli tuzilmasi asoslangan. Profilaktik faoliyatning bevosita obyekti bo'lgan g'oyaviy risk holatlari - g'oyaviy bo'shliq, savodsizlik, mutaassiblik, parokandalik, zaiflik va qaramlik - tasniflanib, ularning har biriga mos keluvchi pedagogik javob belgilangan. Tadqiqot natijasida profilaktik ta'sirni xavf darajasiga qarab tabaqalashtiruvchi uch bosqichli model, g'oyaviy immunitetni baholashning besh darajali shkalasi hamda besh mezonli diagnostik apparat ishlab chiqildi. Xalq pedagogikasi vositalarining radikallashuv omillariga mutanosibligi asoslandi. Muallif profilaktikaning samaradorligi taqiq hajmiga emas, balki o'quvchida tanqidiy tafakkurni rivojlantirish va pedagog bilan ishonchli muloqot kanalini saqlab qolishga bog'liq degan xulosaga keladi.

Kalit so'zlar: diniy ekstremizm, pedagogik profilaktika, g'oyaviy immunitet, mafkuraviy immunitet, radikallashuv, tanqidiy tafakkur, xalq pedagogikasi, media-savodxonlik, tabaqalashtirilgan model.

Аннотация

В статье исследуются теоретико-методологические основы педагогической профилактики религиозного экстремизма в общеобразовательных школах. На основе контент-анализа национальных и зарубежных источников уточнено педагогическое содержание понятия «идейный иммунитет» и обоснована его пятикомпонентная структура. Классифицированы состояния идейного риска - идейный вакуум, безграмотность, фанатизм, разобщённость, слабость и зависимость - и определён соответствующий им педагогический ответ. Разработаны трёхуровневая дифференцированная модель профилактики, пятиуровневая шкала оценки идейного иммунитета и диагностический аппарат по пяти критериям. Автор приходит к выводу, что результативность профилактики определяется не объёмом запретов, а развитием критического мышления учащегося и сохранением доверительного канала общения с педагогом.

Ключевые слова: религиозный экстремизм, педагогическая профилактика, идейный иммунитет, радикализация, критическое мышление, народная педагогика, медиаграмотность, дифференцированная модель.

Introduction

As a result of the rapid development of information and communication technologies, the forms and means of the ideological struggle for the minds and hearts of the younger generation have changed radically. Today, the main channel for the dissemination of destructive ideas is not illegal literature or secret circles, but closed groups on a teenager's personal device, algorithmic recommendation systems and anonymous interlocutors. This situation practically renders the traditional model of pedagogical prevention - based on prohibitions and warnings - ineffective: prohibitions cannot limit access to information, they often only teach the student to hide his question from the teacher.

The Republic of Uzbekistan has developed a comprehensive legal framework for the prevention of extremism. The Law "On Combating Extremism" specifically stipulates the participation of educational institutions in the system of preventing extremism [1]. The Law "On State Youth Policy" recognizes the creation of conditions for the social formation and maturation of young people as a priority area of state activity [2]. The Law "On Freedom of Conscience and Religious Organizations" [3] and the Law "On Education" [4] define the legal boundaries of the attitude to religious issues in a secular educational institution.

However, the presence of a legal and organizational framework does not automatically ensure the pedagogical basis of preventive work. Observation of school practice shows that prevention is often manifested in the form of an event, meeting or lecture held several times during the academic year. Such an approach has at least three serious weaknesses: first, it cannot produce sustainable results because it is episodic; second, it incorrectly distributes limited pedagogical resources because it is directed at all students in the same volume and form; thirdly, its result is recorded with the indicator "event carried out", that is, it is not measured. As a result, preventive activities are present in the reporting document and may not be reflected in the real behavior of the student.

Based on this, the purpose of the study is to identify the theoretical and methodological foundations of pedagogical prevention against religious extremism in secondary schools and develop a model that raises it to the level of

a holistic, differentiated and measurable pedagogical system. To achieve this goal, the following tasks were set: to determine the pedagogical content and structural structure of the concept of “ideological immunity”; to classify ideological risk situations that are the object of preventive activities; to substantiate a phased model of prevention, an assessment scale and a system of criteria and indicators; to determine the preventive potential of the means of national spiritual heritage and folk pedagogy in proportion to the factors of radicalization.

In the national scientific literature, the concepts of “ideological immunity” and “ideological immunity” are interpreted mainly in a philosophical and social context. In “Philosophy: Dictionary” three components of the ideological immunity system are distinguished - knowledge that accurately reflects reality, a system of values formed on the basis of this knowledge, and clear life goals and objectives [8, p. 484]. In “National Idea: Dictionary of Propaganda Technologies and Terms” ideological vacuum, conflict, fanaticism, confusion, illiteracy, weakness and dependence are described [7]. M. Kuronov analyzes the concept of ideological threat in the context of youth education and substantiates educational mechanisms for countering the threat [9]. Sh. Ro‘ziev systematizes the sources of ideological immunity [10], Sh. Turaev considers it in connection with the development of society [11], and N. Umarova illuminates the issue from the point of view of information security [12].

In the ethnopedagogical direction, the “Anthology of Uzbek Pedagogy” prepared by K. Hoshimov and S. Ochil created a scientific source base of national educational traditions [14]. O. Musurmonova developed a system for forming students' spiritual culture through spiritual values [13]. In the works of J. Hasanboev, M. Khaidarov and co-authors, the concepts of folk pedagogy were categorically clarified [15]. Z. Q. Kurbanliyazova studied the pedagogical foundations of understanding national identity in the process of educational work [17]. N. Kamilov's research on mystical ethics [16] allows us to reveal the educational layer of the national spiritual heritage.

In foreign scientific literature, the topic has been studied in two major directions. The first is the theory of radicalization mechanisms. F. Moghaddam describes radicalization as a gradual “ladder” [20]; C. McCauley and S. Moskalenko distinguish mechanisms of political radicalization at the individual, group and mass levels [21]; A. Kruglanski and co-authors substantiate that the need for significance and recognition of the individual is at the heart of radicalization [22];

B. Doosje and co-authors summarize the factors of radicalization and deradicalization [23]; A. Bandura developed the theory of moral distancing, a cognitive mechanism for justifying violence [24]. The second direction is the theory of psychological resistance formation. According to the inoculation theory, founded by W. McGuire, if a person is previously introduced to a weakened counterargument and has the opportunity to develop a response to it, he will subsequently develop a stable resistance to strong influence [18]; J. Compton gives a modern interpretation of this theory [19]; J. Roozenbeek and S. van der Linden have transformed it into a practical technology against manipulative content in the digital environment [28]. The general methodology of prevention in the education system is described by L. Davies [25], the UNESCO recommendation [26] and the review article by W. Stephens et al. [27].

The analysis of sources revealed the following contradiction: in the national literature, the substantive and value foundations of ideological immunity are well developed, but its diagnostic apparatus, measurement criteria and organizational model differentiated by the level of risk are not sufficiently substantiated; in foreign literature, on the contrary, although the technological and measurement aspects of prevention are developed, they are presented in isolation from the national cultural and educational context. This study aims to harmonize these two approaches.

Research Methodology

The source base of the study was formed by: regulatory and legal documents (5); national scientific-pedagogical, philosophical and spiritual heritage sources (more than 35); foreign scientific publications (12); samples of Uzbek folk oral creativity (proverb, fairy tale, epic, riddle).

The following methods were used in the research process: theoretical analysis and synthesis; content analysis of sources; comparative-pedagogical analysis; systematic-structural approach; pedagogical modeling; expert assessment; generalization. 30 teachers from four secondary schools - class teachers, teachers of native language and literature, history and education, and school psychologists - participated in the expert assessment. The experts evaluated the components of the developed model on a 5-point scale according to three parameters - the possibility of implementation in practice, resource requirements, and suitability for the age characteristics of the student.

The methodological basis of the research was a systematic, person-oriented, activity-based and axiological approach. The systematic approach made it possible to consider prevention not as a set of separate measures, but as a whole consisting of interconnected components; the person-oriented approach justified the principle of differentiation; the active approach determined the need to record the result at the level of behavior, not knowledge; and the axiological approach linked the substantive core of prevention with the system of national and universal values.

Results

Within the framework of the study, ideological immunity was defined as follows: it is the ability of a person to recognize the destructive ideological influence in time, to analyze its content and purpose, and to provide reasonable resistance to it based on his knowledge, values, and independent opinion. This definition has three important aspects: immunity is, firstly, the ability to recognize (i.e., cognitive-critical skills), secondly, a value-based position, and thirdly, it is a form of active resistance, not passive protection.

The analysis of sources confirmed the classical three components of the ideological immunity system - knowledge, value system and specific life goals [8, p. 484]. However, this structure, although complete in content, is operationally incomplete: it does not describe exactly what a person does when confronted with information. Therefore, in the study, the structure was supplemented with two more components: critical-analytical skills (checking the source of information, separating evidence from opinion, recognizing manipulative methods) and the reflexive component (understanding changes in one's views and being able to look at oneself critically). Thus, a five-component structure of ideological immunity was formed, and it was this structure that later became the basis for the system of diagnostic criteria.

2. Ideological risk situations that are the object of preventive activities. The direct object of pedagogical prevention is not the extremist idea itself, but the circumstances that allow it to take root in the minds of students. Based on the analysis of sources, a classification of such situations was developed (Table 1). The practical value of the classification is that it allows the teacher to choose a response that is focused on a specific situation, rather than a general “educational work”.

Table 1 Ideological risk situations and the appropriate pedagogical response to them

Risk situation	Manifestation in the student	Pedagogical response
Ideological vacuum	Lack of values and goals, "not knowing what to believe"	Propose a meaningful alternative, not a prohibition; transmit values through experience
Ideological illiteracy	Lack of independent thought and fixed beliefs	Formulate thinking skills along with education
Ideological fanaticism	Absolutizing one's own point of view, considering other opinions false	Enlightenment, practice of tolerance, work with multiple interpretations
Ideological confusion	Lack of a collective goal, isolation	Organize common-purpose activities in the classroom and school community
Ideological weakness	Quickly succumbing to external influence, inability to defend one's position	Develop discussion skills, work with evidence, self-assessment
Ideological dependence	Uncritically following external authority	Restore a positive adult role model, mentoring, and a reliable communication channel

It can be seen from the table that none of the listed situations can be eliminated by prohibition. All of them require filling with content. This leads to the first main conclusion of the study: the ideological gap never remains empty - if it is not filled by school, family, and national values, then an uncontrolled external source will fill it.

3. Five-level assessment scale of ideological immunity. In order to stratify preventive work, it is necessary to determine the initial state of the student. For this purpose, a five-level scale of ideological immunity has been developed (Table 2).

Table 2 Levels of formation of ideological immunity

Level	Description	Priority pedagogical task
I - unawareness	Not aware of the content of national ideas and values	Education, arousing interest
II - superficial awareness	Aware, but not understanding the content	Understanding, linking to personal meaning
III - theoretical knowledge	Has knowledge, but cannot apply it in practice	Linking to practice through situational tasks, case studies
IV - practical application	Evaluates the impact from the harmony of personal and national interests	Defending a position, discussion skills
V - level of belief	The view has become a belief, can encourage others	Turning into an active subject on the principle of "youth - for the youth"

4. Diagnostic apparatus: a system of criteria and indicators. In accordance with the five-component structure of ideological immunity, a five-criteria diagnostic apparatus was developed (Table 3). The student's performance on each criterion is assessed on a 10-point scale, and the overall result is divided into high, medium and low levels.

Table 3 Criteria and indicators for assessing ideological immunity

Criterion	Indicators	Diagnostic tool
Cognitive	Knowledge of the concepts of extremism, tolerance, national idea; legal awareness	Test, open-ended questionnaire
Motivational-value	Attitude to national and universal values; sense of identity and belonging	Questionnaire, values coloring
Cognitive-critical	Checking the source of information; distinguishing between evidence and opinion; familiarity with manipulative methods	Media literacy task, text analysis

Criterion	Indicators	Diagnostic tool
Behavioral	Choice in a conflict situation; participation in collective activities; attitude to a different opinion	Pedagogical observation sheet, expert assessment
Reflexive	Understanding changes in one's own views; ability to look at oneself critically	Reflective diary, self-assessment task

5. Three-stage model of pedagogical prevention. The central result of the study is a three-stage model of organizing preventive activities (Table 4). The model is based on the classification of preventive stages adopted in medicine and social sciences, but its content is adapted to the conditions of a secondary school and the psychological characteristics of adolescence. The main principle of the model: the preventive impact is not directed at all students in the same volume, but is differentiated depending on the level of risk.

Table 4 Three-stage model of pedagogical prevention against religious extremism

Stage	Scope and purpose	Main forms and methods	Expected outcome
Primary (general)	All students; building a common base of immunity	Integration into lessons, discussion, project, folk heritage tools, media literacy	Critical thinking, stable identity, tolerance
Secondary (selective)	Group with identified risk factors; reducing risk	Small group training, mentoring, individual work with the family, involvement in a circle	Reintegration into a positive community, trusting relationships with adults

Tertiary (indicative) Individual students who show signs of radicalization; stopping the process Individual psychological and pedagogical support, approach involving specialists, family counseling Revision of views, social reintegration The organizational forms of the model were combined into four groups: forms integrated into the educational process (text analysis in native language and literature, history, education lessons, comparison of interpretations, situational tasks); extracurricular forms (debate club, media literacy seminar, creative and sports clubs, volunteering); forms of working with the family (practical classes

for parents, family oral history project, individual counseling); forms of neighborhood and interdepartmental cooperation. The advantage of the first group is that it does not require additional hours and does not arouse the student's resistance to "another educational hour."

6. The proportionality of folk pedagogy tools to the factors of radicalization. The preventive value of folk pedagogy lies not only in its moral content, but also in the direct application of educational influence to life experience. A child learns tolerance not from a description, but from the attitude of his parents to a guest who comes to his house. The study revealed a correlation between the factors leading to radicalization and the means of folk pedagogy that can be used against them (Table 5).

Table 5 Correlation between factors of radicalization and means of folk pedagogy

Radicalization Factor	Folk pedagogy tools	Expected preventive outcome
Weak national identity and historical memory	Family tree, historical narrative, epic, national rituals	A stable and positive sense of identity
Unmet need for belonging	Hashar, collective ritual, circle, tradition of gossip	A sense of belonging to a real and healthy community
Lack of positive authority	Master-student tradition, elder institution, mentorship	A stable relationship with trusted adults
Polarized (black-and-white) thinking	Pairs of contradictory proverbs, multifaceted images in fairy tales	Ability to make judgments based on the situation
A heightened sense of justice	Interpretation of justice in fairy tales and epics	A vision of restoring justice in a creative way
Idealization of violence	The hero's victory through intelligence, patience and skill	A model of alternative behavior to violence
Intolerance of dissent	Hospitality, neighborliness, experience of a multinational neighborhood	Tolerance and communication skills

A special tool is the tradition of riddles and askia. Riddles teach a child to recognize an object not directly by its name, but by its signs; askia, on the other hand, forms the skill of noticing the secondary meaning of a word and responding to verbal attacks not with anger, but with immediate responsiveness. In modern language, this is a folk school of the skills of recognizing a manipulative text and resisting it without violence.

7. Pedagogical conditions ensuring effectiveness. The results of expert evaluation showed that the components of the model do not work by themselves, their effect directly depends on how they are presented. The following seven conditions were found to be necessary: 1) continuity and systematicity of preventive activities - not separate events, but a consistent program planned for the academic year; 2) subject-subject attitude - the student's question is not condemned; 3) a differentiated approach; 4) special competence of the teacher - early detection of signs of radicalization and the ability to answer a complex question with evidence; 5) consistent cooperation with the family and the community; 6) continuity of diagnostics; 7) the presence of an alternative field of activity - filling the student's free time with meaningful activities.

Discussion. The developed model, in essence, represents a paradigm shift in prevention: a transition from the “informing and prohibiting” model to the “formation of competence” model. This difference is of decisive practical importance. The informing model protects the student from a specific idea; the competence model creates a generalized resistance that is also effective against new ideological influences that have not yet been encountered in him. Given the constant updating of content in the digital environment, only the second model can give long-term results.

The results of the study are directly proportional to the vaccination theory in the international scientific literature. According to the theory developed by W. McGuire, a stable resistance in a person is formed by preliminary acquaintance with a weakened counterargument and development of a response to it [18, p. 200]. The principle of “opposite idea - idea, against ignorance - enlightenment”, widely used in national pedagogy, is, in fact, a cultural interpretation of this very mechanism. However, in order to turn the principle into a practical technology, two conditions must be met: first, the warning must be substantiated by facts, since a bare warning in the form of “don’t believe it” does not guarantee that the student will not accept the information; second, the warning must be given a

certain period of time before the collision with the information - this creates a cognitive opportunity for independent development of counterarguments. Experiments conducted by J. Roozenbeek and S. van der Linden empirically confirm the effectiveness of precisely such preliminary preparation [28, p. 575]. The second stage of the model is consistent with theories of radicalization. A. Kruglanski and co-authors showed that the core of the radicalization process is the individual's need for significance and recognition [22, p. 74]. The pedagogical conclusion that follows from this is very clear: an extremist group offers the teenager not an idea, but first of all a status and a community. Therefore, the most effective response to it is not a ban, but an alternative and healthy community. Forms of folk pedagogy such as hashar, circle, teacher-student circle are historically tested mechanisms for performing this task. In this sense, the principle that a teenager who has his own community will not look for another community forms the practical core of the model. At the same time, the study revealed that there is a serious methodological risk in using folk pedagogy. If only the layer of the national heritage that demands obedience is isolated and turned into a means of justifying authoritarian pedagogy, the result will be the opposite of what is intended: the student's ability to ask questions, doubt and verify will fade, and it is precisely such a student who will later be most easily influenced by another authority. L. Davies also indicates an approach that extinguishes critical autonomy as the main trap of prevention in the education system [25, p. 87]. Therefore, the layer of the national heritage that encourages critical thinking - the tradition of demanding evidence, measuring, and searching - should be put in the first place.

The limitations of the study should also be noted. First, the model was developed in the context of schools in one region, and its large-scale implementation requires additional approval. Second, the tertiary prevention stage goes beyond the competence of the school and requires legal regulation of interagency cooperation. Thirdly, among all the components of the model, the competence of the teacher remains the decisive factor: the quality of the methodological material cannot replace the teacher's ability to manage the discussion. The empirical effectiveness of the model was tested by the authors in a separate study by experimental testing.

CONCLUSION

1. Ideological immunity as a pedagogical category consists of five components: knowledge that accurately reflects reality, a system of values, clear life goals, critical-analytical skills and reflection. The addition of two operational components to the classical three-component interpretation allows immunity to be not only described, but also measured.
2. The direct object of pedagogical prevention is not the extremist idea itself, but the ideological risk situations that allow it to take root. All of them are eliminated not by prohibition, but by filling it with content.
3. A three-stage model that stratifies preventive interventions based on risk level allows for targeted use of limited pedagogical resources and elevates prevention from a set of episodic interventions to a holistic system.
4. Folk pedagogy performs a dual function in prevention: a substantive resource (images and behavioral models that satisfy the need for identity, belonging, justice, and heroism in a healthy direction) and a methodological resource (formation of critical thinking through practices such as discussing proverbs, analyzing fairy tales, and noticing hidden meanings in proverbs).
5. The preventive potential of national heritage does not come into being automatically: a heritage that is transformed into a means of demanding obedience becomes a risk factor, while a heritage that is used as a tool for teaching thinking and questioning becomes one of the most reliable sources of ideological immunity.

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