RESEARCH ARTICLES

The model of the formation of the individual's spiritual intelligence in the context of the processes of radicalization of modern youth

El modelo de formación de la inteligencia espiritual del individuo en el contexto de los procesos de radicalización de la juventud moderna

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Summary

The purpose of the article is to identify and build a mental model of the formation of the spiritual intelligence of a young individual. The research methodology was a humanistic approach, which made it possible to pay priority attention to the problems of a young individual, his/her search for the meaning of life and the determination of value orientations, as well as the process of modernizing the directions of society's activities and the development of new approaches to the formation of the spiritual intelligence of a young person. The main results of the study were: the identification of relevant factors in the 21st century, the consequences of the negative impact on the spiritual intelligence of an individual with an immature worldview system lead him/her to enter the path of radicalization; the creation of a mental model that reveals the dependence of the transformation of the spiritual intelligence of a young individual, and, consequently, the vector of his/her behaviorism from the influence of external and internal factors, as well as the construction of a mathematical model describing the process of its functioning. The results obtained in the course of the study will provide significant assistance to state authorities and law enforcement agencies in preventing the radicalization of young people in the modern world and will allow building a system of youth policy that is adequate to a democratic society.

Keywords: institution, social and cultural activity, population, pedagogical potential, creative activity, club, amateur performance.

Resumen

El propósito del artículo es identificar y construir un modelo mental de la formación de la inteligencia espiritual de un individuo joven. La metodología de investigación fue un enfoque humanista, que permitió dar una atención prioritaria a la problemática de un joven, su búsqueda del sentido de la vida y la determinación de orientaciones valorativas, así como el proceso de modernización de los rumbos de la vida. las actividades de la sociedad y el desarrollo de nuevos enfoques para la formación de la inteligencia espiritual de un joven. Los principales resultados del estudio fueron: la identificación de factores relevantes en el siglo XXI, las consecuencias del impacto negativo en la inteligencia espiritual de un individuo con un sistema de cosmovisión inmaduro lo llevan a entrar en el camino de la radicalización; la creación de un modelo mental que revela la dependencia de la transformación de la inteligencia espiritual de un individuo joven y, en consecuencia, el vector de su conductismo a partir de la influencia de factores externos e internos, así como la construcción de una estructura matemática. modelo que describe el proceso de su funcionamiento. Los resultados obtenidos en el transcurso del estudio proporcionarán una ayuda significativa a las autoridades estatales y los organismos encargados de hacer cumplir la ley para prevenir la radicalización de los jóvenes en el mundo moderno y permitirán construir un sistema de política de juventud adecuado a una sociedad democrática..

Palabras clave: institución, actividad social y cultural, población, potencial pedagógico, actividad creativa, club, actuación amateur.

Introducción

Young people are a socio-demographic group that has certain characteristics. Firstly, it is distinguished based on a set of age characteristics, social status, and socio-psychological properties. Secondly, it has movable age limits (each state has its own). The lower age limit is determined by the time of physical maturity (the period of choice to study or work – usually 13-15 years). The upper limit is determined by the achievement of economic independence, professional and personal stability (starting a family, having children). Thirdly, it is a group that has a structural hierarchy and consists of age subgroups. Conventionally, these are teenagers – up to 18 years old, young people – 18-24 years old, "young adults" – 25-30 years old.

As the world experience shows, young people at all times were marked by an active political position and were the driving force of opposition movements. Be it student youth organizations in the Russian Empire of the 19th-20th centuries, student performances in the era of "color" revolutions in the post-Soviet space, or North Africa in the 21st century. Historically, it has been proven that revolutions tend to occur in countries with a predominantly young population. According to the PAI report, between 1970 and 1999, 80% of civil conflicts occurred in countries where more than 60% of the population is under the age of 30 (Beehner, 2007). This is quite natural. According to Elmi and Zainab (2013), the knowledge of older people is one of the main indicators that determine the quality of a person's spiritual intelligence. Consequently, the higher the spiritual intelligence, the less likely extremist organizations are to attract recruits to their side.

Musaelyan's opinion also correlates with this conclusion, emphasizing that "the backbone of people in terrorist and extremist organizations is made up of teenagers from 14 to 18 years old" (Musaelyan, 2010). Betting on young people through the support of traditional sports clubs that are popular among young men is the prerogative of recruiters of religious fundamentalist organizations (Landa, 1995). Thus, 40 thousand Europeans, who at one time came to realize themselves in ISIS, were very versatile and young. Pious and renegade, Christians, Muslims who had problems and did not have them, and quite promising and unemployed young people were noted among them. The results published by French scholars in 2014 based on a study of 1,134 young people inclined to join a terrorist organization (including 809 people stopped at the French border on the way to the territory of ISIL) show that the jihadist recruiters used relational, emotional, and ideological aspects in their recruitment. This strategy is ideal for this demographic age, as young people are usually looking for an ideal, a group to belong to, and experience strong emotions (Zelenkov, 2020).

Despite the many theoretical models that reveal the process of individual radicalization (Moghaddam, 2005; Wiktorowicz, 2005; Kruglanski, 2014; Glowacz, 2019), the number of young people who stand on the platform of using extreme forms and methods to achieve their goals in the world is not decreasing. V.A. Kapranov believes that "It is a mistake to assert that young people are progressive by nature. After all, conservative and reactionary movements can also attract young people. Young people are neither progressive nor conservative by nature – they are ready for any undertaking. Being young means standing on the edge of society, being an outsider in many ways" (Kapranov, 2009).

In many respects, the effectiveness of the process of radicalization of young people is explained by the fact that in the studies of this process, the authors often neglect age and use the so-called "adult" approaches, ignoring historical experience. As a result, the spiritual intelligence of modern youth is under constant versatile influences, both positive and negative directions. The danger of this approach deprives the competent authorities of the necessary scientific information, as a result, the construction of the system of education of the younger generation is carried out on an empirical, rather than scientific basis. Meanwhile, it is spiritual experiences that create a deep understanding and prediction of human life. This understanding and a new perspective allow a person to creatively make decisions in life that are adequate to the current situation.

This concept is supported by neurological studies (Zohar, Marshall, 2000), as well as the methodological approach of Talal Al-Zubaydi (2013) from the Academy of Psychology (Saudi Arabia). According to his theory, when studying the personality of a terrorist, three fundamental factors should be investigated: the history of the individual from the moment of his/her birth, the methods of his/her upbringing, and the cumulative acquired experience that influences the formation of his/her personality; internal factors, represented in the set of attributes with which an individual is born, with which he/she is equipped and which influence his/her character, his/her behavior and his/her relations with others; external factors, which include all environmental stimuli that the individual receives, to which he/she responds and that affect his/her behavior (Zubaidi, 2013) .

Apparently, in the above approaches, the transformation of the spiritual intelligence of a young individual is most clearly distinguished by changing the vector of his/her behaviorism from social to radical. Spiritual intelligence refers to the ability of a person to creatively comprehend the surrounding reality and adequately make decisions about planning their life. At the same time, the analysis of scientific works shows that the concept of the relationship between spiritual intelligence and the process of radicalization of young people has not been widely studied. Based on the above, the hypothesis of our study suggests that the process of establishing young people on the path of radicalization depends entirely on the ratio of the level of youth policy implemented in the state and the extremist ideology promoted by radical organizations.

Methods

The basis for compiling the database of sources was a humanistic approach, which made it possible to pay priority attention to the problems of a young individual, his/her search for the meaning of life and the determination of value orientations, as well as the process of modernizing the directions of society's activities and the development of new approaches to the formation of the spiritual intelligence of a young person.

The methodological basis of the study was the analysis of the works of A.R. Bowell (2004); G.H. Brody (2003); A.A. Chamratrithirong &. et al. (2010); S.T.S. Chin, K. Raman, A.J. Yeow, U.C. Eze (2012); C. Crossett, J. Spitaletta (2010); B. Elmi, I. Zainab (2013); M. Faiz al-Math (1996); F. Glowacz (2019); A.W. Kruglanski (2014); M.D. Silber, A. Bhatt (2007), and other scholars and practitioners who have explored the process of radicalization of young people, spiritual intelligence, and the relationship between them.

Analyzing the concept of spiritual intelligence, we investigated the methodological approaches to this phenomenon, described in the works of M. Faiz, 1996; Emmons, 2002; Zohar, Marshall, 2000; Muhammad, 2004; King, Decicco (2009); Elmi, 2013; Elmi & Zainab, 2013, etc. Special attention was paid to the identification of special characteristics in the formed database of sources that indicate the structural elements of spiritual intelligence as objects of positive and negative influence from external and internal factors, primarily youth policy and extremist ideology: D.B. King, T.L. Decicco (2009); R.A. Emmons (2000); A.R. Bowell (2004); S.T.S. Chin, K. Raman, A.J. Yeow, U.C. Eze (2012), etc.

The use of the synthesis method to isolate new knowledge from the results obtained during the study allowed us to indicate our approach to the problem, and the application of the identification principle revealed the relationship between the theory and practice of radicalization and de-radicalization of a young individual.

To study the essence of the process of radicalization and its negative factors that affect the spiritual intelligence of a young individual, we turned to the works of I.A. Novikov (2006), T. Stevens, P. Neuman (2009); A.S. Wilner, C.J. Dubouloz (2010); C. Crossett, J. Spitaletta (2010), etc.

We did not ignore the work of Covey (2004), since the results of his scientific work to a certain extent correlate with the hypothesis of the study. The reference to our previously published works (Zelenkov, 2017a; 2017b, 2018, 2020, 2021) made it possible to build a mental model of the formation of the spiritual intelligence of a young individual, to derive the law of self-preservation of the individual as the fundamental principle of its functioning.

To analyze and synthesize the epistemological potential of the results of the activities of law enforcement agencies to counter threats of radicalization of young people, the results of studies conducted by UNESCO, the US FBI, the Dutch Security Service (AIVD), the Danish Intelligence Service (PET), and the New York Police Department were used. Their synthesis made

it possible to substantiate the role of extremist ideology in the process of radicalization of modern youth.

We chose a system-integrated holistic approach as a fundamental research method, which was justified by the fact that the systematic approach strives to synthesize scientific knowledge obtained as a result of research, remaining within the framework of one scientific discipline (we were primarily interested in the problems of political science), and an integrated approach implements an installation on a synthetic display of reality based on the mobilization of cognitive means inherent in different disciplines (we turned to the means of such disciplines as political science, sociology, and psychology). The use of integration of these approaches allowed us to identify and justify the content of external factors influencing the spiritual intelligence of a young individual. The setting for a systematic display of the object and subject of research in the situation of analyzing the objective reality of the modern process of radicalization of young people made it possible to reveal the relationship between the spiritual intelligence of a young individual and his/her behaviorism. The construction of a mental model of the formation of the spiritual intelligence of a young individual was based on a holistic approach, which calls for understanding that the spiritual intelligence of an individual is the driving force of his/her behaviorism and is constantly under the influence of both external and internal factors.

Results

The conducted research has shown that the formation of young people on the path of radicalization can be based on three factors that are relevant in the 21st century, the consequences of the negative impact on the spiritual intelligence of an individual with an immature system of worldview lead him/her to join an extremist organization.

1. Low efficiency of youth policy implementation. As a result, young people are left to their interests, have virtually no opportunity to participate in the management of society, in the development of entrepreneurship, to get a job and income following their needs and desires.

2. The lack of a guarantee for obtaining a quality education. As a result, the individual does not have the critical thinking, information, and digital literacy, adequate social and emotional, as well as behavioral skills, and is easily exposed to negative external influences.

3. Low efficiency of the system of comprehensive support for young people. As a result, there is a reduction in the number of youth organizations, associations, councils, and similar mechanisms, during the visit and work of which young people can engage in large discussions, fully develop and socialize in a social society.

A. Toynbee noted that "Spiritual processes occur in the human soul, for only the Soul is capable of going through human experience and responding to it with a spiritual manifestation" (Toynbee, 1996). These processes cannot be touched, but they can be observed. It is no coincidence that I.A. Ilin, substantiating the influence of spiritual foundations through the spiritual structure of the individual, emphasized that "we will not believe in any "external reform" that could save us by itself, regardless of the inner, emotional, and spiritual change of a person" (Ilin, 1993).

The obtained results of the study of the process of influence of these factors on the spiritual intelligence of a young individual allowed us to build a mental model that reveals the dependence of the transformation of the spiritual intelligence of a young individual, and, consequently, the vector of his/her behaviorism, on the influence of both positive and negative external and internal factors (Fig. 1).
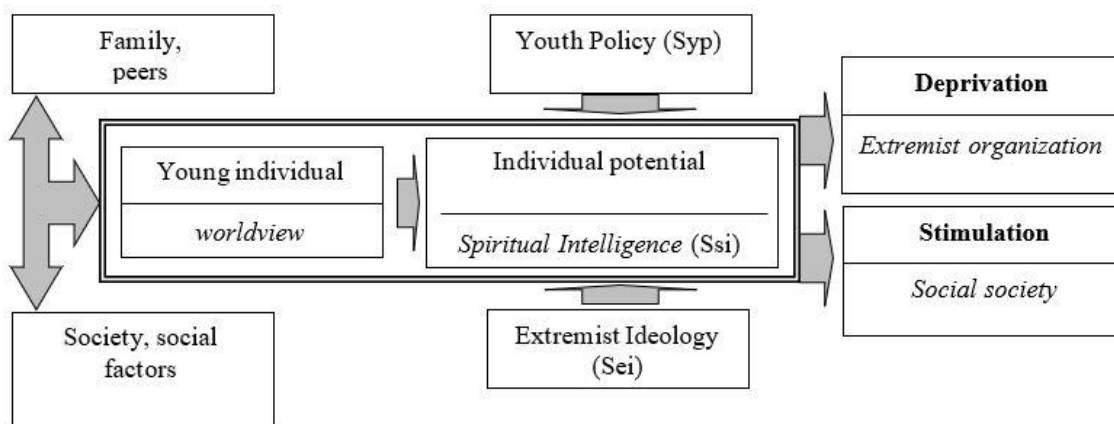
Figure 1. Model of the formation of the spiritual intelligence of a young individual

The process of functioning of this model can be described by the following mathematical model:

$$Ssi = f\,(Syp,\,Sei)\quad(1)$$

where,

Ssi – a factor of the spiritual intelligence of a young individual, which determines the vector of his/her behaviorism;

Syp – positive factors of the impact of youth policy on the spiritual intelligence of a young individual;

Sei – negative factors of the influence of extremist ideology on the spiritual intelligence of a young individual.

The functioning of this model is also determined by the law of self-preservation of the young individual, which can be formulated as follows: "a young person provides holistic and high-quality spiritual intelligence, when at each stage of socialization he/she chooses such forms of his/her stable state, which are characterized by a reasonable positive balance between derivation and stimulation, in the direction of stimulation".

Mathematically, this law can be described by the following dependence: "the ratio of the sum of internal (Sdi) and external factors (Smp) that provide stimulation of the individual's spiritual intelligence to the sum of internal (Sdi) and external factors (Sei) that contribute to his/her deprivation should tend to zero".

$$\frac{Ssi + Sei}{Ssi + Syp} < 1 \qquad\qquad (2)$$

That is, when the attitude tends to zero, the behavior of a young individual will correspond to the norms of morality accepted in society, and he/she will become a full-fledged citizen of it. If the ratio tends to one, it tells us that the effectiveness of the youth policy carried out in society is at a low level. Consequently, the spiritual intelligence of a young individual is under the active negative influence of extremist ideology, and the vector of his/her behaviorism is aimed at legal recognition of radical forms and methods to achieve the set goals, which can be realized in practice in case of joining an extremist organization.

We will reveal the structural elements of the proposed model, classifying them concerning the individual into external and internal:

External:

1. *Society and social factors.* The low level of upbringing and education, the high level of the criminogenic situation in the area of residence, the presence in it of places of deployment of extremist organizations, sellers of weapons and drugs, the low level of social cohesion of society. All these are catalysts or litmus tests for a young person looking for the meaning of life (Zelenkov, 2020).

2. *Family and peers.* The presence of antisocial friends and peers in the small social groups to which the individual belongs, the low socio-economic status of the family, the birth of the first child by the mother at an early age, the low cohesion of the family, and the attachment of its members to it, the parental conflict in the family or the divorce of the parents in the early childhood of the individual, severe physical punishments against the individual or physical violence against him/her by parents, weak parental control – all these are catalysts for the strengthening of the propaganda influence of extremist ideology.

3. *Youth policy.* The implementation of targeted activities of federal, regional, and municipal authorities, political parties, public and religious associations, and other socio-political institutions aimed at the socialization and development of young people, creating conditions for the effective self-realization of their potential in the interests of the state allows compensating for the negative impact of extremist ideology and adjusting the vector of behaviorism of a young individual on social society (Dontsova, 2013).

4. *Extremist ideology.* Extremists offer young people the opportunity to express themselves and fight for what they see as "civil rights" by taking on a perceived "unfair system" wherever they live. It is a complex concept and policy that shall be handled with much greater care than is often the case in practice. This is since young people recognize the truth and orientation that reveal and explain to them the meaning of life. For example, a dichotomous view of the worldview of jihadist ideologies, which are divided strictly into good and evil, right and wrong, gives the necessary orientation to young people and instills in them the feeling that they can manage their lives. Confidence in belonging to the "right group" and in the "right path" has a stabilizing effect, especially on the minds of adolescents with complex life stories and lack of self-confidence.

Internal:

Individual potential. There are no terrorists by birth in the world. The individual turns into a terrorist under the influence, first of all, of the immediate environment, the instinct of self-preservation and imitation, since it is based on a departure from common sense. The formation of the worldview of a young individual is two stages of the dialectical process. Firstly, transforming into the spiritual world of the individual, the existing and implanted social values are "distributed", subjectified, embodied in the thoughts and feelings of the young person, in his/her personal qualities. Secondly, it is the stage of "objectifying" the acquired social values, their objectification in practical matters, and the behavior of the future full-fledged member of society. It is in the system of practical actions that the individual potential is revealed, and his/her behaviorism shows what and how he/she has learned in the process of exposure to external factors (Fig. 2).

The results of the study allowed us to prove that a young person who has embarked on the path of radicalization often feels insecure, as his/her opinions, needs and interests differ from the

traditional ones, which makes him/her feel uncomfortable. As a consequence, it has two paths: "1. No matter what, self-actualize and comprehensively form your image of the "Super-Ego". 2. The manifestation of cruelty and violence in defending their views". It is worth noting that the famous psychologist E. Erickson drew attention to this in the middle of the 20th century: "When people reach adolescence, they usually begin to think about their beliefs, values and life goals. This transitional stage can be a period of changes and problems and is often defined by feelings of anxiety and instability caused by cognitive, social and physical changes" (Erikson, 1968).

The practice and experience of countries in the Middle East, North Africa, and South-East Asia show that most young people choose the second path and find their kind very quickly. This is due to the fact that the formation of a personality is a priority task and a mystery that needs to be solved during critical periods of development in adolescence and early adulthood.
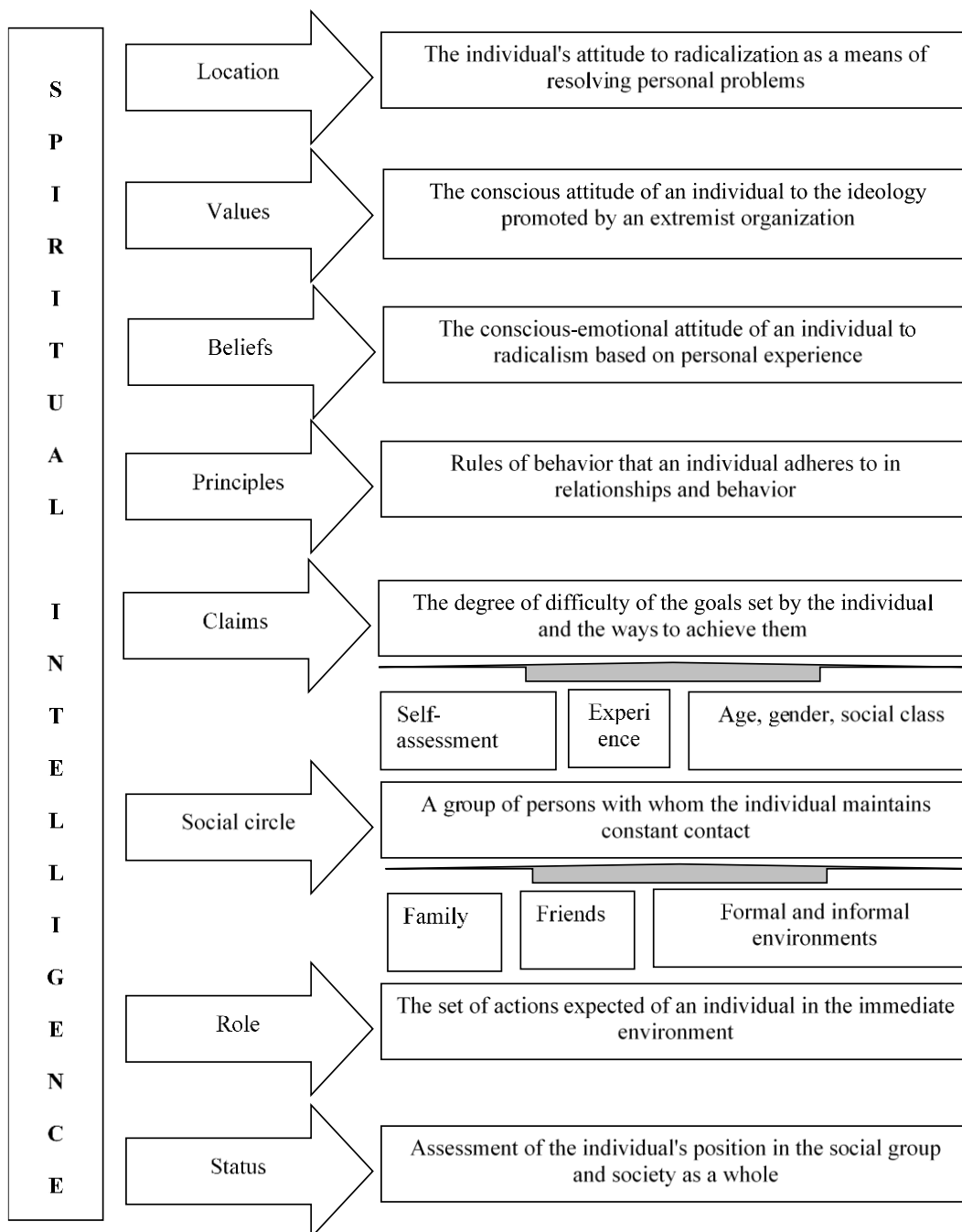

Fig. 2 The structure of the spiritual intelligence of a young person

It is during these years that social responses to the vertical of questions (Figure 3), formed under the influence of state youth policy, allow adequately understanding the exciting but frightening external world with conscious and unconscious conflicts around envy, competition, self-control, and self-esteem.
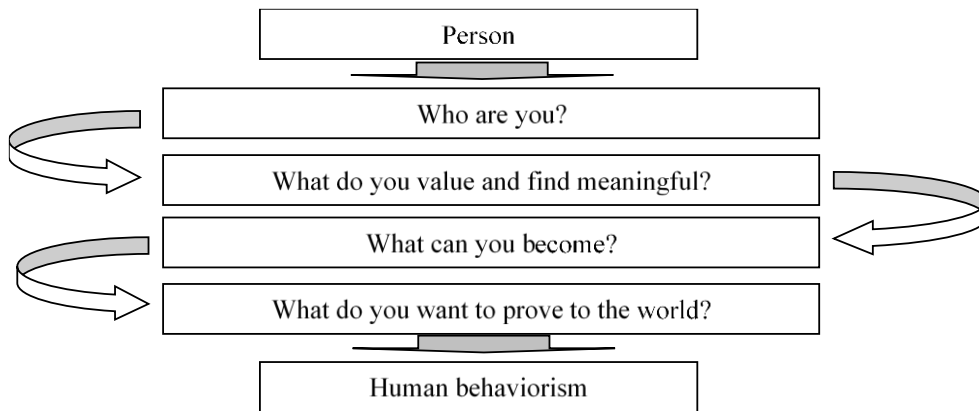

Figure 3. Flow chart of questions, the answers to which shape the behaviorism of a young person

Discussion

Spiritual intelligence is an individual's ability to deal with the existential and spiritual aspects of life. According to scientific research, spiritual intelligence can be both effective and passive in promoting various variables. One of these variables is the radicalization of the young individual. Spiritual intelligence is a key element in solving this problem today. In science, there are different approaches to the essence and structure of spiritual intelligence (Faiz, 1996; Emmons, 2002; Zohar, Marshall, 2000; Muhammad, 2004; King and Decicco, 2009; Elmi, 2013; Elmi and Zainab, 2013; Covey, 2004, etc.).

According to M. Faiz (1996), spiritual intelligence is the power that governs life. D. Muhammad (2004) describes spiritual intelligence as a domain of faith, worship, and morality. Consideration of the role of spiritual intelligence in solving problems by an individual can be found in the work of R. Emmons (2000). U. King (2008) believes that spiritual intelligence is a collection of mental abilities based on non-essential and exalted aspects of life, such as personal understanding, deep existential thinking, and the expansion of meaning. D. Zohar and I. Marshall (2000) understand spiritual intelligence as "The intelligence with which we access our deepest meanings, values, goals, and higher motives". According to their approach, individuals with high spiritual intelligence have a higher level of consciousness at which they know their real self and live consciously with a clear mind and refined awareness (Zohar, Marshall, 2000). Spiritual intelligence, as defined by S. Wiggleworth (2006), is the ability to behave wisely and mercifully as long as the inner and outer world is maintained following the conditions (equanimity).

The synthesis of these methodological approaches shows that the basis of spiritual intelligence is the norms of morality, spiritual values, planted in a particular society. In this context, it is noteworthy how V. I. Dal's dictionary defines a moral person: this is "good-natured, virtuous, well-behaved, consistent with conscience, with the laws of truth, with the dignity of a person, with the duty of an honest and pure-hearted citizen" (Dal, n. d.). Back in ancient China, the great Confucius developed an original program of human improvement. It was based on the creation of a moral ideal that all people could imitate in their life and behavior. This ideal is the "wise man," whom he called the "nobleman," and to whom he contrasted the low man, the commoner.

An analysis of the practice of radicalization of young people shows that this process is most effective where the role of the moral culture of society is low (Zelenkov, 2021). This is due to the fact that the most important function of ethical culture is its moral and regulatory role. This means that the ethical culture of the individual is its specific social regulator, characterized by the greatest degree of freedom and autonomy of the individual, acting in the unity of its spiritual and practical components. It orients the individual among the moral values, norms, rules, customs, traditions, and principles accepted in society and thus optimizes his/her activities (Zelenkov, 2017).

A weak moral and psychological state is a basic factor that contributes to the radicalization of young people. The main reasons for this are the vulnerability of the psyche, the experience of violence, asocial disorder of the individual, alcohol dependence, drug addiction, suicide attempt, psychosis, neurosis, and depression. Weak behavioral self-control, impulsivity, hyperactivity and attention problems, low IQ, low achievements in school and university do not allow a young person to correctly assess the information received from extremist recruiters, and he/she is caught into a cleverly placed net. An important factor is the lack of proper understanding of religion or secularized ideas.

According to O. Roy, the characteristic features of extremists are resentment directed at society and a narcissistic need for recognition, which leaves them open to stories of terrorist glory (Butler, 2015). R. Sole (1978) argues in approximately the same vein, believing that the motivation for a future terrorist is the need to assert himself/herself through violence. We also agree that spiritual intelligence should be the main element in guiding other elements (Covey, 2004).

The outstanding scholar M. Weber noted: "The system of values forms the inner core of culture, the spiritual quintessence of the needs and interests of individuals and social communities. It, in turn, has the opposite effect on social interests and needs, acting as one of the most important motivators of social action, the behavior of individuals" (Weber, 1990). Meanwhile, referring to M. Jain and P. Purohit (2006), we see that each individual has a spiritual consciousness, but not necessarily that he has a religious consciousness. This conclusion leads us to explore the role of spiritual intelligence in ethnic and religious radicalization. For example, B. Elmi (2013) defined that Islamic spiritual intelligence is the inner strength of a person, which comes from the soul, heart, feelings, deep faith, persistent practice based on the guidance of Allah, and good morality.

Building the structure of spiritual intelligence, and exploring the dialectics of the relationship of its elements with the process of radicalization, let us pay attention to the approaches of D. King and T. Decicco (2009), who identified four main components of spiritual intelligence: critical existential thinking, creation of personal meaning, transcendental awareness and expansion conscious state. This structure calls out that an individual, having felt a problem, or having set a goal for himself/herself, should first of all rethink or re-contextualize his/her thinking and the vector of goal realization. Moreover, this process should take place at the level of the highest (ideological), and not the lowest (psychological) level of consciousness.

No less interesting is the approach to the structure of spiritual intelligence proposed by R. Emmons (2000), who singled out 4 components in it and examined them through the individual's ability to: transcendence; entering an increased spiritual state of consciousness; investing a sense of the sacred in everyday activities, events, and relationships; using spiritual resources to solve life problems.

In the context of the influence of the factors of youth policy and extremist ideology on the individual potential of an individual, it is possible to identify the levels at which the transformation of his/her spiritual intelligence is possible under the external influence on him/her. Thus, according to A. Bowell (2004), spiritual intelligence includes seven stages: awareness, meaning, evaluation, centering, vision, projection, and mission. By organizing preventive work at each of these levels, the state can significantly reduce the number of young people who become

radicalized. According to S. Chin, spiritual intelligence, in addition to success, honesty, and hope, also allows individuals to be realistic and aware of their surroundings. Scholars have concluded that having spiritual intelligence is one of the main reasons why some entrepreneurs are more successful than others (Chin, Raman, Yeow, & Eze, 2012).

A study of the experience of organizing youth policy has shown that it should be closely related to the issues of identity, connection, belonging, and goals of young people (Dontsova, 2013). It is on these elements that the policy of educating full-fledged citizens of social society or future extremists is built. Rejected by society, young people who join a radical group acquire a self-reinforcing identity in it (Zelenkov, 2017). The idea that a young individual belongs to an exclusive social group with a peculiar form or worldview and a high mission against the evil forces of the world is very attractive for him/her. Very often, the basis of identity is religion and ethnicity. Under their influence, the spiritual intelligence of the individual is transformed. Thus, Muslim youth tend to be "absolutist" three times more often than their non-Muslim counterparts. Identity also plays a role in the minds of some extremist converts. They are looking for a completely new identity and do not want to have anything to do with their "past" life. They want a complete change, especially in appearance (clothing, hairstyle, wearing a beard, mustache, etc.), language, culture. Having become a member of a radical group, the individual feels safe, because everyone is around him/her. Everything seems obvious, the rules are clear, the truths are simple. This view of the world is an important attraction for many young people because they do not have this certainty in an obscure modern society.

Examining the influence of external factors on the level of development of spiritual intelligence, we note that according to UNESCO, spiritual intelligence becomes more developed due to the individual receiving higher education because the accumulation of knowledge requires the ability to understand the basics of concepts. According to UNESCO (1996), learning is a concept of four pillars: perception, doing; living together, and being. In its study, UNESCO focuses on learning that goes beyond knowledge and information – the essence of spirituality. We find adequate conclusions in the report by S. De Silva, entitled "The Role of Education in the Prevention of Violent Extremism," which argues that young people are often the most targeted and at risk of radicalization. The author believes that "education can be used for both radicalization and de-radicalization of youth". Moreover, after graduation, new skilled workers should have employment opportunities, since unemployed graduates of educational institutions are at a higher risk of radicalization if they are refused employment (*De Silva, 2020*). According to B. Auza, the Permanent Observer of the Holy See to the United Nations in New York, education is important in the fight against terrorism: "The importance of head and heart formation cannot be overestimated, since good education gives people, especially young ones, a critical ability to evaluate destructive speeches and demagogic calls, as well as confidence that they, as citizens, proclaim to others in their constructive messages" (ONU: l'éducation pour lutter contre le terrorisme, n.d.).

In the context of our work, the results of a study conducted by G. Mohammadyari (2012) to identify the relationship between the spiritual intelligence of parents and the mental health of children are interesting. His conclusion shows that there is a significant positive relationship between the spiritual intelligence of parents and the mental health of adolescents. Parents with higher spiritual intelligence of their children have fewer symptoms of mental illness, and conversely, parents with lower spiritual intelligence of their children have higher symptoms of mental illness (Mohammadyari, 2012). It can be said that parents' spiritual intelligence prevents children from engaging in risky behaviors and that such risky behaviors threaten their mental health (Chamratrithirong & et al., 2010). Spiritual intelligence increases the parenting skills of the father and mother, which in turn improves children's competence, self-regulation, psychosocial adaptation, and school performance (Brody, 2003).

Considering the relationship between the process of radicalization of a young individual and his/her spiritual intelligence, it is impossible to ignore the study of the essence of the category

"radicalization". An analysis of the scientific approaches that reveal this concept shows that the definition of radicalization most often centers around two different points of view: violent radicalization, where the emphasis is on actively implementing or accepting the use of violence to achieve a set goal; in a broader sense, radicalization, where the focus is on actively pursuing or accepting far-reaching changes in society that may or may not pose a threat to democracy and may or may not involve the threat or use of violence to achieve the set goals.

The study showed that in the scientific community, the term "radicalism" is usually used to describe a set of political ideas and actions aimed at a radical change in existing social and political institutions (Novikov, 2006). This is also confirmed by T. Stevens and P. Neuman (2009): "Most definitions now describe radicalization as a process (or processes) in which individuals or groups participate in the use of violence for political purposes" and C. Crossett and J. Spitaletta (2010): "The process by which an individual, group or mass of people undergoes the transformation from participation in the political process through legal means to use and support violence for political ends".

However, this methodological approach significantly underestimates the range of measures aimed at countering the threats of radicalization of young people. In this regard, we are closer to the approach of A. Wilner and C. Dubouloz (2010), who consider radicalization much more broadly: "Radicalization is a personal process in which people embrace extreme political, social and/or religious ideals and aspirations, and where the achievement of specific goals justifies the use of indiscriminate violence. This is both a mental and emotional process that prepares and motivates the individual to conduct aggressive behavior".

If one turns to the sources of foreign intelligence services, it is possible to find the following approaches to the term "radicalization": Security Service of the Netherlands (AIVD) – "A growing willingness to continue and/or support, if necessary, by non-democratic means, far-reaching changes in society that contradict or represent a threat to the democratic order" (Dutch Security Service (AIVD), 2005). The Danish Intelligence Service (PET) – "A process in which a person is more likely to use undemocratic or violent means, including terrorism, in an attempt to achieve a particular political/ideological goal". (PET, "Radikalisering og terror" 2009) The UK Home Office – "The process by which people support terrorism and violent extremism, and in some cases then join terrorist groups". (the U.K. Home Office 2011)

Correlates with the topic of our research and the approach of the US Federal Bureau of Investigation (2006), which classifies the mechanisms of radicalization based on the motivational aspect: motivated converts, for whom "internal disappointment and dissatisfaction with the current religious faith led the individual to the idea of changing his/her belief system; intrinsically motivated conversion, in which the individual changes their religious tradition through introspection and self-esteem. This motivation applies to those who are Muslim by birth but then choose to follow a more extremist form of Islam; externally motivated appeal, in which a person's feeling is perceived as deprivation and negatively affects the attitude towards what led the individual to this state, and, therefore, leads to a change in faith in response to acquired deprivation; externally motivated transformation, in which the individual is driven by his/her need to maintain at least a minimum number of long-term and meaningful interpersonal relationships (Borum, 2011) Note, however, that this approach is mainly concerned with religious radicalization – Islamic fundamentalism.

According to the OSCE interpretation, "radicalization leading to terrorism is a dynamic process by which an individual begins to accept terrorist violence as a possible and probably even correct course of action. Ultimately, this person may, although not necessarily, begin to speak or act in support of terrorism or participate in terrorist activities" (Borum, 2011).

However, it should be noted that radicalization cannot be declared a threat to society if it does not contain violence or other illegal acts – for example, incitement to hatred (following the

legal definition of this phenomenon in international human rights law). If one looks at the use of the term "radicalization" by scholars and practitioners in North America, it is possible to see that it also does not imply the mandatory use of violence to achieve their goals. Radicalization is a process, and a person who seeks to implement it in practice does not necessarily have to reach its final stage – violence. Thus, a person can be radical, but not take part in violent actions (Zelenkov, 2018). In a democratic system where freedom of thought, belief, opinion, and expression are fundamental freedoms, the fact of having or expressing radical views is a protected right, not a law enforcement issue. This remark well reveals the orientation of youth policy, which should not consider radicalization only through an extremist orientation.

Ambiguity and subjectivity disappear when radicalization is considered in the context of an established legal system. When radicalization involves violence as a component, it becomes illegal. Acts of violent radicalism are a crime, and their perpetrators are considered extremists or terrorists (Zelenkov, 2018). When such acts are committed, the security of the system and justice outweigh the philosophical debate about cultural relativity. Violent acts are illegal by state and judicial standards. In Western and Russian societies, violent extremism is an illegal act and a violation of the norms and values of society.

In conclusion, we turn to the results of a study conducted by the New York Police Department (2007), which identifies four phases of the process of radicalization: the phase of preliminary radicalization or search for its origin; the stage of self-identification, where people begin to discover radical ideology and communicate with people who have similar views; the stage of indoctrination, where beliefs are strengthened; the phase of attack and terrorism, where participants agree that it is their responsibility to participate in a terrorist attack (Silber et Bhatt, 2007). As we can see, law enforcement practice shows that a person who participates in the process of radicalization does not necessarily have to go through all four stages to finally get on the path of radicalization, it all depends on the level of his/her spiritual intelligence.

Conclusion

Radicalization is an important factor that contributes to the creation of enclaves of non-integrated parallel communities, opinions that run counter to democratic values. It can emphasize the deep division and lack of trust between the individual (social groups) and society. Our research has shown quite interesting results, which can be systematized in one phrase: *"It is difficult and almost impossible to predict when a person will take the path of practical radicalization"*. The analysis of the sociological and psychological characteristics of criminals convicted of radicalism led us to the conclusion that many of them were rather "ordinary people" who led a regular life, had a regular job, and had no problems with the law.

The results of the analysis of the genesis of the individual's appeals to extreme forms and methods of violence, to achieve their goals, allow asserting that this happens when the state and society failed to fully and within the limits of the norms and rules operating in a particular society to form the spiritual intelligence of a young person. Meanwhile, the transformation of spiritual intelligence in the social direction is one of the important aspects in the formation of the ability of a young individual to use spiritual resources to solve existential problems.

The study was conducted based on open data, and various factors that influence the process of transformation of the individual's spiritual intelligence were identified, a comparative analysis of the results of scientific research was carried out, starting from the second half of the 20th century to the present day. We used both existing scientific results in this field and their professional experience in organizing anti-extremist activities to build a mental model of the formation of the spiritual intelligence of a young individual and to develop the laws of its functioning. However, the results of this study should be approached with caution and it is not needed to generalize its results, since the database of the studied data was selected by our team,

therefore, it has some subjective assessments and reflects the conditions of such regions of the world as the EU, the Middle East, and North Africa, Russia and the United States.

The results obtained allow asserting that the most susceptible to entering the path of radicalization are those young individuals who do not see a legitimate opportunity to achieve their goals, i.e. the effectiveness of the youth policy implemented in the state is significantly lower than that promoted by extremist ideology. Thus, we can conclude that the hypothesis we put forward has a right to exist.

Research limitations and prospects

The results obtained in the course of the study will provide significant assistance to state authorities and law enforcement agencies in organizing measures to prevent the radicalization of young people and will allow building a system of youth policy that meets the requirements of modern youth. The use of the results of the work is also possible in the process of studying the socio-psychological, political, and spiritual characteristics of current and potential extremists.

Our research is only one of the vector approaches to such an urgent problem today as the analysis of the process of radicalization of young people. It is impossible to stop only on the construction of a mental model of the formation of the spiritual intelligence of a young individual, it is necessary to further substantiate the factors that have a destructive effect on his/her spiritual intelligence. Also, given that the results of this study are based on scientific and empirical documents at the macro level, additional research is needed on data collection at the micro-level. Such a study could provide a better understanding of the subject under analysis.

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