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Problems of youth and security in the context of the world of change

Instead of introduction

I would like to refer to the subject of youth issues. My own experience and experience of many of my colleagues allows us to conclude that the subject of youth issues is important, is constantly in the focus of research interests, as well as subject of variety of depth and content of the concern of the state and society. There are differences in the understanding the role of the youth and place in society, and the work, which the so-called younger generation has to face. Youth is seen as an economic and demographic resources of the existence of the state, as a cultural phenomenon, as a perceiver, which preserve and transmute the culture of its people and society, as a resource of party and public institutions. Youth — the object of educational activity and object manipulation. Young people can be understood as a means to achieve goals deferred in time, and as a source of threat for the stereotypes and traditional ways of organizing life.

A few questions to clarify the concepts

1. Problems with the definition of “youth”

However there are some difficulties with definition of youth age limits even for develop a realistic youth policy and youth support programs. In most cases we are talking about the ages from 14–15 to 28–30 years¹. However, a successful twenty-five year and financially secured young man does not need a youth support policy, nor the support of the state and society. He just need them not to injure his work. And vice versa. “Loser” after thirty years to old age can expect and rely on external assistance, to demand from the state, society and business some support. It requires attention to the fact that significantly reduces the number of young people. For example, in Russia the

¹ See *Молодежь в современном обществе: проблемы и перспективы*, Коллективная монография. Научная редакция А.Б. Лымарь. — Москва: РУДН, 2014; А.Б. Лымарь *Особенности социальных диалогов российской молодёжи в контексте социально-политических трансформаций*// *Социокультурные корни насилия в современном обществе*. Ред. Саралиева З.Х. Изд. НИЦОС, Нижний Новгород, 2013.

youth aged between 17 and 30 years old in 2001 was 31.145 million people, in 2013 — 29.281.000, in 2016 — about 25.561 million². We will further talk about trends that are typical for relatively well-prosperous societies, and societies with strong problems.

2. Discussion on a theme of the youth extremism

One problem is the new growth of radical sentiments among young people and youth extremism³. Objectively, the modern public and scientific interest in this problem is caused by a common voltage of the political situation in the world, periodic crises in the world economy, the internal problems of individual countries, which affect the lives of young people, as well as concrete examples of manifestations of youth aggression, violations of the rule of law, participation in paramilitary and terrorist organizations. A harsh topic today is the recruitment of young people to the army of so-called ISIS.

It should be noted that in most cases there is no clear definition of the concept of “extremism”, which is often considered as every deviation from the general rules and regulations, as every deviation, estimated as a potential threat to society or the state. If the system of values and norms of the individual countries’ rights related to their closed, authoritarian or totalitarian control method, any youth activity may be evaluated as an attempt of destabilization and destruction. Therefore, the results of “youth extremism” studies are purely preventive and speculative. In this regard, I would like to mention inter-youth study and the implementation of youth policy in Russia in 2012–2014⁴, in which the analysis of the extremist element in the context of the overall socio-political activity of young people, starting in 2010 (the first year after the global crisis of 2008–2009).

Valuable orientations of modern youth

1. To the issue of Development and Preservation of spiritual and moral values

Speaking of value priorities and values that are relevant for young people, we often base on an assessment of perception and maintenance of traditional values (culture, religion, the family, morality), as well as the values associated with the provision of normal life functioning (education, occupation, income, living conditions, nutrition and health, safety). Less attention is paid to the study of the general state of the younger generation, regardless of the level of capacity of basic human needs. Meanwhile, in a number of relatively well-off countries is possible to ascertain the trend towards an aging society. And this is not due to the fact that the high mortality

² See Ibid; Материалы Доклада о положении молодёжи в Российской Федерации 2009–2011 гг.; *Основы работы со студенчеством учебное пособие/коллектив авторов*, Под Редакцией Т.Э. Петровой, — М.: Альфа-М: ИНФРА-М, 2013.

³ See ibidem; Материалы Доклада о положении молодёжи в Российской Федерации 2009–2011 гг. *Работа с подростками и молодёжью в трудной жизненной ситуации: учебное пособие/коллектив авторов*, Под редакцией Т.Э. Петровой, — М.: РУСАЙНС, 2016.

⁴ See Материалы к Докладу о положении молодёжи и реализации государственной молодёжной политики 2013–2014 гг.; В.С. Сенашенко, А.Б. Лымарь, *Особенности оценки положения молодёжи в контексте Реализация государственной молодёжной политики в Российской Федерации*, Издательство Альманах «Теодицея» № 5, Пятигорский государственный лингвистический университет, Пятигорск, 2014.

rate among young people, such as, for example, it can be observed in economically weak societies. This is due to the rhythm changes and living conditions, with the new economic and technological opportunities that has a significant impact on the change in value orientations, in the formation of priorities needs. Egocentrism and loneliness of the modern young man — is the highest level (although it is not the last) process clearly has started in the 18–19 centuries. Example — this diversity in the interpretation of family relationships, in determining the objectives and values of the family institution. Do not pay much attention to in this article describe the historical context of the 20th century, with its ideological and political activity, with the scientific and technological revolution and the re-interpretation of the moral landmarks. On this account the views expressed enough and put a lot of different kinds of assessments. It makes no sense from the standpoint of the older generation to interpret the qualitative characteristics of modern youth.

Similar analyzes and assessments have never been objective and did not have the aim to design the construction of the necessary conditions to ensure the young people demanded their comfortable and stable feeling of well-being. Edification and to form an advocacy system of certain image-mentioned expectations of young people, and that part which, for various reasons agrees to broadcast the ideas imposed by rules and regulations. First of all, this part of the group includes young people who do not have sufficient capacity for self-assessment and decision-making concerning a particular doctrine or values. This limitation of scope is not always associated with individual (or innate) ability of young people. After all, any capacity in the process of interaction with society (especially with institutions, family, culture and education) can have a positive impact.

Another question is, if this is the content of social communication, its quality, priorities, competence and moral principles of translators of ideas. This also adds the phenomenon of stereotyping in the approach to youth issues. In particular, in most of the societies youth is treated as a source of threat. The source of the threats posed by youth, is usually considered with its psycho-emotional activity, age desire to develop and change. It is no accident for several decades (e.g., from the end of the 60s of the twentieth century) that the study of aggression and extremism in the youth and student community has been intensifying. Perhaps the hardest part of this study is to use a scientific approach in specific purposes and tasks of the state or political groups. This gives a rise to remarkable distortions (one might say, pseudo-pathology), relating to the estimated level of loyalty to the authorities and protest potential of young people. This class of deviations includes active propaganda pressure on young people, which undertakes to pay by them more attention to topics such as traditional values and patriotism. Moreover, each society is based on the concept of universal and unique content. This means in particular due to the level of social relations and culture. It is characteristic that in the process of translation and the impact on young people of these differences in the contents is often invisible. Moreover, if, for example, we compare the patriotic rhetoric, the quality and content of the national historic and heroic myths, stereotypes and prejudices, it becomes apparent that they are identical. And here there is no difference between the development of society, justifiably proud

of their achievements, and societies, standing at the lowest level of contemporary civilization. Moreover, the developed societies have the media resources that are able to carry out propaganda work so that it can provoke the appearance of an imaginary reality in which the youth acquires what is necessary and available to its comfort. Such phenomena we can observe with regret to all the post-communist space. And, more often it happens that the more active post-communist countries try to disassociate themselves from the relatively recent ideological habits and traditions. It is obvious that they do so with the same methods that first implement and disseminate what is rejected today. There is a situation of absurdity, which could be conventionally described as “the struggle of bolshevism and communism”. This absurd situation manifests itself in the context of unification of international efforts to ensure the protection and the so-called democratic rights, freedoms and humanistic values. Meanwhile, the differences in the approaches to the interpretation of universal values, can not be overcome only by the declarations of the transition from one political system to another. Over the decades exist intact, ingrained ways of evaluating the quality of human rights and freedoms. These methods are difficult to change since long time, they still provide a certain sense of comfort or imitated it. The same methods of evaluation are transmitted to the youth audience, but those who are very young do not have enough experience or immunity to face this problem on their own.

2. Influence of the state and society on the youth value system

Government and public institutions tend to intuitively contain or subdue the natural energy of young people, which often leads to conflict, rupture of social dialogue, or to the phenomenon of premature mental aging⁵. Early mental aging — it is a phenomenon typical of underdeveloped, uncivilized, undemocratic societies. This is not about democracy as a form of government, but about the possibilities and ways of self-determination and self-expression of personality. The phenomenon of early mental aging is considered in the world of science and humanistic thought, especially in the literature describing the world of the young man in the process of growth, development, and various changes in life. Naturally, to the above changes, we, first of all, concerns the transformation of social and political dimension, as well as changes in the economy and technology. “Aging soul” manifests itself in irritability, apathy, lack of confidence in their abilities. Positive changes rarely affect the premature aging of the soul, though positive in the full sense, they are extremely rare. Even conventionally developed societies and relatively democratic countries has formed all the fundamentals for early mental aging. For example, the variety of technological problems are solved, the easier their achievements enjoyed young. And the less time and the desire to remain to pay sufficient attention to individual development in order to improve the technology. We do not talk about young techies, designers and researchers in this case. They exist at all times, in limited proportions in relation to the rest of the population. Basically,

⁵ See Andrey Lyman, *Cechy dialogu międzykulturowego oraz dialogu społecznego współczesnej młodzieży rosyjskiej*, (w:) *Społeczne i kulturowe wymiary komunikacji*, Red. M. Waweżak-Chodaczek i in. Wyd. Wyższej Szkoły Zarządzania „Edukacja”, Wrocław 2013; *Работа с подростками и молодёжью в трудной жизненной ситуации: учебное пособие/коллектив авторов*, Под редакцией Т.Э. Петровой, — М.: Русайнс, 2016.

modern technological advances are perceived by young people as a kind of fast food technology that is able to meet the need, but not as something absolutely necessarily connected with an interest in the essence of the phenomenon.

The same is true with regard to social life. The young man is able to experience the need for activity, including the activity of the political and social life. This “starving” can be easily satisfied with the efforts of social and political institutions which has the authority, power and sufficient resources. Institutional capacity is often associated with the imposition of doctrines and ideas, which in themselves are not too interesting for the young, they not suitable with the individual intellectual abilities. Therefore, they are taken without much effort and analysis. The doctrine or idea conventionally “digested” (“swallowed”), and how it will continue to develop “knowledge gained” — this is a few people care about. Thus, for example, the need for freedom and equality is replaced by the “knowledge” of freedom and equality. This “knowledge” is associated with the idea of fighting for universal values, where only the process of struggle has a purpose and meaning. This process takes a lot of effort, time and emotions, reaching the stage of burning activity, creates the illusion of achieving some result, causes fatigue not adequate for the age and mental aging.

3. The state of society and the problem of infantilism

On the other hand, in the analysis of the state of young people we meet a very common phenomenon — the phenomenon of infantilism⁶. We cannot say that it is something that emerged in the twentieth century, and turned into the present century. Recall that the essence of the phenomenon — it is a problem of growing population. This is manifested as emotional and intellectual immaturity, moral and social irresponsibility. State and society in order to produce a self-assessment of behaviors and actions that should be universal, has to make the rule of law and morality, which should not be subject to audit and must be respected by the majority. This builds public and social morality. It is not important whether it is associated with a particular religion or secular character of moral norms. The question of how far these rules can be perceived and interpreted by individual, and how conscious the individual is in his personality to be guided in the actions by these norms. Is this the result of the behavior of individual development or imitation of the behavior of the masses, which provides a certain extent, stability and security in the present and the foreseeable future?

4. To the issue of stability and security

Stability and security are understood by the majority of today's youth as a set of standards and stereotypes accepted as knowledge and experience took from the older generation. The older generation, relying on the authority of the state and public institutions, accumulates and transmits specific nature of the relationship and needs, including the stability and security have an important place. The problem is that the younger generation often does not have the necessary set of self-acquired knowledge.

⁶See Andrey Lymar, *Wpływ rzeczywistej sytuacji w państwie na perspektywę dorastania męskiej populacji. Aspekty: społeczno-kulturowy i filozoficzny*, (w:) *On bez tajemnic. Problemy, analizy, perspektywy*. Red. B. Raszeja-Kotelba, M. Baranowska-Szczepańska. Instytut Naukowo-Wydawniczy Maiuscula, Poznań 2014.

That is the important role, which is played by the Institute of Education and various ideologies. Young people do not have social and historical immunity, which helps them in the self-assessment information, in individual choice and interpretation of the values and needs. The problem remains in intellectual potential of the younger generation⁷, which is attacked by the ideological and informational “fast-food”. The result is the imitation of the behavior of the authoritative and “success” of the older generation, simulation methods of evaluation of the events and phenomena, which is based on a superficial awareness of vital issues, determines the selection of norms and values, which do not require a lot of effort in learning. Such values, which create a feeling of a certain inner comfort in difficult conditions of the world. Those “values” are, for example, patriotism, external manifestations of religion, party affiliation.

It should be recognized that the majority of the known moral norms, not only do not work, but can not be implemented, since the degree of their relevance is low enough. Religious values and norms accepted in the context of young people to establish contact with the representatives of the older generation are often expressed in the degree of development of a respectful and tolerant attitude towards seniors. These qualities are the product of the educational work in the dialogue of generations⁸. The more closed society than it is more isolated from the outside world, the more it is limited to ideologies, then more successful it is in dialogue of generations, which dominates the older generation. But the result is it is that the society is less successful in its development. Excessive fascination with national history and patriotism, wavy *bolshevisation* society it is a trend of the last decade, which can be seen in the countries of different types of cultural and economic structure. Among young people it is manifested in the growth of radical sentiments, in apathy, in the appearance of the next wave of the “lost generation”.

The lack of ongoing life plans and prospects have a negative impact on young people's health. A number of studies in recent years in Russia, indicate noticeable health problems of young people. For example, from 2000 to 2012 the disease incident in young people aged 15–17 become 7 times higher than that of older people (61.7 to 8.6%)⁹. Among the causes of death among young people aged 15–19 years, boys predominate suicide, motor injury, murder, and the girls — road injury, suicide, murder.

⁷See *Основы работы с молодёжью: учебное пособие/коллектив авторов*, Под Редакцией Т.Э. Петровой, — М.: Альфа-М, 2010; *Edukacja dla Bezpieczeństwa. Bezpieczeństwo intelektualne Polaków*. Red. M. Gawronska-Garstka, Wyd. Wyższej Szkoły Bezpieczeństwa, Poznań 2009; Andrey Lyman, *Młodzież w sytuacji imitacji i bezwładności państwa. Postawienie problemu*, (w:) *Edukacja dla bezpieczeństwa. Wyzwania i zagrożenia w XXI wieku. Cyberprzestrzeń a bezpieczeństwo jednostki*, t. 2. Red. M. Borkowski, M. Stańczyk-Minkiewicz, I. Ziemkiewicz-Gawlik, Wydawnictwo Wyższej Szkoły Bezpieczeństwa w Poznaniu, 2013. Andrey Lyman, *Młodzi ludzie w sytuacji społecznej i politycznej transformacji obrazu państwa i świata. Analiza problemu*, (w:) *Bezpieczeństwo — wielorakie perspektywy. Człowiek — społeczeństwo — państwo w sytuacjach kryzysu*. Red. H. Marek, A. Zduniak. Wydawnictwo Wyższej Szkoły Bezpieczeństwa w Poznaniu, 2014.

⁸See Andrey Lyman, *Niektóre cechy współczesnego państwa w kontekście komunikacji z młodzieżą*, (w:) *Poziomy komunikacji Komunikacja — (po)rozumienie — obecność społeczna*, Red. M. Biedroń, M. Wawrzak-Chodaczek. Wyd. Adam Marszałek, Toruń 2012.

⁹See *Молодежь в современном обществе: проблемы и перспективы*, Коллективная монография. Научная редакция А.Б. Лымарь. — Москва: РУДН, 2014.

The number of suicides and suicide attempts in recent years has grown by 35–37%, which made Russia the first place in Europe in terms of absolute (per 100.000 children and adolescents), the number of child and adolescent suicide. A significant number of young people in Eastern Europe and the former Soviet Union is going through a personal crisis in development at the expense of economic migration to the countries with more developed labor markets and standards of living.

5. Current state of problem

It should be noted that the events of the last three years (since the end of 2013 to the autumn of 2016) related to the worsening of the international situation, the emergence of new points of tension and threat sources significantly affected the state of young people. Although today there is no sufficient fundamental research on this subject, which can be regarded as comprehensive and objective, we can already say that we are dealing with a relatively new phenomenon. “Relatively new” because in the history of science, and there are cases that describe the state of young people in a situation of change. To change, first of all, are wars, revolutions, crises, disasters that cause fear, aggression, and depression. The phenomenon of “lost generations” deep enough is considered by many examples.

Young people in Europe in the context of new challenges, we have to observe in reference to some threats and trends. Over the past 10–15 years, relationship between migration and terrorism firmly is rooted in the public consciousness, in everyday activity of the authorities is noticed. It does not require proof that the connection is achieved. This relationship is archived by of the efforts of the media. This process involves:

- a) a media image, which is able to impress, cause emotions and to satisfy the intellectual hunger, give simple answers to complex questions (it is especially important during periods of transformation, during the formation of the spiritual vacuum and the crisis);
- b) the efforts of the state and party propaganda, the influence of religious doctrines;
- c) the influence and manipulation by the Institute of Education and other cultural translators.

As a result, young people formed the conviction (not knowledge, not competence), for example, that the justification of hostility towards migrants may be that they belong to different cultural traditions, language and religion. “Other” — in itself a source of threat and instability, and all the personal setbacks connected with the presence of something “foreign”. The primitive and amateurish approach can be seen on the example of young Russians in the evaluation of the events of the situation in Ukraine, in thinking about the problems of their country. This can be seen in the young Poles against migrants from Eastern Europe or the countries of the East. Information and the spiritual world of the young Poles last three or four years are filled with memes¹⁰, which translates misunderstanding, rejection and outright hostility to the very

¹⁰ See e.g. Andrey Lymar, *Młodzież w kontekście europejskich wartości. Trudności interpretacji* (ros.), (w:) *X lat Polski w Unii Europejskiej — doświadczenia i perspektywy*, Red. M. Borkowski, A. Friedberg. Wydawnictwo Gdańskiej Szkoły Wyższej. Gdańsk 2014; Natalia Lymar, Andrey Lymar, *Nacjonalizm jako sposób bycia w zmieniającej się rzeczywistości oraz przestrzeni edukacji* *Edukacja międzykulturowa w warunkach kultury globalnej*, (w:) *Od rozważań definicyjnych do praktycznych zastosowań. Edukacja*

topic of migrants. This perception is formed and aggravated against the background of the difficult domestic political and economic problems, as well as in the context of the imposed assimilation of information about all kinds of external threats. Similar phenomena can be observed on the example of young Britons to migrants from Poland itself. The same phenomena are observed in modern Russian cities against migrants from Asian countries and the Caucasus regions (marked deterioration of the situation in 2014–2015).

And in each case as a destructive meme¹¹ is used arguments about the threat from the workers to the national tradition, belief, culture, language, security. In this case, it does not require a high level of knowledge of their traditions and integrity in their maintenance since changing the meaning of all values. The essence of value becomes the opposition of “foreign” value and defense my own value, which is already known.

A number of studies of the last decade suggests that the commitment of young people to religious traditions are not always associated with religiosity and knowledge of Russian history and culture. It is very superficial. The results show that a significant part of European youth in general positioned themselves atheists (e.g., up to 60% in 2011–2013, the research in Poland, Russia and Belarus)¹². Declared external threats to the authorities and politicians are stepping up to the younger generation and the declaration of commitment to the traditional national values, they mobilize society in the eventual confrontation of these threats and create the illusion of social consolidation of national unity. All of this can be seen during the 2008–2016 period (the war in Georgia, the situation around Ukraine, the tension in the countries of Eastern Europe and the Baltic states, the war in Syria, and so on). Moreover, the tension associated with the above events, feels like among the Russian youth, and the youth these countries. The idea of the fight against all enemies (from different sides) becomes part of the youth meaning of existence in real time, especially if the state and society is not able to produce them more meaningful and useful meanings. The situation is similar in the United States today. For example, in the context of the 2016 election campaign. Externally game Election discourse confidently and rapidly converted to the internal discourse of the war against the background of threats and external wars. And here it weakens the force of argument associated with the inviolability of the constitutional principles, with the stability of democratic institutions and norms. Youth “swallows” of knowledge about

XXI w. (t. 3/32). Red. E. Ślachcińska, H. Marek. Wydawnictwo Wyższej Szkoły Bezpieczeństwa w Poznaniu, 2014; http://www.petycjeonline.com/przeciw_przyjmowaniu_uchodcow_z_afryki; <https://ndie.pl/>; <http://egarwolin.pl/index.php/archiwum/9232-co-sdzimy-o-przyjciu-uchodcow-do-polski-wyniki-sondy>.

¹¹ See Andrey Lymar, *Bezpieczeństwo społeczne w kontekście memów destrukcyjnych*, (w:) *Edukacja dla bezpieczeństwa. Paradygmaty kultury bezpieczeństwa*, Red. A. Lymar, M. Ilnicki, Wydawnictwo Wyższej Szkoły Bezpieczeństwa, Poznań 2017, s. 31–40.

¹² See Tatiana Petrova, Irina Petrova, Andrey Lymar, *Building a culture of interethnic communication in Russian, Belarusian and Polish universities*, (w:) *Podmioty, środowiska i obszary edukacyjne. Wyzwania i zagrożenie XXI wieku. Edukacja połowy XXI wieku w. (t 1/33)*. Red. N. Majchrzak, A. Zduniak. Wydawnictwo Wyższej Szkoły Bezpieczeństwa w Poznaniu, 2014; Andrey Lymar, *Dialog międzykulturowy i dialog międzyreligijny współczesnych rosyjskich studentów. Trudności w interpretacji sensu*, (w:) *Podmiotowość w Edukacji wobec odmienności kulturowych oraz społecznych różnicowań*, Red. N. Majchrzak, N. Starik, A. Zduniak, T. 2, T. 28, Wyd. WSB, Poznań 2012.

democracy and human rights, but does not have the time to learn them as values, and even more, to develop an individual strategy for their implementation. From an instinctive fear of stopping the development and any hint of personal stagnation of young people are actively involved in social and political processes. One can say that youth is used by the organizers of these processes as an additional resource and energy source. As is known, all the resources and energy will sooner or later come to an end. For this obvious reason that the void is formed, which is called the “spiritual vacuum”. And most of this vacuum is filled with traditional values, which include culture, religion and morality. These values are transmitted to the youth audience in the form in the interpretation, in which they exist at a particular time in a particular society.

Ways to solve the problem

1. Existing methods of solving the problem

Unfortunately, today there is no effective mechanisms that would ensure stable development and safety of young people. The reasons are many. General objectives are to create on the basis of universal moral principles of a safe environment for young people. Previous attempts to help the younger generation have been ineffective (except for transfer to the prehistoric era of hunting experience and the ability to hide from external threats). “Help” often comes down to adapt to the requirements of young people and the older generation of ideas. By the way, the concept of comfort and stability is assimilated by young people quite easily. The problem arises in the interpretation of the concepts of comfort and stability. The fear, irresponsibility, stagnation — a common price of comfort and stability. Invented social mechanisms (culture, religion, morality, education, advocacy), which are largely related to the process pressure and manipulations, although these actions are explained by good intentions and intentions, by the desire to do for the younger generation something “good” or “useful”. Manipulation of young people with the help of the Church today is very common in countries where the crisis showed ideas, where religiosity is equated to the party, where the power elite uses the historical authority of the religious organizations in order to strengthen the self-importance or legitimacy. In this situation it is difficult to say that a young man can count on safety. He can only dream or believe. It requires no special effort is not from him, not from those who could provide it. We dare to assume that at the moment there was a need to form a new type of cultural relations — a “culture of security” as a way to justify a qualified security needs.

2. About the culture of safety

The culture of safety — a phenomenon that was initially free of stereotypes and prejudices. It is not associated with traditional notions of threats and security. It is not associated with multiple interpretations of the concept of “culture”. Safety culture is based on intellectual development, especially of young people who have creative abilities and skills, aimed at creating a safe space (understood social space). Safe space can not be understood as something limited, isolated from everything. Another aggravation of problems and crises now led to the fact that the world is undergoing a second wave of spread of “Culture of Peace” ideas and stagnation in the development of the idea

of “dialogue among civilizations”. “Safety Culture” can be a means of successful implementation of the ideas of the “Culture of Peace” and “dialogue of civilizations”, since originally not based differences of cultures and ideologies. “Safety culture” is characterized not by national, not religious, not ideological signs. It is unique in its nature and universal in action. And the state, society and individuals which are outside the “safety culture” will automatically take the place in the world, which deserve.

Instead of a conclusion

To sum up, we can say that as a real help to young people could be developed to convey her knowledge of “culture of safety”. This is the most important and effective in the face of change, crisis, the emergence of new threats and challenges. The first step — is the creation of international mechanisms departing from the simulation activities, both in the sphere of youth policy and security. Examples simulate the activity set can lead and the real achievements of the matter is much more modest.

The next step — is to develop a clear program of action, in which the focus should be given to the formulation of clear goals and priorities. As for the goal, it can not be associated only with the provision of periodic attention to youth issues and the solution of specific problems of young people. As a rule, the youth enters the older age group, without waiting for the results from the implementation of youth policy. And on the very next program comes up for the next generation.

And finally — the intermediate result could be a set of legal and ethical standards, containing a combination of universal and unique values and a certain standard in determining policy towards youth. Clearly, this is quite an idealized approach, and that the possibility of the participation of different societies and countries are not the same. But this is for the actual selection of countries and societies, and their ability to develop and interact. In any case, stay out of the standard will explain their approach to the rights, norms, freedom is unnecessary illusions and expectations. Stopping is in the process of realization of the rights and freedoms in anticipation of lagging is destructive for these rights and freedoms, and for lagging countries and societies.

Also today, the discourse of the protection of rights and freedoms must be transferred from the legal discourse only in the context of culture. Appealing to the state and the power that violates the rights and freedoms, social activists, functionaries and bureaucrats use arguments and discourse, which is not an adequate response, and which can not bring success. Therefore, their work is a lot like an imitation of activity and manipulation of concepts. Imitation and manipulation is perceived by young people as a real struggle, as a business you can dedicate your time to give the energy of youth. At the same time, more intellectually developed part of the youth is able to perceive the value of the rights and freedoms as an integral part of the culture.

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Abstract

The article deals with general problems related to youth life, with the difficulties that exist in defining youth as a social group, and also with the problem of security, which has been studied through the prism of the multiple transformations of the modern world. One of the solutions to the problem may be the phenomenon of safety culture.

Keywords

youth, transformation, security, safety culture

Problemy młodzieży i bezpieczeństwa w kontekście świata przemian

Streszczenie

Artykuł przedstawia problemy związane z życiem młodzieży, z tymi trudnościami, które występują w kwestii definiowania młodzieży jako grupy społecznej, a również z problemem bezpieczeństwa, który badano przez pryzmat wielorakich przemian współczesnego świata. Jednym z rozwiązań problemu może być fenomen kultury bezpieczeństwa.

Słowa kluczowe

młodzież, przemiany, bezpieczeństwo, kultura bezpieczeństwa