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MODERN RUSSIA: IDEOLOGY, POLITICS, CULTURE AND RELIGION

2016.11.001. M. GORSHKOV. REGARDING THE INFLUENCE OF THE NON-ECONOMIC FACTORS ON THE SOCIO-ECONOMIC DEVELOPMENT OF THE SOCIETY // *"Gumanitarniy Yuga Rossii"*, Moscow, 2015, № 1, P. 15-25 (the beginning), № 2, P. 10-20 (the end).

Keywords: sociology, economics, economic crisis, monitoring, non-economic factors: socio-cultural, ethnic and religious, physical, geographical, technological innovation, psychological, institutional and political factors.

M. Gorshkov,
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of Sociology, RAS

The author of the abstracted article writes that all the models of economic growth (coming exclusively from the quantitative aspect of the economic system, characterized by the expansion of its scale) should be considered extremely limited and ineffective. The global economic crisis of 2008–2009 has demonstrated the importance of economic factors in the system of anti-crisis measures and the possibility of keeping economic stability and restoring of economic growth, the consequences of which got a new development due to the sharp fluctuations in the oil and financial markets in 2014.

Economic and non-economic factors of economic growth have a certain asynchrony in the scope and depth of actions at different phases of the economic cycle. The role and importance of certain non-economic factors are increased during the recession, while economic factors have a more limited impact. And vice versa – in periods of economic recovery. An adequate counter-cyclical policy of the state increases the effects of non-economic factors that play a translational (transfer) role in the economic system and give a incentive impetus to economic development.

Physical and geographical factors have a direct impact on economic growth through productivity, accumulation of capital and labor, affecting the migratory behavior of people and placement of investments, and indirect – by determining the direction of trade and development institutions. M. Gorshkov offers Netherlands, Panama, Egypt, Singapore, Estonia, Central European states as examples of countries that effectively use the transport component of their economic and geographical situation, and Turkey – its geopolitical positions for innovation and technological factor; the modern experience shows that all of the most dynamic countries have achieved a high level of competitiveness of their national economies on the basis of innovative type of society. Up to 80–90% of the annual GDP growth is achieved at the expense of the innovation sector.

The collective spiritual and psychological formations should be understood as a psychological factor that determines the moral and psychological atmosphere of public opinion, social feelings and mindset. Speaking about the institutional and political factors, the researcher notes that the political and economic spheres of society are inextricably linked and represent the interaction between the state, civil society and the individual, i.e. fundamental "determinants" of any social system.

The problem of searching the economic development model that would reflect national circumstances and the spirit of the times is relevant in contemporary Russia especially, where

the economy has ensured the growth mainly due to extensive factors for a long time. The crisis of 2008–2009 has shown that Russian society is at a new stage, at the turn of the socio-economic development. The breakthrough to a new quality of growth is complicated by the events of 2014–2015, associated with the aggravation of the international situation in connection with the Ukrainian crisis and the adoption of anti-Russian sanctions by the West. Mobilization of non-economic factors of everyday life of Russians is happening under the external pressure, new challenges and threats, and the collective socio-psychological and volitional resources begin to perform a compensatory function of preservation the social and economic stability in the society.

M. Gorshkov writes that the given conclusion follows not only from the results of previous studies of the Institute of Sociology of the Russian Academy of Sciences, but also from the materials of the largest national sociological survey, recently conducted by researchers of the Institute during the implementation of the project of the Russian Science Foundation. The research was conducted in October -- November 2014 and it was analytical and monitoring by the character. It was aimed on revealing sustainable and changing characteristics of Russian society in the context of the new realities of time and taking into account the mutual influence of the socio-economic, political, socio-cultural and ethno-religious factors on the social situation in the country.

Assessing the direction of social changes in the country in 2014, the Russians were divided into two comparable groups of numbers, marking a change for the better (45%) and change for the worse (43%). In addition, there is an increasing polarization of views on this issue among the public that shows the growing differentiation of the real situation of the various social groups. As for the standard of living, the situation in the field of human rights and freedoms and the development of democracy as well as the fight against corruption, of law and order, then the

estimates are ambiguous: changes are assessed both positively and negatively among Russians. Finally, the negative evaluations on the dynamics of the processes prevail in the international position of the country, the situation in the social sphere, the moral condition of a society.

The main prerequisite for the return of Russia to the leading world powers for most Russians is not an aggressive foreign policy, but the solution of internal political, socio-economic and cultural problems. In other words, the Russians believe that our country should be strengthened from the inside, ensuring the well-being and security of its citizens, in order to take a rightful place in the "major league" of world politics. In their opinion, the need to revive the high level of culture in society has acquired a special significance in solving this problem over the last decade.

The interest of Russian citizens to the events and processes of international life has grown significantly in the conditions of complicated international situation and the deterioration of relations with the West and the threat of isolation. Supporting foreign policy of the leadership of the country, the Russians are concerned about the rising tensions with the West at the same time. The mass consciousness of Russians becomes pragmatic, despite the emotional reaction to some international events. The present generation of our citizens has no illusions about the true intentions of some partners. At the same time they do not have the syndrome of a besieged fortress. The vast majority of Russians are in favor of international cooperation, which has a positive impact on life in the country. Such mindset will prevail in the near future, according to the scientist.

The author of the abstract V. Schensnovich.

2016.11.002. V. AVKSENTYEV, B. AKSYUMOV, V. VASILCHENKO. CONFLICT AROUND HIJABS: RELIGION OR POLITICS? // "Nauka Yuga Rossii" [Science of Southern Russia] ("Bulletin of the Southern Research Center"), Rostov-on-Don, 2016, vol. 12, No 1, P. 65–74.

Keywords: secularism, religiosity, religious freedom, state-confessional relations, religious policy, the North Caucasus.

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The authors address the problem of interaction between the religious and the secular aspects of the society life. On the basis of the analysis of a particular conflict in the North Caucasus, which has been continuing with varying intensity since October 2012, there may be identified new trends in relations between Islamic leaders and the countries which proclaimed secularism as one of the leading principles. We are talking about the conflict in the village of Kara-Nogay Tube in the Stavropol Territory.

Currently, there has emerged some growth of tension in the state and confessional sphere. The Stavropol Territory found itself on the front line of the problems of state-confessional relations in Russia. On the one hand, the measures intended to meeting the interests of the Moslem community are increasingly causing concern among the Russian population, opposition politicians, including representatives of nationalist organizations, try misuse these fears, speaking about the danger of de-Russification of the Territory. On the other hand, in the Moslem community rumors about alleged cases of harassment of Moslems in the Stavropol Territory are being spread. Problems in interfaith relations are largely due to the lack of a conceptual

document defining the principles and mechanisms of state-confessional relations. In conceptual terms the principle of the secular nature of the state and the role of authorities of various levels in its provision have not been clearly defined up to the present, neither the bases and mechanisms to support traditional religions; the interaction of secular and religious leaders; attitude towards new religious movements. Alarm signs warn about not only new challenges, but also the long-standing defects of religious policy: lack of systematization, indistinct understanding of the goals and objectives of the religious policy by the people responsible for the state-confessional relations, finally, the absence in the public mind of prevailing ideals of hierarchy and values that form the Russian identity. The situation is quite contradictory. On the one hand, the state is not the monopolist on the ideological market and ideological pluralism is proclaimed. On the other hand, the secular nature of state does not mean that the possibility of demonstrating religious affiliation, especially religious propaganda should have no restrictions. Numerous conflicts over hijabs, in particular, the conflict that occurred in the village school of Kara-Tyube, Stavropol Territory, highlight the problem clearly.

In the autumn of 2012 in the Stavropol Territory, in the village of Kara-Tube, Neftekumsk district, which is a part of the area of the Nogai residence, a conflict broke out between the parents of five Moslem schoolgirls and the school administration. The matter for it was that the administration prohibited Moslem girls to come to school wearing hijabs. The parents saw it as a violation of the constitutional rights of the children and filed lawsuit against the director of the school. The Prosecutor's Office and the Government of the Stavropol Territory did not consider the actions of the school administration illegal. In order to ensure the secular nature of education, the Government of the Stavropol Territory on October 31, 2012 approved the "Basic Requirements for School Dress and Appearance of Students in State Educational Institutions of the

Stavropol Territory and Municipal Educational Institutions of Municipal Formations of the Stavropol Territory". Paragraph 2 of Article 9 of the document prohibits wearing in educational institutions of religious clothing, clothing with religious paraphernalia and (or) religious symbols. About ten schoolgirls who did not agree with the new requirements, excluding the possibility of wearing hijabs at school, have switched to alternative forms of education.

The events in the Nogai village led to a public debate. Some officials and public figures expressed their support for the decision of the Stavropol authorities banning hijabs in schools, others met such a decision with bewilderment or outrage. The proponents of hijabs focused on the alleged violation of the Constitution, human rights and freedom of religion, and their opponents underlined the fact that Russia is a secular state where religion cannot claim interference with the educational process.

The arguments of both sides have their own logic, especially because currently there is no standard practice of settling such contradictions – the Russian legislation gives no definitive indications that would prohibit or allow wearing of religious paraphernalia in educational institutions. The situation became the subject of consideration at the courts. The district court rejected the lawsuit which demanded cancellation of the local authority ban on wearing hijabs in schools. Later the Russian Supreme Court of July 10, 2013 upheld the decision of the Stavropol Territory Government which approved the policy on school uniforms. However, this verdict was not the end the dispute. After the court hearing the plaintiffs' lawyer claimed politicization of the decisions and infringement of the religious rights of Moslems and the possibility to address to the European Court of Human Rights (ECHR).

Subsequent events showed that the problem of hijabs in schools had not been removed from the agenda. Conflicts on this issue are arising again and again. In particular, the Government of the Republic of Mordovia in 2014 approved the requirements

to the clothes and appearance of pupils, prohibiting students wearing headgear. Moslems felt infringement in this case too. The conflict became resonant and reached the Supreme Court, which confirmed its position – a ban on hijabs in the schools of Mordovia was declared legal. Representatives of Moslem organizations expressed their wish to appeal the decision, including, if necessary, at the European Court of Human Rights.

The issue of wearing hijabs and other religious paraphernalia causes public and political debate in many countries. In most EU countries there is no legislative decision to ban wearing hijabs, but there is no sustained social consensus on the issue either. The degree of bans is most uncompromising in France, which has positioned itself as an essentially atheistic state. In general, the problem of hijabs is not solved definitely and regularly provokes conflicts. For example, in 2009, in Belgium the directors of 700 provincial schools in the province of Flanders prohibited Moslem schoolgirls to attend classes wearing Islamic headscarves. Earlier, a similar ban was introduced at two schools in Antwerp and Hoboken, but it has caused an angry reaction of Moslem schoolgirls and their families. One of the girls even filed a lawsuit. To date, the restrictions on wearing hijabs in Belgium are significantly mitigated. In Europe, as well as in Russia, there appeared the tendency to regard a hijab not as a piece of Moslem women's clothing, but as a symbol of political aspirations of the Moslem community.

The lack of uniformity in interpretation of the norms of freedom of conscience and religion in relation to the educational process forces to refer to the conceptual basis of the problem. The right to the freedom of thought, conscience and religion is enshrined in Article 18 of the Universal Declaration of Human Rights. Literally, it is repeated in paragraph 1 of Article 9 of the European Convention on Human Rights and Fundamental Freedoms. At the same time the rights and freedoms should not be taken as absolute and unlimited ones. Paragraph 2 of Article 29 of the Universal Declaration of Human Rights states

that exercising their rights and freedoms of a person may be subject to statutory restrictions in order to ensure recognition and respect for the rights and freedoms of others and of meeting the requirements of morality, public order and the general welfare in a democratic society. In a state of law the imposed bans are the result of a consensus among the citizens, the result of a social contract, reflected in the law.

The presence of such limits of the rights confirms the practice of application of the European Convention on Human Rights. The peculiarity of the Convention as compared with other international documents on human rights is the presence of a controlling authority – the European Court of Human Rights. In 2005, the European Court of Human Rights (ECHR), supported the ban on headscarves in universities established by the Turkish authorities, since this restriction was not directed against the applicant's religious beliefs but pursued the legitimate aim of protecting the rights and freedoms of others and maintaining public order. The obvious purpose of the restriction, according to the Court, was to preserve the secular nature of educational institutions. In 2006, the ECHR confirmed its position, rejecting the complaint of applicants from Turkey of the ban on wearing Islamic headscarves in secondary schools. The Court stated that the right to education is not absolute and may be subject to limitations. School requirements for clothing are the general rules that apply to all students regardless of their religious beliefs and pursue the legitimate aim of preserving the neutral nature of secondary education.

Islamic politicians' actions concerning the admissibility of the presence of certain religious practices and symbols in educational process usually have a distinct political overtone. This is evidenced by tough confrontation on the question how to wear religious clothing in Islamic countries. Long-term debate in Egypt regarding wearing of niqab, show that religious precepts can be used by different political groups as a tool of political pressure. For example, the decision to ban niqab in university

dormitories, adopted in 1979 by A. Sadat, the predecessor of Mubarak as president of Egypt, was the reaction to the active performance of the Islamists after conclusion of the Camp David Accords with Israel.

It is significant that in Turkey, Tajikistan, Kyrgyzstan, Azerbaijan and other countries with total predominance of Moslem population headscarves are either prohibited or not mandatory. For example, the Kuwait Constitutional Court allowed two women-MPs not to wear the traditional Moslem head covering (hijab). In the summer of 2015, after a long debate, which took place at the government level, hijabs were banned in the schools of Kyrgyzstan. Moreover, the authorities' concern is not hijab by itself but the increasing political influence of the radical Islam. These facts show that the problem of hijabs in Russia and Europe is of more political than religious nature. Through promotion and protection of their religious symbols Islamist groups try to achieve not realization of human rights and freedom for religious expression but political and cultural influence in the socio-cultural environment where they are not in the majority.

The integration of Moslem communities in the European socio-cultural space is connected with many difficulties. The descendants of the first immigrants are often more radical, more fanatical in the matters of faith, than the preceding generations. The Russian state must avoid the mistakes in the interaction with the Moslem community, which could contribute to the cultural and civilizational isolation of Moslems in a number of European countries. The issue of hijabs in the official institutions of the Russian Federation in this context becomes crucial, it is the touchstone, which tests the strength of not only the firmness of the secular nature of the state, but also the strategic course for achievement of national unity, formation of supra-ethnic and non-denominational integrating identities.

The ban on the use of religious paraphernalia in educational institutions does not infringe human rights,

emphasize the researchers. Its purpose is to remove from the public space the symbols which stimulate splitting of the society, to eliminate the differences hindering social integration. Russian society needs a consensus that would ensure stable development in the conditions of transformation processes and public peace. One of the foundations of this consensus is the secular nature of Russia as a state, in particular, the secular nature of education in public schools and colleges.

The author of the abstract – E. Dmitrieva.

PLACE AND ROLE OF ISLAM IN REGIONS OF THE RUSSIAN FEDERATION, THE CAUCASUS AND CENTRAL ASIA

2016.11.003. K. NASIBULLOV. PUBLIC ACCREDITATION IN THE FIELD OF ISLAMIC EDUCATION: TOWARDS OPENNESS AND TRUST // "Religiovedenie" [Religious Science] – Blagoveshchensk, 2016, No 1., P. 133–142.

Keywords: public accreditation, Volga Tatars, madrassas "Husainia" Moslem education, educational standard, Bulgar Islamic Academy.

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From the school year 2015–2016, the madrassas of Tatarstan went on training of shakirds under new educational programs in accordance with the educational standards of secondary vocational Moslem religious education, approved by the Spiritual Directorate of Moslems of the Tatarstan Republic (SDM RT), says the author. It is a new stage in the development of Islamic education in Tatarstan: no unified educational standards for madrassas had existed before.

The system of vocational education system in Russia apart from its religious part (which is relatively small) has already been for about one quarter of a century effecting educational activity on the basis of educational standards. Organization of educational activities in accordance with the requirements of

state standards has become common practice for secular educational institutions, but a significant number of Moslem educational institutions have no experience in the use of standards and accreditation procedures. In accordance with the provisions of the Constitution of the Russian Federation, the state does not interfere with determination of the content of training programs in religious educational institutions. For the same reason, in Russia there are no state educational standards for the sphere of religious education and, consequently, state accreditation of religious education programs does not exist either. Besides, in view of the general immaturity of Moslem religious education in Russia, madrassas and centralized religious organizations, have not been prepared to develop their own versions of standards until recently.

Development of educational standards of secondary vocational education in the Moslem Tatarstan, where one of the largest systems of Moslem education in Russia is functioning, began in 2012 and lasted until 2014. The standards were developed by heads and teachers of Tatarstan madrassas, heads of the SDM RT, researchers, representatives of public authorities, public organizations and others. The standards summarized the experience of teaching in madrassas, accumulated since the beginning of the 1990s, the issues of integration of the Moslem community in the multicultural society of Russia were also taken into account. Currently, the Council on Islamic Education in Russia is considering the introduction of common educational standards of Islamic education for all Russian madrassas. Since the beginning of introduction of educational standards in the sphere of religious Islamic education the question of the ways and methods of monitoring the compliance by madrassas to the established requirements becomes topical. It is obvious that in the legal field of Russia such control can be performed only by Moslem religious organizations or other organizations authorized by them.

Accreditation procedure is a modern and effective tool for assessing the quality of education, the experience of its use is mostly positive. The introduction of accreditation mechanisms could be an effective tool for monitoring the implementation of madrassas education standards. Modern approaches to accreditation make an accent on perfection of the mechanisms of educational process organization, career guidance and job placement, they do not determine the content of training, and are not intended for modernization of the foundations of the religious belief. Legislation in the field of education does not prescribe mandatory accreditation of religious education programs.

Against the background of the diversity of educational programs in Russian madrassas, disunity and lack of coordination of centralized religious Moslem organizations in the field of education policy, the adoption of common standards in itself can be considered a great achievement. The introduction of accreditation procedures is the natural further step after the introduction of educational standards. Declarative and voluntary adherence to the standard does not give the idea of the extent to which a madrassa fulfills these requirements in practice. The introduction of mandatory and objective accreditation procedures on the model of the state accreditation will enable madrassas publicly confirm the level and the quality of the ongoing educational programs. This will ensure the transparency of the education system for all its subjects. The transparency will strengthen student mobility within the educational system of Russia: the students will have the opportunity to be transferred to other madrassas under the simplified procedure, study in reduced terms under the programs of higher education after the completion of training under the programs of secondary vocational education.

Accreditation will permit to identify Moslem educational institutions in terms of quality and make this information available to all interested parties. However, not only the Moslem

community is interested in the transparency and openness of Moslem education. Other community groups are also showing growing interest to the content of Moslem cleric education. This is largely due to the negative information field that has emerged in recent years in regard to Islam. The problem of Islamic extremism is a global agenda, a challenge faced by all societies, which are home to Moslem population. Despite the fact that the conductors of these ideas and actions are well-known extremist groups, public conscience often links the concept of "Moslem" and "extremist", "Moslem" and "terrorist". Thus, what the leader of a Moslem community, the Imam-hatyyb preaches, what he calls to, becomes important not only to the Moslem community, the whole society is interested in the tolerant and peace-loving orientation of his activity. In modern Russia there have formed special social conditions, when the Imam, who preaches a sermon, becomes, wishing or not, a public figure, whose words attract the attention of all social groups.

Referring to the historical experience of building relations with the Moslem clergy within the community of the Volga Tatars, the author notes that the perception of the role of the Imam as a public figure was largely an established tradition. The system of training Moslem clergy reflected spiritual interests of the pre-revolutionary Tatar society. Madrassa education was the only, for a rare exception, possible form of professional education for the Tatars. A good example from the past is the established practice of the organization of education in the prestigious pre-revolutionary madrassa "Husainia" in Orenburg. The madrassa trained both religious ministers and teachers of primary, secondary and higher schools, employees of cultural and economic institutions. Special attention in the madrassa was paid to certification of the graduates, there existed a kind of "social" certification: representatives of different sectors of society took part in evaluation of a future shakird's competencies. When choosing a religious service, the students had to pass an additional exam taken by a Mufti. Transfer and final exams were

conducted in madrassas as possible in public, with the involvement of a large number of teachers from other schools and representatives of various segments of the population from different cities. Their feedback on the exam was later published in press. Thus, in the system of Islamic education at the time the Volga Tatars already had elements of public evaluation of educational activities of madrassas. Today, the status and function of clergy and religious education in the Russian society have undergone major changes. At present education in the well-developed system of "secular" education is generally available. Madrassas and the Islamic university occupy in this system the niche limited and peculiar to them – providing quality education in the field of religion and training of Moslem clerics.

The system of state accreditation, adopted for secular educational institutions, taking into account the constitutional rules, cannot be applied to religious education programs. However, the law allows social and social-professional public accreditation of educational programs. And these are the kinds of accreditation that may become possible legal forms of accreditation organization for Moslem educational institutions on educational programs of religious education. Social and social-professional public accreditation are voluntary and optional (along with the state one) forms of assessing the quality of training. Therefore, only a few educational institutions that wish to demonstrate a higher level of their own educational programs as compared with most of the others are interested in these additional assessment procedures.

Russia has accumulated great experience in public and professional public accreditation, there are established and actively working several centers of public and professional public accreditation. To ensure organizational support of the accreditation procedures it is necessary to create a specialized accreditation agency in the field of Islamic religious education. The role of the main coordinator of creating a new accreditation

agency could be played by the Council on Islamic Education in Russia recognized by all Moslem schools.

To the researcher's opinion, the most promising project will be creation of a new accreditation agency in conjunction with the Bulgar Islamic Academy which is being now created in Tatarstan. In this case an accreditation agency could carry out assessment and selection of the "elite" education programs for Moslem schools and madrassas, whose graduates would be given the right to study at the Academy. The methods and criteria of evaluation and selection carried out in the framework of the accreditation procedure, would become a powerful tool for building a holistic educational cluster of Moslem education headed by the Academy within the existing system of Islamic education. The presence of a single control center would ensure unification and improvement of the overall quality of educational programs, from primary to higher Moslem vocational education and theological training. Creation of the "core" of elite educational programs with gradual inclusion of educational programs for educational institutions of secondary level can become the way of real consolidation of the entire space of Moslem education and improve the quality of training, K. Nasibullov notes.

The author of the abstract: N. Ginesina.

2016.11.004. R. MAMARAEV. NORTHERN CAUCASUS: RELIGIOUS PROCESSES // "Sotsialnye aspekty regionalnoy politiki". – Makhachkala: DSU Edition, 2015. P. 64–74.

Keywords: North Caucasus, Dagestan, Chechnya, DUM, radicalization and politicization of Islam, "talibanization", religious and secular education.

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The author notes that one of the major factors influencing the current state of the North Caucasian society is the process of politicization and radicalization of Islam in the region. A special feature of the Islamic movement in the North Caucasus region is the traditional Islam and its followers – Muslims of a "traditional faith" – those who observe religious practices at the domestic level, which are peculiar to a particular country. The structure of this category also includes administrative and managerial staff of religious organizations – Spiritual Administration of Muslims (DUM). However, traditional Islam is not a single monolithic system in all the republics of the North Caucasus. In particular, the population of Chechnya, Ingushetia and Dagestan are the bearers of Sunni branch of Islam of shafi madhab, expressed in the form of Sufi orders (tarikats). Naqshbandi and qadiri tarikats include fraternities of mureed with wyrd. The number of registered fraternities of mureed is 15 in Dagestan, and more than 30 in Chechnya and Ingushetia. However, the author writes, the relationship between some of them are pretty tense, if not hostile, so that traditionalists will inevitably be politicized. The reasons are in the ideological differences, on the one hand, and their artificial opposition between the official authorities – with the other.

Sunni hanafi madhhab, which is considered the most loyal and flexible in the Muslim world in relation to the ethnic factor and customary law (adat), is more common in the central and western parts of the North Caucasus. However, islamization in these regions is considerably lower than in Dagestan, Chechnya and Ingushetia, as religious scholars and Islamic scholars recognize.

Spiritual Administrations (DUM) are actively engaged in islamization of the population in the North Caucasus. Last years,

the activity of the Spiritual Administration of Muslims of Dagestan (DUMD) on expansion of its ranks has significantly intensified. Politicization of tarikats of Islam, is manifested in turning DUMD into an influential center of social and political life, which builds a vertical of religious authorities in the country and promotes its supporters in the civil administration authorities. DUMD has its own religious prints, has access to the media, so it can has an impact on the socio-political and civil processes in a modern Dagestan society. So, DUMD controls several mass publications in Russian and national languages, some of them are published in the electronic version, it has its own site on the Internet, broadcasts on local television channels in Russian. The Islamic propaganda is carried out on the national radio channels, municipal media, local TV studios by DUMD workers and religious leaders. DUMD is focused on establishing close relationships with government agencies in order to get the most support from the leadership of the republic.

Politicization of Islam is to strengthen the trend towards the establishment of religious control in the spiritual and secular spheres of public life. The representatives of the clergy are trying to show the difference between true religion and modern secular way of life and the state of society through its active religious activity, making Islam remains the most powerful spiritual force in the country today. A similar total islamization of the society by its spiritual leaders is observed in the Chechen Republic as well.

DUMD and its representatives carry out a deliberate policy to influence the mass consciousness of the Dagestan youth, trying to penetrate the secular educational institutions with a demand to provide opportunities for teaching of religious subjects in educational institutions of the republic. Graduates of Muslim schools initially are oriented to islamization of consciousness of rising generation. The level of professionalism and competence of such "teachers" in the religious and secular spheres is assessed as low. The penetration of the religious component in the secular education is contrary to the fundamental law of the secular public

education. And that penetration is carried out when there are more than a sufficient number of institutions of professional religious education. But Muslim leaders are not satisfied with the number of religious educational institutions. Muslim leaders are not satisfied with the number of religious educational institutions. Their goal is a priority position in the market of various educational services. The number of children in general education schools is significantly reduced with the opening of a large number of religious schools.

According to experts, more than four thousand young people from the North Caucasus region have received Islamic education abroad during the 1990s, which is also a cause for concern. Upon returning to his homeland their religious activities and beliefs are in conflict with the traditional currents of Islam in the North Caucasus. Also, the politicization and radicalization of believers conditioned by the crisis of official Islamic structures – the Spiritual Administration of Muslims who are politicized and increasingly move away from the ordinary believers, losing their authority, engaged in a struggle with their opponents (especially neo-wahhabis) and internecine conflicts. The inability of the traditional clergy and the authorities to confront religious radicals, supported by external forces, is a threat to Russian national security.

Some experts believe that the favorable conditions for "talibanization" of the region were formed in some parts of the North Caucasus. It is obvious that the peoples of the North Caucasus are a suitable target for islamization and "talibanization" in the future, according to the U.S. and Pakistan technologies. Primarily, this is due to the speed and intensity of propaganda and politicization of Islam in the North Caucasus, with the activities of external extremist forces in the region, as well as the low level of culture, a complex socio-economic situation of the region, which is characterized by a decline in industrial production and agriculture, high unemployment, decline in living standards, also the unresolved problems of the

repressed peoples, with the intensive process of internal, external and ethnic migration, the presence of intra-contradictions, clan, and so on. Thus, a kind of culture medium was formed in the South of Russia for "talibanization" that can create a destabilizing situation in the North Caucasus. Taking into account the potential political and economic instability in the south of Russia, the North Caucasus may be subject to partial or full "talibanization". That is how the events are developed in Chechnya. Today, the situation is exacerbated in the North Caucasus, so that one can speak of frank imposing Islamic lifestyle through a widespread network of religious and educational institutions, mass media publications, TV and radio programs, an extensive religious literature. It is obvious that there is a marked separation from the secular traditions in the society when the imposition of religious ideas reaches the highest degree of intensity. Implementation of religious foundations in the sphere of education is of particular danger.

At present, the increase of religious consciousness among young people is due to the low level of education in the North Caucasus. The level of culture of international inter-religious dialogue in the Russian regions, socio-economic status of the population, the level of education, the institution of family crisis, the specificity of youth recreation, the spread of negative phenomena among young people (drug addiction, alcoholism, etc.) the perception of violence and cruelty as the norm, the decline of moral standards and values – all this is of concern and anxiety. The North Caucasus may become one of the most backward regions of our country. It uneducated people layer is exposed to some influence, including islamization in radical form and, in most cases, because they are easier to manipulate all. The vast majority of Muslims of the Caucasus, including those who claim to mullahs, can not read the Koran in the original, do not know the basics of Islam, do not speak scientifically sound and accurate knowledge of Islamic origin and achievements of Islamic culture. It is necessary that religious associations would not fall

under the control of incompetent people and lay people, whose goal is not spiritual enlightenment, but selfish purposes. Educational work should be carried out by scientists-orientalists and religious scholars. Religious leaders should work closely with them in the fight against religious extremism and terrorism, – concludes R. Mamaraev.

The author of the abstract – N. Ginesina.

2016.11.005. B. BGAZHNOKOV. POSITIVE AND NEGATIVE FACTORS OF SMALL MULTI-ETHNIC SOCIETIES (following the studies in Kabardino-Balkaria) // "Vestnik Rossiiskoi Natsii" ["Bulletin of the Russian Nation"]. Moscow, 2015. No 5. P. 77–92.

Keywords: Kabardino-Balkaria, a small society, economy, integration, tolerance, multiculturalism, ethnic familism, systemic crisis.

B. Bgazhnokov,

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B.H. Bgazhnokov writes that Kabardino-Balkaria is a small multi-cultural society and an economically and a culturally backward state, which became clearly discernible in the post-Soviet period. At the same time the Republic faces a lot of other problems, only indirectly related to the economy. Among them are the limited natural resources, high population density, the need for reconciliation of national interests and overcoming ethnic nepotism, the problems of integration into the national and global socio-cultural space. Anomic labor division, shortage of personnel in the context of the excess of specialists with higher education, more than a modest state subsidizing of the policy of multiculturalism, low involvement of business in promoting economic and cultural growth and development take their toll.

Recognition of traditional principles and standards of ethical rationalization and organization of living environment deserves special attention. In a small society, unlike the large, the relationships are closely pressed, closer contacts, when one's own existence is perceived as an integral part of other people's lives prevail. People are stronger tied to social environment, they control and monitor their actions and form the opinions of themselves more strictly. Under other equal conditions, in a small society people care more about their reputation. These reasons led to the development of the culture of empathy among the peoples of Kabardino-Balkaria. In the time of need a man finds sympathy, understanding and help from not only close relatives, friends, but also from people from the distant environment. In everyday life ordinary citizens of the Republic are friendly, polite, always ready to help.

However, it proved a failure to take the full advantage of the small society in Kabardino-Balkaria. Its weak points gained widespread. The researcher shows the way the weaknesses of the small society operate and reveal themselves, the impact they have on the situation in the Republic. In the narrow space of small republics and regions, where almost all people are connected to each other by kinship or other ties, where their paths cross many times, it is usually much more difficult to act independently, to defend one's opinion, independence of judgment, much more difficult to realize oneself as a person

A noticeable factor restraining the development is the small size of the society amid anomie and a relatively large population density. High competition for jobs and positions arising on this soil joins up with inflated claims, dependency and paternalistic sentiments. Hence the confrontation of various groups of the population, dynastic, parochial (territorial) and ethnic clans.

Even religion and religious culture of the local population did not avoid splitting: into the culture of the traditional Islam, closely associated with the customs and traditions of the local people, and the culture of the pure Islam, allegedly completely

denying this link. This split is increasingly making itself felt in the behavior and mindset of people. During 2009–2015 in Kabardino-Balkaria there occurred several hundred explosions, shooting attacks, terrorist attacks. The mode of counter-terrorism (operations, firefights and clashes in various cities, settlements and districts of the Republic) has become a daily reality.

Significant problems for development of the Republic arise due to anomic division of labor. Jobs and positions are distributed not according to abilities but for other reasons. Such characteristics as the relationship with any clan, ties of kinship, social status of promoters are taken into account of along with the qualifications and even in greater extent. The human resource policy of this kind causes outflow of the working population, and as the result of it, as a rule, not the worst part of the population regularly moves to big cities and other regions.

The Adygs issue is very acute and widely discussed. Basically, it's the question of survival and development of the divided Adygea people, preservation of its integrity and sovereignty of its language and culture. The Kabardians and other Adygea peoples associate the crisis of ethnicity not only with the effects of war and political upheavals, genocide and deportation of the Caucasian war period, with unprecedented falsification of the Adygs history. It is also connected with the current state of morals, with catastrophic decrease of the critical literacy level, national identity, political and general culture of the Adygea population. The same applies to the Balkar issue. With all the variety of its interpretations, from the viewpoint of the Balkars themselves, it boils down to their reunion, gaining more independence, recreation of the socio-political and cultural autonomy of Balkaria through its demerger from the KBR.

Despite the re-establishment of the autonomy and rehabilitation of the Balkar people Kabardino-Balkaria failed to establish itself as a state within the Russian Federation, united by common culture and common interests. The main fault for this fact lies, as the researcher says, with the Communist and Soviet

leaders who ran the Republic. Instead of developing and boosting Balkar settlements and districts to the level of Kabardian ones, they took the simplest and the most wrong way: transfer of the ethnic Kabardian territories to the Balkars and systematic resettlement of the Balkars to Kabardian settlements. Instead of the expected recovery of the economy and culture of the Balkars this has led to the opposite result: mutual inhibition of socio-economic and cultural development of the peoples of the Republic and a systemic territory crisis.

B. Bgazhnokov concludes that the dominance of the weaknesses of small territories and societies inevitably leads to a systemic crisis of these territories. The population in these conditions very rarely becomes a sufficiently cohesive social unit integrated on all-Russian national basis. Especially in economically backward areas of the Russian Federation, where democratic unity has not developed yet and effective control methods do not work.

The author of the abstract – E. Dmitrieva.

I. BABICH. PROTESTANTS OF THE REPUBLIC OF ADYGEA IN THE CONTEXT OF THE ISLAMIC RENAISSANCE* // *The article is presented by the author for the publication in the Bulletin "Russia and the Moslem World".*

Keywords: Islam, the Adygs, the Protestant community, the Old Believers, Orthodox Christianity, Republic of Adygea, village Khan.

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I. Babich,

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The author analyzes contemporary religious situation in the Republic of Adygea, the problem of the spread of the – communities in the context of the Islamic Renaissance among Adygs on the basis of the new ethnographic materials.

At the present time, there is a new religious situation in the Republic of Adygea, based on a significant increase of the protestant churches, due to a number of reasons. The purpose of this article is to show peculiarities of religious life in the Republic of Adygea in the context of the Islamic Renaissance, that we have seen for the last 25 years, based on the new field of ethnographic materials in 2016. This will allow us to answer the question of why we can speak about the explosion of Protestantism in the Islamic republic.

The muslim community has reached its maximum potential in the republic and almost stopped its growth. The number of muslims in Adygea increases due to the occurrence of migrants from Central Asia, respectively there is the Central Asian influence on Adygs' Islam. Muslims have found their niche in the religious-ideological-cultural space.

There is a unique cossack village in the Republic of Adygea, where various Christian churches exist, including protestant. This is village Khan. It can be traced by studying the religious life of the village, as the traditional churches – old believers and orthodox – are weakening, and as the protestant churches are actively growing, for example, the Church of Christ Evangelical "Salvation" (pentecostals). There are a lot of young people, young couples with small children, a lot of young men. The community leaders focus actively on youth, conducting youth meetings on Mondays in addition. The second most numerous in the village of Khan is a community of evangelical christians. Its members (as opposed to the Pentecostal), celebrate Saturday and spend their

on Saturdays meeting in the same house of worship, as the Pentecostal on Sundays¹. There is also a church community of Jehovah's Witnesses in the village, which has re-registered as a church Bible study².

The Republic of Adygea was involved in a common religious process of southern Russia on the one hand – the tendency of growth of the most protestant churches, their active dissemination in the south of Russia (including at the expense of immigrants-pentecostals from Belarus, baptists and adventists from the republics of Central Asia, and the expense large families with children), and on the other – their active departure for permanent residence in America, or in Central Russia³.

Adygs appeared to be more open to all new directions. There are a lot of Adygs, who preferred the Protestant direction, not Islam. They began to visit the church more or less openly, without fear of negative reaction from their relatives, especially parents, practicing Islam⁴.

Many Adygs, living near Krasnodar, fell under the influence of the protestant churches⁵. The Adygs in Adygea appeared to be disunited because of economic interests: those who live close to Krasnodar, are oriented on it in everything including ideology. The Adygs from Tahtamukaysky area, for example, are ready to join the Krasnodar region – all of them are oriented on the Krasnodar due to economic reasons⁶. Therefore adygs often attend services in Krasnodar: baptist and orthodox.

We describe the service at the baptist church in Adygeisk, which we have attended. Liturgy of St. Trinity was held in ordinary private house on the outskirts of the city. There were 15 people (5 men, the rest – women, 3 of them were girls of 15–20 years old) at the service. Most were adygs. The service was held in Russian, but those present prayed in the Adygea language all together at the end of the service. Only 2–3 people did not do this. Adygs from neighboring villages: Gabukay, Ponezhukay, Assokolay often attend services in this church.

According to the presbyter in the baptist church in Adygeysk, the baptist leaders are trying to "bring their faith" to every nation of the North Caucasus. The most successful activities of the baptist are held: among Adygs, Balkars, Ossetians, even a baptist already exists among Chechens. June 18, 2016 meeting of baptist congregations from all over the North Caucasus was held in Nalchik. Earlier, in May, the baptists held a meeting in Vladikavkaz.

In addition, participation in the protestant movement has an economic output. For example, if an Adyg becomes a member of the muslim community, the community does not help him, and, above all, the community does not help him in economic advancement in life. But if he becomes a member of the protestant community, he begins to feel some relief right away: the community will give his child a bicycle, or then a computer to him, and most importantly – they will help him find a job.

The success of the spread of the baptist ideas, is largely explained with the activities of a protestant missionary, Leo Martensonaiz Germany, in the early 1990s in Adygea. He learned the Adygea language, translated the Gospel to the Adygea language, founded the first community of the Adygs in the North Caucasus. In 2002, he was denied a visa and prohibited activities on the territory of Adygea. But it has already been done: the Adygs were already involved in Protestantism⁷.

Baptists often say that Islam in Adygeya is formal, no one knows the Arabic language and does not understand the prayers. Baptist leadership claims that the Adygs attend Orthodox churches more often than before, but orthodox priests do not want to deal with them, offering to go to the mosque. Presvitel of Baptist church in Adygeisk said, that "Adygs themselves will not kiss the cross of the people, they were conquered"⁸.

The Adygs have appeared in the Jehovah's Witnesses church, the Seventh-day Adventist Church, in the Church of Christians of Evangelical Faith "Bethany" in Maikop. Bayslan

Zaurovich Huadu directs the community to help alcoholics and drug addicts within the church "Bethany".

Migration flows in the south of Russia, have become an important factor in strengthening the Protestant movements in the 2000s. In 1990–2000- years it has been several waves of migrants to Adygea in general, and to the village of Khan's, in particular. These were large groups of Belarusians, Ukrainians, Tajiks, Uzbeks, Kazakhs, professing Protestant teachings in their regions.

There is a change in ideological and political relations between the muslim and orthodox religious leaders in Adygea. In previous years, much attention was paid to restrict the activities of protestant organizations in the Republic of Adygea. Mufti N. Emizh together with Bishop Panteleimon attracted power and government structures to their "struggle" with a negative (in their opinion) influence of protestants on the citizens of the Republic of Adygea. There was a real "fight" for the flock. However, the leadership in Spiritual Administration of Muslims, and in Maikop and Adygea diocese was replaced a few years ago: A. Kardan became the new mufti (2011)⁹, and Father Tikhon became the bishop (2009). The new leadership has weakened contacts largely between their departments in general, and on the activities of the protestant churches in the republic in particular. In general, communications between two religious leaders are reduced to the congratulations on the major religious holidays.

Currently, the leadership of the Spiritual Administration of Muslims actively works together with the authorities of the republic in the sphere of control of radical Muslims. And this activity is quite successful. Neither leadership of the Spiritual Administration of Muslims nor ordinary members of the Muslim Ummah see considerable threat from the Protestant movements in the Republic of Adygea in the moment. Moreover it is believed that protestants "closer" to muslims than the orthodox community, for example, because they do not have the veneration of icons, penitence and other external attributes inherent in the Orthodox Church¹⁰.

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2016.11.006. KARIMLI VUGAR GARAJAYEV OGLY. MULTICULTURALISM, INTERRELIGIOUS DIALOGUE AND TOLERANCE IN AZERBAIJAN // «II Bigievskie Chteniya – 2015. Musulmanskaya Mysl v 21 veke: Edinstvo traditsii I obnovleniya: Proceedings of the II International Scientific and Educational Conference, St. Petersburg, 17–20 May 2015 ". – Moskva, 2016. – P. 363–369.

Keywords: multiculturalism, Azerbaijan, interreligious dialogue, tolerance, globalization, Islamophobia, terrorism, the West.

Karimli Vugar Garajayev Ogly,

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In the modern world the problem of intercultural and interreligious dialogue is particularly acute in the context of globalization, – says Vugar Garajayev ogly Kerimli. A few years ago Europe was trying to build a system that became known as "multiculturalism", i.e. a system of a multicultural society, where different cultures and religions could coexist within a single country or a whole region, possessing full rights and responsibilities. Ideas of tolerance, recognition of minority rights, maintenance of national identity are the foundations of multiculturalism. There is alienation of different groups, loss of society of entire communities, growing confrontation between different cultures, inter-ethnic strife in Europe, which sought to create a common social, economic and political space of communications. But such a tolerant position of the state does not provide a basis for the consolidation of the society, since there is no common platform to unite disparate groups of people committed to different views and orientations, which leads to the disintegration of society into many separate communities with their own laws, rules and values.

"Cartoon scandal", broke out in Denmark in early 2006, showed the fragility of the balance achieved there. Another wave

of violent disputes arose around the vote on the construction of minarets in Switzerland. Political delimitation is compounded by legislative initiatives aimed at regulating the presence of religious symbols in public places. France became the pioneer, where the relevant measures were introduced in public schools in 2004: fierce debate and protests of the Muslim community were caused by the ban on "hijab". In summer 2010, the French Parliament voted to ban "burqa" and "niqab" (clothes, completely covering the body and the face of a woman). The practice on prohibitions causes the growth of sense of dissatisfaction, not only in the Muslim world. Europe has seriously thought over the question of the limits of tolerance and its correlation with human rights, ensuring social security and the personal safety of its citizens. We know that democratic institutions function effectively on the basis of the social contract embodied in the Constitution, rules of law, in the unwritten rules of behavior of citizens in public life. The important elements of such an agreement are mutual confidence and mutual obligations of the parties. The issue of overcoming civil and social exclusion of those who focused on a different cultural tradition, has been put sharply before the modern state in terms of social and cultural fragmentation of human experience and "weakening the social field."

The author notes that Azerbaijan is a unique example of peaceful coexistence and cooperation of representatives of many nations and faiths. Conflicts on religious and ethnic grounds, such as religious extremism and Islamophobia, attempts to transform religion into an instrument of political ambitions, are a reality in a rapidly globalizing world. Therefore, a certain educational role of religion in society, a consolidating mission of religion in international relations, need for inter-civilizational and interfaith dialogue are becoming increasingly important.

Historically, different religions were formed and existed peacefully and freely in Azerbaijan. And today the systematic and harmonious religious policy is carried in the country.

The international prestige of Azerbaijan grows through the achievement of such harmony. All Christians, regardless of faiths and denominations are "Ahl al-Kitab" – "People of the Scripture" from the Islamic point of view.

The Koran says that "Ahl al-Kitab" deserve special respectful attitude by the faithful. Various ethnic and religious groups co-exist in peace in Azerbaijan, where the majority of the population is muslim. Friendly relations bring together representatives of all the peoples and religions in the country throughout history. Cultural and spiritual values of the Azerbaijani people played an important role in the fact that people of different religions have lived in Azerbaijan in peace and friendship throughout the ages, and ethnic and cultural diversity has survived to the present day. Today, this system of values is strengthened even more, when the republic is developing as an independent state. Azerbaijan as a multinational and multi-confessional state attaches great importance to the development of relations, bilateral and multilateral cooperation in the international arena. The religious policy of the government of Azerbaijan is based on building a democratic state; on principles of regulation of state-religious relations in the national-spiritual and legal plane. Freedom of conscience and religion is guaranteed by the Constitution of the country, like all freedoms. Today, houses of worship of all faiths – mosques, churches, synagogues, etc. – operate in conditions of freedom and tolerance in Azerbaijan.

The Council of Europe is one of the most influential organizations and Azerbaijan shows great interest in cooperation with it. The successful reforms in the economic and political spheres turned the country into a worthy member of the big European family, ensuring the strengthening of Azerbaijan's position as a regional leader and as a country with a unique model of religious tolerance. Azerbaijan pays special attention to the intercultural dialogue within the Presidency of the Council of Europe Committee of Ministers, it continues activities against

discrimination and intolerance in Europe by means of dialogue and mutual understanding between the people who are carriers of different religions and cultures in the world where extremism and radicalism is boosted by religious grounds. Azerbaijan has always paid great importance to national and universal values. Respect for the religious and spiritual heritage; a dialogue of different cultures, traditions of tolerance in the country are at a high level. Azerbaijan is in focus of attention of the world not only because of economic, political and diplomatic successes, but also for its religious and spiritual life. Inter-religious friendship, brotherhood and cooperation – these are the realities of the country. Azerbaijan's successes in this area, that can be an example for the whole world, determine the correct construction of the state-religious relations in the country. The tolerance is supported at the state level in Azerbaijan. People belonging to different religions see themselves as an integral part of society and feel the attention, care and protection of the state equally. The head of state of Azerbaijan, Ilham Aliyev, attaches great importance to religious leaders, places of worship, takes care of them. Azerbaijan organizes events dedicated to the inter-religious dialogue. Politicians, scientists, religious leaders from around the world arrive in Baku to participate in them. In 2010, the World Summit of Religious Leaders was held in Azerbaijan. High-ranking religious leaders, representing all traditional religious centers of the world, took part in it. In 2015 an international conference "Islamic Enlightenment and the modern period" was held in Baku. The President of Azerbaijan is the initiator of the Forum on Intercultural Dialogue, which is held every two years, an active promoter of the idea of multiculturalism in the world. Heydar Aliyev Foundation owns the merits in promoting the traditions of tolerance, cultural and spiritual heritage. Today, multiculturalism is not just a political slogan for Azerbaijan. This is the norm that unites all, a way of life of the Azerbaijani people.

The author writes that neo-Nazism is not just a hatred of others, but also a threat to the world. Racism underlies it, as well

as the basis of many problems of mankind. And as a result, wars occur in the world. Neo-Nazism has no nationality. It threatens to anyone, to any representative of any nation and religion, not having the attitude towards Islam, it carries on terror under the cover of religion. Today there are about 80 armed conflicts in the world. Unfortunately, most of them occur in Islamic countries. The confrontation between the religious sects, available today, is not a problem of Islam in reality. This confrontation results in religious conflicts. The activities of radical groups are aimed at the defamation of Islam and generally lead to Islamophobia in the West.

Azerbaijan is an integral part of the Islamic civilization. Azerbaijan's role in the development of the Islamic education is undeniable. At the present time of provocation and radical movements, hiding behind the name of Islam, are stopped in the country.

Today, Islam is widespread all over the world. It has an impact on social and political life in the world. The Islamic religion calls to resolve the existing conflicts and problems as well. It is necessary to unite all the nations and religions to solve the world's problems – the author writes.

The author of the abstract – E. Dmitrieva.

ISLAM IN FOREIGN COUNTRIES

2016.11.007. N. MAMEDOVA. IRAN: PECULIARITIES OF FORMATION OF POLITICAL ELITE // "Vostok (Oriens)". – Moskva, 2016, number 1. P. 121–127.

Keywords: Iran, the Shiite clergy, the power structure, Islamic funds, clan bureaucratic economy.

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The author notes, that the relations between the secular and religious elites are important for the political development of the Islamic states. These relations have been extremely tense and contradictory in Iran, where secular politics supplanted the clergy in all spheres of social and political life since the reign of Reza Shah. The clergy, that initiated the proclamation of Reza Khan as the shah, hoped to provide a strong influence on the policy of the country, as it guided almost all more or less important social and protest movements of the late 19th -- early 20th centuries. Even the beginning of a war was justified by release of the relevant fatwas, i.e. religious justification of the Higher Shiite clergy (Ayatollah). The practice of *ijtihad* (elaboration of legal rules based on the interpretation of the Koran and the Sunna) has never been interrupted in Shia Islam, a significant role was played by the Mujahideen in the power structure in Iran and the Shiite communities in other countries, endowed with the right interpretation of Islamic norms and had a high status of "role model". They had their students, *madrassas*

and offices. The property was transferred to them in the form of the waqf (property, transferred to the charity from individuals), humes (income tax) was paid.

Unlike the Sunni clergy, the Shiite one had the right to determine whether the policy of the shah government met the interests of the ummah (Muslim community) in the absence of the 13th Imam, i.e. raise the question of the legitimacy of the shah government. This strengthened the social significance of the Shiite clergy as well. Reza Khan came to power through a military coup in 1921, first as the Minister of War, then the Prime Minister, and in 1925 – the Shah. Shah Reza Pahlavi became the dictator in the first half of the 20th century. Having displaced the Qajar dynasty and strengthening the position of the army, the bureaucracy and the public sector, he managed to reduce the influence of the clergy on political decision-making and the formation of the Iranian elite, like Ataturk did in neighboring Turkey. As a result, the economic positions of Islamic institutions have been undermined: not only the education system but also the traditional activities of the muslim waqf institute came under the control of the State. However, liberalization of the political life (which began during the reign of Shah Mohammad Reza Pahlavi, after the abdication of Reza Shah in 1941) has led to the emergence of the religious parties and the weakening of control over the activities of the waqf.

In 1951–1953 the clergy participated in the nationalization of the oil industry of the country. One of the leaders of this process was the Ayatollah Abol Qassem Kashani, the direct successor of the Islamic philosopher Jamal al-Din Afghani. During the 1940s Kashani became one of the founders of the party "Mujahideen Islam," that had a great influence on the formation of political organizations of the Shiite clergy and prohibited after the attempt on the Shah Mohammad in 1949. He headed the Majlis in the 1950s. Shah Mohammad initiated implementation of reforms aimed at modernization of the Iranian society and the reduction of the intervention of the clergy

in politics after the ouster of Prime Minister M. Mossadegh in 1953, who had achieved the adoption of the law on the nationalization of oil and the dissolution of the Anglo-Iranian Oil Company. During the agrarian reform of the 1960s, the institution of the waqf was virtually eliminated, and the waqf lands were given to farmers in the long-term lease. The clergy resisted the reforms, and the leader of the religious elite Ayatollah Khomeini was expelled from the country. Though families of large landowners and entrepreneurs have been closely associated with the religious circles of the country under the Shah regime, the political elite was mainly formed of the representatives of the business community in the 1960s -1970s.

Iran has become one of the most dynamic economies in the world by the end of the Shah rule. There were changes in the composition of the Majlis and the Senate: the representatives of the new intelligentsia and business families have come to play the leading role.

Bahais – the representatives of religious movement that was banned officially – to become influential among business and political elite more and more. The Shiite clergy, losing political and economic influence, began to use Islam and mosques actively to form a movement of opposition to the Shah's government. The purpose of the overthrow of the Shah's regime has been successfully achieved, and the process of formation of the Iranian elite has changed.

The Shiite religious leaders were supposed to participate in the governing bodies. Political power was in the hands of traditional religious clans representing some Shiite centers – Qom, Najaf, Mashhad. If Qom (in Iran) and Najaf (in Iraq) were the centers of formation of the Iranian religious elite in the Shah period, then after the revolution Qom developed into a center of attraction of Shiites from other Islamic countries as well. The Supreme Leader of Iran – Rahbar of (or wali faqih – Chief faqih) can have the highest spiritual rank for the Shiite religious leaders – marja al-taqlid. Imam Khomeini had this status – the first Rahbar

of the new state. Ali Khamenei became Rahbar after his death, not having the title of marja al-taqlid, but also the title of ayatollah before. He has gained the status of ayatollah only after his election as Rahbar, and is considered marja al-taqlid now.

A representative of the highest clergy – is the head of the Supervisory Board of 12 members, consisting of six fakihs – experts in Islamic law. The Supervisory Board, which is called the Council of Guardians of the Constitution in the media sometimes – is one of the most powerful state authorities that votes for the laws adopted by the Majlis and approves candidates for the presidency and members of parliament positions. A representative of the highest clergy is the head of the judiciary and, as a rule, is Minister of Internal Affairs. The clergy, received a significant portion of the nationalized property, has become an integral part of not only political, but also economic elite. Nationalized property was transferred not to individual religious leaders: the clergy received it through specially created Islamic funds. In addition, de facto ban on the establishment of a new waqf was withdrawn, and the acting waqfs, were expanded through donations. The largest in the Middle East waqf "Godsey Astana" in Mashhad has received the right to establish a free economic zones – "Sarabs", built its own airport, bought a number of industrial companies and educational institutions.

After 1990 the government began the formation of the liberal economic model, and the impact of new business groups with the participation of private entrepreneurs – representatives of the clergy – has increased significantly. The privatization was carried out considering the interests of persons closely connected with the administrative and religious elite by family and other ties, which led to a consolidation of the position of individual family clans. In the 2000s, the role of the military elite, especially the representatives of the Islamic Revolution Guards Corps (IRGC) has grown. During the reign of M. Ahmadinejad, the IRGC has been given the opportunity to participate in a large number of projects in the construction, oil and gas, aerospace and

other fields (2006–2013), and the company "Khatam al-Anbiya", owned by the Corps, has become one of the largest in the country.

Although Islamic rule is carried out in Iran for more than 35 years, the problem of the formation of the political and economic elite and the relationships between its various factions have a significant impact on the development of the country, on the production lines of its internal and external policies. Differences between individual clans and groups of political elites are aggravated at times then weakened, leading to the change of governments, changes in economic policy and in relations with the outside world. You can see the extent of these contradictions on the example of the most powerful Iranian family of Ali Akbar Rafsanjani, that was subjected to various kinds of repression in anticipation of a possible change of leadership of the country: his daughter, grandson and son found themselves in detention, although the family has been closely associated with the well-known religious and commercial clans, and Rafsanjani himself is almost the only living companion of Imam Khomeini.

In 1989, after the death of Khomeini, Khamenei became Rahbar, connected with a number of influential families by ties of kinship. It is he who is a trustee of the main Islamic funds. Not only is the supreme political power, but also real economic power concentrated in his hands. Clan Ali Khamenei – an ancient Azeri clan that is closely related to big business and the clergy. Clan members are actively involved in politics, but not always are like-minded.

Clans and families that make up the backbone of Iranian political and economic elite, linked by ties of kinship, based on belonging to the highest Shiite clergy. This explains the support of Iran to the Shiite movements in neighboring countries, led, as a rule, the pupils of Qom or Tehran.

The author notes that the current Iranian leadership seeks to reduce the level of corruption, for more transparency and

openness of the economic sphere of political life. And this is possible only if the influence of the religious and political elite, that has ruled the country during more than 35 years, will weaken.

The author of the abstract – V.N. Schensnovich.

I. DOBAEV, A. DOBAEV. SOURCES AND FACTORS OF MODERN ACTIVATION OF TERRORISM IN THE MIDDLE EAST // *The article is written by the authors for the Bulletin "Russia and the Moslem World" on 30.05.2016.*

Keywords: Islamism, terrorism, the Middle East.

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The authors identify the causes of terrorism in the Middle East, reveal the internal and external factors of the conflicts that feed its modern activation. The modern terrorism, mostly based on the ideology of the radical Islamism, in the past two decades has become the subject of research of many domestic and foreign scientists [1]. It seems, however, impossible to understand the complex intricacies of its evolution and transformation without definition of the origins of terrorism in the very heart of the Islamic world – in the Middle East. The present article dwells upon this problem.

The origins of the modern Islamic terrorism, especially in the center of the Moslem world – in the Middle East – should be attributed to the time when establishment the colonial and semi-colonial systems in the region was completed, i.e. to the end of

the first world war. At that time the Asian part of the Ottoman Empire was divided between the Entente states on the basis of the secret "Sykes-Picot agreement" signed in 1916. Even at the time the backgrounds of Islamic terrorism were laid down, the most important of them in the period up to the early 80-ies of the XX century are the following [2, p. 99–105]:

- Emergence of the organizations, oppositional to colonial authorities resorting to methods of terror. For example, the first modern fundamentalist organization "Moslem Brotherhood" which emerged in Egypt in 1928–1929 took an active part in terrorist attacks against British troops in the Suez Canal zone. The aim of "Moslem Brotherhood" was to create in Egypt a society based on the dictates of the Quran and Sharia, in other words, through Islamization of, in the first turn, Egypt, they sought to recreate the Caliphate that had existed from the 7 century.

- Change of the parameters of the historical borders between the countries of the region occurred during the colonization. This fact was and still continues to be the cause of uprising of separatist movements, ethnic conflicts, border disputes and tensions between the states of the region. As a result, territorial claims are currently imposed by Saudi Arabia to Kuwait and Yemen, by Syria to Turkey, by Iraq to Kuwait and Iran, etc. In this regard, some researchers of the problem consider the boundaries arbitrarily demarked after the First World War, defined by the Entente, Britain and France, illegitimate.

- Emergence and subsequent lack of resolution of the so-called Armenian question. Having come to power, the Young Turks in 1915 organized the mass extermination of Armenians living on the territory of the Ottoman Empire. According to some reports, about 1.5 million people were killed and more than 600 thousand deported to the deserts of Mesopotamia.

The political party of the Armenian Diaspora "Dashnaktsutyun" began terrorist acts against leaders of the Young Turks.

Thus, the leadership of the party prepared and effected the operation "Nemesis" (named after the ancient Greek goddess

Nemesis) against the leaders of the Turkish party "Union and Progress" (in the historical literature they are known as the Young Turks). After the defeat of Turkey in the First World War (1914–1918), the leaders of the Young Turks and the leading figures of the Turkish government [Talaat (shot in Berlin on March 15, 1921), Enver (slashed by brigade commander Hakob Melkumyan in a cavalry battle during the struggle with the Basmachi in Turkestan), Naseem, Jemal (assassinated in Tiflis on July 25, 1922), Behaetdin Shakir (killed in Rome on December 5, 1921) and others] were juridically sentenced in absentia to death by the decree of the Ottoman Empire of December 16, 1918 on the charges of involving Turkey in the war, organization of deportation and genocide of the Armenians [3, c. 1].

The 9 Congress of the Dashnaktsutyun party held in the autumn of 1919 in Yerevan took the decision to enforce the sentences against leaders of the Young Turks. 650 names of perpetrators and accomplices of genocide were concerned, 41 main culprits were selected. For implementation of the operation "Nemesis" the Congress formed up a responsible authority (headed by Armen Garo) and Special Fund (headed by Shaan Satkachlian). Operational command over the operation was entrusted to Shaan Natali and Grigor Merzhanov. Collection of the information for detection of the wanted persons was carried out under the management of Hrach Papazian, who managed to get into the top Turkish emigrational circles under the guise of a student [3, p. 1].

The operation "Nemesis" was carefully prepared, it had quite a definite goal – accomplishment of the revenge, and was highly efficient. In the course of its implementation groups of avengers consisting of 5 people took particular Turks under surveillance, and then one, sometimes two or three avengers enforced the sentence against the leaders of the Young Turks, who were as a rule, accompanied by personal bodyguards.

In addition to the leaders of the Young Turks heads of the operation "Nemesis" took the decision to terminate some of

the figures of Musavat Azerbaijani government, guilty, in their opinion, of organizing the massacres of the Armenians in Baku in September 1918: the former Prime Minister Fatali Khan Khoyski (June 1920), and the former Minister Behbud Khan Javanshir (July 1921), the organizer of the Armenian massacre in Shushi (Karabakh) [3, c. 2].

After establishment of the Soviet power in Armenia, the members of "Dashnaktsutyun" party were subjected to brutal repression. At that period the party launched its main activity abroad, within the diaspora, having established its headquarters in more than 100 countries. In comparison to other political organizations the diasporas of "Dashnaktsutyun" feature well-defined structure, orderliness and strict party discipline. Its whole structure, format of relationships between different cells is of distinctly paramilitary nature.

After legalization in the homeland in 1990 "Dashnaktsutyun" immediately became actively involved in the Karabakh movement. A couple of pure Dashnak detachments, equipped and armed exclusively at the expense of the party, were created. Thanks to regular membership fees and donations of the fellow-party members from the diaspora, the party has stable sources of funding, and therefore the possibility to purchase quite significant quantities of weapons at the right time.

Parallel to the political component the party included also a secret organization "Dro" with the units responsible for the functions of political, military and economic intelligence operating within it. The militants of "Dro", whose task included termination of political opponents, were involved in a number of high-profile political assassinations in Armenia. The arsenals of the organization contained a large quantity of small arms and light weapons. All this gave President Ter-Petrosyan a handle to impose a ban on the activities of the "Dashnaktsutyun" party as a whole [4, p. 105].

The ban was lifted by President Kocharian even in 1998, although the court decisions on involvement of some prominent

members of "Dashnaktsutyun" in political assassinations and preparation of the armed seizure of power were not legally removed. Taking into consideration the long experience of secret activities of the party and its commitment to violent methods of struggle, some analysts believe that even today the party may have armed units in its structures. This is also possible for the reason that "Dashnaktsutyun" enjoys certain patronage of the present authorities. However, no one is in possession of reliable data about the existence of such divisions [4, p. 105–106].

There also exist other Armenian terrorist groups. Among them, we can point out the "Armenian Secret Army for the Liberation of Armenia" (ASALA) created in 1973, which for fifteen years had been carrying out terrorist acts not against specific individuals, organizers and perpetrators of the Armenian genocide in 1915 in Ottoman Turkey, but against representatives of Turkey, especially diplomats, around the world. It is on to them, that the organization shifted the blame for the atrocities of the Turkish government during the First World War, having actually no right to it [3, p. 2].

- Deprivation of the Kurdish people of their right to independence and establishment of their own state. The Kurds, listed among the "small Nations", which were promised independence at the end of the First World War by the British Prime Minister Lloyd George and the U.S. President Woodrow Wilson, found themselves deceived. Same as before, they found themselves divided, which ultimately pushed them to a multi-year armed struggle for their rights.

Today, in the countries of the Middle East (Iraq, Iran, Syria and Turkey), according to estimates, there live over 20 million Kurds: over 10 million in Turkey, more than 5 million in Iran, 3 million in Iraq, 1 million in Syria. The Kurdish issue is not resolved yet in any of these countries,.

Currently, about 40 Kurdish political parties, organizations and groups are functioning in the countries of the Middle East and Western Europe. Some of them use terrorist acts in the

purposes of their struggle. The most famous of them is the "Kurdistan Workers' Party" (Turkey), a nationalist organization banned by the Turkish authorities, trying to create an independent Kurdish state by the means of terrorism. The founder and the Chairman of the KWP was, prior to his arrest by the Turkish security forces, Abdullah Ocalan, the KWP has been waging armed liberation struggle against Turkish government troops since 1984.

- Colonization of Palestine by the Zionist international organizations and Arab-Israeli wars following formation of the state Israel in 1948. With the consent of the English government contained in the so-called "Balfour letter" (1917), the world Zionist organization (WZO) in the twenties of 20 century began to purchase land in Palestine and expand Jewish emigration in order to prepare the conditions for creation on the Palestinian territory of the state of Israel.

The resulting confrontation between the Palestinians and the Jews subsequently grew into an armed confrontment. The organizations "Irgun" and "Stern", which appeared in the Jewish community, started terrorist activities not only against the local population, but also against British institutions in Palestine and their staff. For example, in April 1948, militants of the "Irgun" committed a massacre of the population in the Arab village of Deir Yassin, captured by them, having shot 254 of its inhabitants [5]. In 1940-1945 Jewish terrorists murdered in Cairo the British Minister for the Middle East, Lord Mawten; attempted murder of Prime Minister Anthony Eden and E. Barker, the Commander British troops in Palestine, by means of miniature explosive devices placed in mail, etc.

The terrorist attacks against the British were to force the British authorities to cancel the restrictions they have imposed on entry of the Jews to Palestine. The activities of "Irgun" and "Stern" were directed by the illegally set up Jewish Agency (JA) of the intelligence service, subsequently named "the Old Mossad".

The heads of the JA, ignoring the UN resolution, unilaterally proclaimed on May 15, 1948 the creation of Israel, which resulted in armed confrontation between the Palestinians and the Israelis, soon turned into the first Arab-Israeli war.

About 1 million Palestinians were forced to emigrate to neighboring Arab countries. In their midst there arose Palestinian organizations of different orientation, united in the one point: to destroy Israel and to establish in Palestine their own state, using all means, including terrorism.

Egypt, Syria, Libya, Iraq providing support and assistance to Palestinian organizations, sought to use the latter in their political plans. The emergence of Israel was extremely negatively perceived in the Moslem world. The founder of the Egyptian organization "Moslem brotherhood" Hassan al-Banna called the appearance of the Jewish state, "the penetration of Zionism to Palestine and the challenge to the Arab nation and Islam" [6, p. 80].

- Gain of the U.S. expansion in the Middle East starting from the 1920-s. The Treaty of Versailles (January 1920) gave the U.S. ample opportunities to start their expansion in the region, especially due to the fact that the Middle East started to become the center of world oil production. In 1924 the U.S. (under the American-British agreement became) co-owners of the League of Nations mandate for control over Palestine, and in 1948 American troops were brought in Lebanon under the pretext of "ensuring security in the region." The Middle East policy of the United States, largely focused on securing a strategic partnership with Israel, contributed to the fact that the anti-American trend began to prevail in the aspirations and actions of terrorist organizations in the region.

After the Second World War, which culminated by the completion of the colonial system in the region, many Arab countries, with the assistance of the Soviet Union experienced social and political transformations important in their consequences. Some of the sources of terrorism also changed in a

certain way. However, there arose new circumstances, the factors promoting terrorism, among which the most considerable, up to 1991, were:

- Growing economic difficulties in the countries of the Moslem world, combined with such problems as unemployment, especially among young people, high birth rate, deteriorating health services, rising crime and corruption, increasing migration, which together create fertile ground for Islamist groups seeking to change social and political order.

- Excessive militarization of the regions of the Islamic world, including weapons of mass destruction, permanent border clashes occurring there, local armed conflicts on ethnic and religious basis, involving both extremist and terrorist organizations.

- The Islamic revolution in Iran (February 1979) and proclamation of the Islamic Republic there. Islamic leadership of Iran at the state level has declared the "export of the Islamic revolution" as one of the principles of its foreign policy and undertook some activities in this direction, stimulating the emergence of mass religious-political armed groups in Kuwait, UAE, Lebanon, Egypt and the Sudan, as well as in the area of the Palestinian Authority. The establishment in Iran of an Islamic theocratic state, in addition to the ideological stimulation of Islamic extremism, significantly expanded its financial and organizational base.

- The war in Afghanistan and the presence of Soviet troops there (December 27, 1979 - February 15, 1989). Moslem fighters who took part in the fighting against the puppet regime and the Soviet troops in Afghanistan, trained with the assistance of the US and Pakistan intelligence agencies turned into a powerful mobile military force of Islamic extremism. It was then that the Americans developed and launched the so-called "Program-M" which provided the transfer of the Islamist movement from Afghanistan to the territory of the Moslem republics of the former Soviet Union. After the withdrawal of Soviet troops from

the country foreign "Mujahideen", deprived of a considerable part of financial and material support from the United States and Saudi Arabia, were forced to return to their countries. Their presence there led to significant strengthening of Islamist movements, destabilizing the situation.

- An extremely important factor, expanding the sphere of influence of the Islamic extremism, is, of course, the collapse of the socialist system and the Soviet Union, formation of independent States on its territory. Outbreak of the process of Islamization in these countries was accompanied by increasing influence of the ideas of Islamic extremism, their introduction into local Moslem communities. The result of an instant, by historical standards, collapse of the Soviet Union and the preceding bankruptcy of the ideas of socialism in many countries in the Middle East (Egypt, Iraq, Syria, Libya, Afghanistan, etc.), the ideological vacuum there, and later in the Moslem regions of Russia became quickly getting filled with Islam, often radical.

All this resulted in a complex and ambiguous course the process of Islamization in our country, which began in the late 1980s on the crest of Gorbachev's "perestroika" and gained strength in the troubled post-perestroika period. The process of politicization of Islam in Russia was especially extensive in North Caucasus, where the ideology of the so-called wahhabism was spreading actively even in the early 1990s. The growth of extremist and terrorist tendencies became most pronounced here at first in the "self-determination" of the "sovereign" Chechnya, and then, as the result of the ensuing military operations on the territory of this republic.

The U.S. victory in the cold war facilitated a new trend of development of international relations. The Americans used the collapse of the Soviet Union to strengthen their position in the Middle East, which for a long time was regarded by administration of the United States as the region of the activity of terrorist and extremist groups, threatening national security and interests of America. The following factors contribute to the

growth of extremist sentiments and terrorist acts in the post-Soviet period:

- Rise of the Islamic radicalism of fundamentalist orientation. The collapse of the Soviet Union led to formation of ideological vacuum in the Middle East, which was rapidly getting filled with various kinds of concepts based on the constructs of the radical Islam.

- Basis of the Islamic radicalism, including wahhabism, consists of the provision about Takfir (accusation of unbelief), and the doctrine on Jihad (Holy war for the faith) [7].

Israel and the United States are declared the main opponents of the radical Islam. The spiritual guide of the Iranian Islamic revolution R. Khomeini stated quite eloquently: "If each Moslem were to pour a bucket of water on Israel, the flood would destroy this Zionist state" [8, p. 68].

In that period Islamic radicals, as a rule, opposed the expansionist policies of Israel, against suppression of actions of the Palestinian people, requiring the creation of its own independent state.

The anti-American bias of the Islamic radicalism was due to the protest of the international Islamic community, westernization of life in Moslem countries, as well as to the fact that the U.S. has constantly been an ally of Israel and constantly interfered with the internal affairs of Islamic countries, while pursuing its selfish goals. Islamist tendencies have become a constant factor of public life in Arab countries and the stronger is their degree of westernization, the more powerful is the public outcry in Moslem countries, the more active are the processes of formation of the radical opposition, its participation in demonstrations against the ruling regime.

The process of urbanization, especially rapidly occurring in the Moslem East should be called another reason for radicalization of Islam. So, 22 of 28 countries of traditional spread of Islam ceased to be agrarian-peasant in the early 1980s. The increase in the number of people brought up in Moslem

traditions and living below the poverty line proved to be a fertile ground for social demagoguery of various religious spiritual mentors, all kinds of terrorist organizations and military organizations and recruiting "kamikaze", able to commit terrorist acts, sacrificing their own lives.

The fact which also may be considered typical is that during the cold war, the U.S. did a lot to "tame" Islamists, with a view to use them, with the help of Pro-American regimes in the countries of the East, to counter the Soviet Union. Even at that time, Soviet political analysts drew attention to the fact that one cannot exclude the possibility of the fact that American intelligence agencies and similar structures of allied states cooperating with them could prepare terrorist acts under the guise of "Islamic Jihad" or some dummy Islamic organization created ad hoc [9, p. 56]. Indeed, such methods were actively practiced by the U.S. and its allies, for example Israel. It should also be emphasized that the use of such dirty tricks often backfired on their organizers, the example of Osama bin Laden and his "al-Qaeda" seems quite appropriate here.

- Failure of the Middle East settlement (MES). The term "Middle East settlement" (MES) is considered to be a peaceful settlement of the long-lasting Arab-Israeli conflict, the core of which is the Palestinian-Israeli confrontation over the ways of creating an independent Palestinian state composed of Gaza and the West Bank of the Jordan river.

- Right of the Palestinians to create their own state is entrenched in the relevant UN resolutions and international treaties, including the Palestinian-Israeli "Declaration and principles of the interim settlement", signed in Oslo (Norway) in 1993.

Israel's refusal to perform the said agreements and use of its armed forces to suppress the actions of the Palestinians led to an uprising ("intifada") of the Palestinians (December 1987) and new actions in early 2000 (the "intifada-2"), which assumed large proportions, led to participation of the armed groups of

Palestinian organizations and intensification of their terrorist activities against Israeli soldiers and civilians.

The most active resistance the Israelis met from the side of the extremist Islamic organizations "The Islamic Resistance Movement" (HAMAS) and "Islamic Jihad", which favor the establishment of the Islamic state in Palestine.

The Israeli authorities carry out mass arrests among the participants of the uprising, resort to shooting of rallies and demonstrations, bombing of administrative institutions of the Palestinian National Authority (PNA). The Palestinians themselves, as well as some foreign media refer to the actions of the Israeli authorities as to state terrorism (terror).

The attempts of the co-sponsors of the MES (the United States, the Soviet Union- Russia, the UN and the EU) to identify the ways of establishing peace in Palestine are unsuccessful. The main reason for the failure of the MES is the too pro-Israel position of the United States that do not allow infringement of its "strategic ally".

The actions of the U.S. and Israel against the Palestinians contribute to the upsurge of terrorism of anti-Israel, anti-American bias not only in the Palestinian National Authority and Israel but also in neighboring Arab countries.

In September 2002, the "Quartet" of international mediators comprising representatives of the U.S., the EU, Russia and the UN prepared in New York a draft plan, of the stage-by-stage MES, the result of which should be proclamation of the Palestinian state in 2005.

However, the implementation of this plan was disrupted by the second Gulf War, initiated by the Americans. The Israeli authorities support implementation of the US plans for "restructuring" of the Middle East.

At the same time it should be noted that the actions of the Palestinian organizations against Israel, their ongoing terrorist attacks, disorganize the Israeli society, damage the economy, lead

to enhancement of extremism and terrorism in Israel, complicate its international standing.

- A sharp increase of the U.S. expansion in the region, where the explored oil reserves make almost 70% of the world's total and that is in this context officially declared by the U.S. administration a "zone of vital national interests of America." The Pentagon report submitted in 1995 to the American administration, says: "...the United States must maintain its military presence in this strategically important region of the world. This is required by our interests, the interests of the allies... And only the armed forces of the United States are able to meet and repel the very real threats to stability and security in the Middle East" [10, c. 3].

The main objectives of the American policy in the Middle East can, of course, be regarded as further consolidation of exclusive domination of the United States in the region, squeezing Russia, that had lost its position after the collapse of the Soviet Union, out of the region, strengthening control over the oil extraction and ensuring the security of Israel, a strategic ally of America in the Middle East as well the US-friendly regimes in the region.

Of course, these aspirations and the concrete actions of the United States ensuring them contributed to strengthening of terrorist activity in the region,, mainly of anti-American and anti-Israel bias.

The anti-terrorist operation in Afghanistan launched by the Americans and their allies after the events of 11 September 2001, deployment of their garrisons and bases in this country, and in some Central Asian States, the second Gulf War (2003), culminating by the overthrow of Saddam Hussein regime, the occupation and the de facto fragmentation of Iraq. All these actions led to intensification of the liberation movement in the region, use of terrorist methods of struggle, resulting in peril of not only American servicemen and representatives of law enforcement agencies of their allies, but also civilians.

- Inspiration by the West under the leadership of the U.S. starting from December 2010, of series of so-called "color revolutions" in the countries of North Africa and the Middle East (Tunisia, Egypt, Libya, Syria), which in various sources is often referred to as the so-called "Arab spring". Support of the various groups of radical Islamists in Syria by the Western coalition, resulted in formation of "the Islamic State of Iraq and the Levant (ISIL)", subsequently transformed into a powerful terrorist group of a new type - the "Islamic state", has posed the threat of a large-scale regional war to the whole world. Currently, the U.S. and its allies are allegedly fighting with the ISIL, but at the same time are rendering full support to other terrorist organizations, waging in Syria the war against President Bashar al-Assad and his supporters.

As for Russia, in the fall of 2015 its aerospace forces at the invitation of the legitimate leadership of Syria came to the aid of this country. As a result, in early 2016 almost 40 per cent of the occupied Syrian territory was released from the "Islamic State". The success of the Russian troops and the Syrian army seriously alarmed the Western coalition headed by the U.S. which became the cause of the U.S.-Russian agreements on temporary cessation of hostilities in Syria. However, geopolitical interests of global and regional players, various factions involved in the fighting differ too much. Hence it appears that the "Syrian crisis" is unlikely to be resolved in the short and even medium term, regional and religious motivated terrorism will continue to determine the nature and dynamics of political processes in the Middle East.

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THE MOSLEM WORLD: THEORETICAL AND PHILOSOPHICAL PROBLEMS

2016.11.008. V. NEKHAY, A. SHAOV, V. FATIANOV, B. SHUMAFOV. ETHNOCULTURAL PROCESSES IN THE CONDITIONS OF FORMATION OF TOLERANCE IN THE GLOBALIZING WORLD // *Bulletin of Adyghe State University, ser. "Regional studies: philosophy, history, sociology, law, political science, cultural studies"*. Maykop, 2015, № 3. P. 161–167.

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The authors of the peer-reviewed article: Associate Professors: V. Nekhay, Doctor of Sociological Sciences, A. Shaov, Doctor of Philosophical Sciences, and graduate students of the Adyghe State University V. Fatianov and B. Shumafov. At the beginning of the XXI century, as the researchers note, the mankind is subject to the influence of two powerful contradictory processes: ethnization and globalization. In the existing

environment it carries the risk of destruction of ethnic identity code, on the one hand, and at the same time can exacerbate the ethnic and religious tension, which is intensifying as a reaction to the leveling impact of globalization. In this regard, in modern society there arises the logical need for formation and implementation of a socio-cultural strategy focusing on the removal of destructiveness of the fundamental differences and development of the approach to integration of heterogeneous factors. This article aims to consider the specifics of ethno-cultural processes in a globalizing world and describe their impact on the formation of a tolerant environment at multi-ethnic society.

This intentional stance is realized in the phenomenon of tolerance. The necessity of introduction of its fundamental principles is due to the fundamental contradiction of modernity: that between universal normative narrative of modernity and socio-cultural pluralism as the basis of modernity. Tolerance as a conceptual approach and political strategy is represented by the mechanism of formalization of pluralization of social and cultural life that manifests itself in the dichotomy of perception of tolerance as a socio-normative construct and a real cultural and historical practice.

Tolerance acts as a condition of preserving of diversity and constitutes a norm of a civilized compromise between cultures. Developing as a socio-cultural strategy, tolerance as a mechanism of regulation of ethno-political processes, is institutionalized in the Declaration of Principles on Tolerance, adopted by the United Nations in 1995. Its preamble records the doctrinal foundations of the institutionalization of tolerance as a political strategy: permanent acts of intolerance, xenophobia, violence, terrorism, chauvinism, racism, marginalization and discrimination against ethnic and religious minorities, migrants, refugees, and acts of violence and intimidation against individual persons exercising the right to freedom of opinion and of expression of beliefs that

threaten the peace and democracy at national and international levels.

Globalization processes contribute significant adjustments to the concept of tolerance. Despite the postulation of commitment to universal unity and strengthening of the factors of integration of the mankind, the world community still remains in a fragmented state. Extensive layers of human life associated with religion, ethnicity, sense, reservoir of territories, develop autonomously and therefore have their own influence on socio-cultural process. The increase cultural diversity can be seen not only due to the traditional forms, but rather owing to the emergence of the new ones, of borderline or intercultural nature. A striking example of installing unusual social standards in the Russian society is the doctrine of multiculturalism, which, instead of contributing to reduction of the destructive effects of xenophobia in a multiethnic environment, reinforces cultural differences. The problem of demarcation of cultures is particularly acute in the major regions and metropolitans, where programs of tolerant education and intercultural communication which were being implemented in the past years give a half-effect. This is evidenced by the results of the sociological research. The acuteness of perception of the relationship with migrants is often dependent on socio-demographic characteristics. The experts who rated inter-ethnic relations, point out some other groups of threats. These are external political factors, cultural decline, ethnic conflicts, demographic problems. According to the experts, these difficulties can be overcome only in the context of national unity and civil cohesion as a mandatory requirement to the ideological system of Russia. The greatest threat to the Russian state is coming to power of the people who have erased or missing civil, national, socio-historical and ethnic self-identity.

Weakening of the identity code of modern humanity contributes to the increasing influence of the secular principles of Western European society focused on hedonistic values.

Moreover, this pattern of behavior has become equally acceptable both to the European youth, immersed in the structure of hedonistic modernity, and representatives of numerous African and Middle Eastern diasporas, who prefer to shift all the burden of work on the emancipated European population, ignoring the value of labor as the fundamental virtue of the traditional European society. The formation of a tolerant environment through the multicultural concept as a formula of unitarization of social space, while maintaining cultural differences seems extremely difficult in such a society.

In this regard, the following questions arise: how can the convergence of traditional values of the Russian society with the axiological principles of the West be achieved and is there any use in strengthening it in the context of the entropy of the modern world order? The Russian establishment proclaimed the concept of modernization as the convergence doctrine designed to reconcile Russia and the West,. However, it is perceived as a techno-economic or political one. This fact significantly distorts its essence, because its ultimate goal is a modern society with new socially designed and traditionally developed actual values of self-esteem, confidence in the future. This should not discount the values of traditional societies: the pride of the military and labor feats, patriotism as love to the country, combined with civil identity, openness and humanistic relation to others, as they do not deform, but on the opposite, increase the consolidating effect of the narratives of modernism.

For the formation of tolerance to the Western socio-cultural values in Russian society it is necessary to distance oneself from the dichotomy "Russia – West". Russia has set a course for modernization of socio-political institutions since the times of Peter I. The traditional values of Russia as an invariant of modernization multiculturalness are underlined not for the sake of modern values denial, but to demonstrate their strong roots. The modern world is permanently becoming more and more complicated, replicating the wide variety of sociosystems.

After the fall of the Berlin wall, the collapse of the USSR and the crush of the socialist system, the world lost the single bihierarchical structure. Many events in the last quarter of the century diminished the number of the fans of social determinism. When a ideologically and politically deterministic culture is superseded by a network culture, the intention to building a tolerant environment appears to be illusory.

The new culture, like viruses, may be present in the flesh of the preceding social organisms, producing a conflict, constructive in its essence, between the administrative hierarchy and the network culture. In the early twenty-first century the world will be changing in the direction of uncertainty, which will increase the extremity of social existence. In these circumstances, basic social institutions (government, family, etc.) are subjected to pressure from the networks blurring the pre-existing hierarchy of identities. The new socio-environment also deforms the mechanisms ensuring social conformity. The price of tolerant sociality increases, and ethnicity as the channel of formation of tolerance is pushed to the background. The fact is that ethnic regulators (morality, values, ethnic identity) remain functional only in the context of a traditional society, where no one questions the importance of the ethnic component. In today's world it is the utilitarian-hedonistic ideology that comes to the forefront with its reduction to life success of a person, where ethnicity acts as a cultural barrier. On the one hand, reducing the ethno-cultural factor to a rudimentary level, the network globalism does not cut off ethnic archetypes from the structure of human consciousness, but only flaunts their most sensitive components, thus manipulating ethnic stereotypes and using them for its own purposes. On the other hand, the redeployment of ethnicity in the system of values instills a modern man, freed from "the yoke of ethnicity", alien principles of social comfort (utility, practicality, hedonism). The obtained external freedom should, in theory, individualize the social being. However, in reality this does not happen: person does not find inner freedom,

because the achieved de-ethnization but revives the ethnic archetypes, which have being formed in the people's psychology by centuries, and any attempt of ethnicity to assert itself in the consciousness of modern man is qualified by modern society as a challenge to all mankind. The system of building tolerance for ethno-cultural diversity is changing too: if in the traditional society tolerance was achieved by finding the panhuman origin in different ethno-cultures and the main means of achieving it was popular diplomacy, in the modern society tolerance is based on cutting off or dismantling of ethnicity and convergence of mankind on the basis of the values of utilitarian and hedonic nature according to the Western scenario. The concepts inconsistent with the ideology of a Western man, are deliberately labeled as anti-humanistic and subsequently ejected as cultural trash. Recognizing the need to fight using exclusively democratic means, the West initiated the chain of military-political conflicts throughout the Eurasian perimeter, and the Ukrainian crisis has become the centerpiece of it. The events of 2014/2015 in Ukraine are a good example of intransigence of the Western world to development of other cultures, strongly requiring a radical restructuring of the cultural-historical code of other civilization systems. But the humanity, being within the system of different socio-historical coordinates, demonstrates resistance to the massive influence of Western patterns and, despite the implementation of globalization processes according to the Western scenario, is still anxious to preserve its ethnic and cultural immunity.

Thus, the researchers conclude, if globalization processes will continue to structure the world community, the mankind will inevitably be overwhelmed by a powerful wave of traditionalism which, as a reaction to the general unification, will possibly obtain the ethno-national connotation. And then the intension of the concept "tolerance", designed to preserve the diversity of cultures in localized multiethnic environment, will lose its existential meaning.

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