

finances various youth organizations, radical mass media, and sponsors anti-Russian actions in Ukraine. It also maintains contacts with other radical Islamist groupings in Ukraine and in the Crimea.

Experts emphasize that Milli Majlis does not represent all Crimean Tatars, and the Board is not the only religious structure in the Crimea embracing all Crimean Muslims. There is another organization – the Khabashite Spiritual Center of Crimean Muslims which opposes the Board of Crimean Muslims and is against politicization and radicalization of the Islamic movement in the Crimea.

Thus, Islam in the Black Sea – Caspian region is not a monolithic phenomenon, it is split into trends, fraternities, sects, religious-political groupings, and ideological and politicized currents. There is also a radical component. All this calls for further investigation of the processes going on in the above-mentioned geopolitical area.

2019.01.003. ALEXANDER KASHKAROV. THE RADICALIZATION OF ISLAM IN THE CRIMEA, AS A THREAT TO CRIMINOLOGICAL SAFETY OF THE SOUTH OF RUSSIA // *“Problemy primeneniya ugovnogo i ugovno-processualnogo zakonodatelstva”* (Collection of material of an international scientific conference in Simferopol, April 19–20, 2018), Simferopol, 2018, P. 65–66.

Keywords: extremism, terrorism, criminology, security, radicalism.

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The author of the article examines certain specific features of the radicalization of Islam in the Crimea. Defining radicalism, he points out that it is aimed at attaining a definite social, political and

religious aim and is based on extreme, aggressive ideologies and extraordinary resolute actions directed to changing the entire existing socio-economic and political system. Radicalism can be seen and felt in various social spheres, however, it exists more often than not in one or another ideology. Ideology is inherent in such spheres as politics and religion.

The author notes the interpenetration of politics and religion, which has historical roots of long standing. Modern secular states have succeeded to separate religion from politics with the help of legal mechanisms, having sealed the premise that state power is separated from religion, which cannot be said about most states of the Middle East and Central Asia, where state power and religion are closely connected. Islam as a relatively “young” religion has now been passing through the stages of historical development, just as Christianity. Similarly, Muslim religion has also passed through a split into various trends, and extremely reactionary currents have sprung up which are trying to oust and destroy not only other religions, but even traditional Islam.

Challenges of religious extremism and terrorism to the security of the Russian state are not new. Reality shows that interethnic and inter-religious conflicts in territories with a complex ethnic and religious composition are especially acute. The same is true concerning territories with predominance of any one or two nationalities, but which attract migrants, for some reason or other.

Along with “traditional” seats and territories of religious conflicts and confrontations, the threat of religious radicalism becomes more acute for the Republic of the Crimea whose security is threatened by political and religious extremism. Terrorist activity is supported organizationally and financially through various “humanitarian, missionary, educational, religious, and human-right organizations and movements, which have their representatives on the Crimean territory. These organizations are run by “opponents of Russia” abroad. They also finance and supervise the publication of propaganda stuff of extremist nature.

This provokes chauvinist sentiments, interethnic, religious and armed conflicts.

The author notes that the radicalization of the Crimean Islamist movement has a rather long history – up to 2014 there were “public organizations” in the peninsula which functioned quite openly in conjunction with all and sundry emissaries of various extremist and terrorist organizations popularizing radical ideas and recruiting new members for extremist organizations. When the Crimea has become part of Russia the activities of quite a few radical cells was stopped, however, some of them went underground, seemingly supporting the authorities, even receiving financial assistance and placing their representatives in the republican bodies of power, but pursuing quite different aims. They are striving to get access to financial, organizational, media and other resources and step up the spreading of radical ideas in society.

Author of the abstract – Elena Dmitrieva

2019.01.004. ZAREMA TAUKANOVA ETHNIC FACTOR OF GENDER RELATIONS AND PROCESSES: THE CAUCASIAN PERSPECTIVE // “Gumanitarniy Yuga Rossii,” Rostov-on-Don, 2017, Part 6, № 6, P. 317–325.

Keywords: gender, ethnos, structure of ethnic society, gender processes, gender relations, intergenerational relations, relations of rivalry and solidarity, institute of senior.

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In the article the author analyzes particularities of gender relations in the Caucasus. Speaking about history of studying of the matter at the beginning of article the author gives a short historical review of gender perspective. Since 50–60s of the 20th century gender studies get systemacity and activity under the