

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

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RELATIONS IN CRIMEA AND MIGRATION PROCESSES //
Condensed abstract.

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1. Senyushkina T.A., Stepanov V.V., Starchenko R.A.,
Zotkin A.A., Ryabyh V.N. Mezhetnicheskie Otnosheniya i
Religioznaya Situatsiya v Krymu. Ekspertniy Doklad za 2018 God //
Moskva-Simferopol, 2019. P. 152

2. Kalyugina S., Pianov A., Tvaronavičienė M., Sorokin G.
Depopulation and External Migration as the Institutional Risks to
Personnel Safety* // *Journal of Institutional Studies. 2018, Vol. 10,*
№ 4. P. 125–144.

* Translation of the title is presented in author's version.

The expert report “Mezhetnicheskie Otnosheniya i Religioznaya Situatsiya v Krymu” [1] was prepared on the basis of the Institute of Ethnology and Anthropology of the Russian Academy of Sciences (academic advisor – academician of the Russian Academy of Sciences V.A. Tishkov). Research in the field of interethnic and confessional problems is carried out by the Distributed Scientific Center (DSC), uniting leading scientists and experts of the country, with general coordination from the Russian Academy of Sciences and the Ministry of Education and Science of Russia.

The expert report is the result of studies based on indicators of the Ethnological Monitoring Network. This system helps to identify the interrelationship of economic, political and socio-cultural processes in the region and to analyse changes in the ethno-confessional situation, with the consideration of internal and external factors. As information sources, open materials of state authorities posted on the Internet portals of the Government of the Republic of Crimea and the city with federal status Sevastopol, articles of regional and federal media, and the results of sociological studies were used.

Experts state: in the first half of 2018, the region as a whole experienced a stable situation in the socio-political, interethnic and interfaith spheres. Despite the existing conflict-generating potential in the local community, accumulated earlier, there were no situations that could develop into an interethnic conflict. Experts note the presence of positive dynamics in achieving interethnic harmony and general Russian unity common to all citizens, but at the same time they pay attention to the preservation of the specifics of regional, ethnic and confessional identity and the peculiarities of the political culture formed in previous years.

At the same time, as a result of monitoring, certain problems and contradictions were detected. One of significant factor influencing the intraregional situation is the external environment. Foreign policy players from the G-7 countries are

trying to keep the definition of Crimea as an object of a "territorial dispute" on the world agenda, which is accompanied by a tough sanctions regime. The political leadership of Ukraine and the leaders of extremist organizations conduct well-directed disinformation against Crimea, as well as intelligence and sabotage activities to provoke conflicts in the region. This, in turn, encourages the maintenance of high alert mode of law enforcement agencies to prevent a negative external impact on the situation in the region.

Work is underway to overcome the blockade of Crimea in the information, economic and legal areas. There is a search for forms of international cooperation. The conclusion of agreements between the Government of Sevastopol and the Syrian province of Tartus became the result of the Yalta International Economic Forum (YIEF).

An important indicator of internal stability is the results of a study of demographic trends. They indicate that the sanctions regime and the blockade of Crimea did not have a significant impact and did not lead to out migration. Crimea remains an attractive region and therefore has a population growth, primarily due to the external migration flow. In general, the situation in Crimea in the first half of 2018 remained stable and predictable. A number of important events – the election of the President of the Russian Federation, the opening of the Crimean bridge, etc. – contributed to improving the general socio-psychological background and strengthening the confidence of Crimeans in their future. This is demonstrated by the results of sociological surveys. The existing difficulties are predetermined by external foreign pressure and insufficient managerial experience among Crimean politicians.

One of the features of the ethnic and religious landscape of Crimea is the coincidence of confessional and ethnic scope. According to the census conducted in Crimea in 2014, representatives of 175 nationalities live on the peninsula. The most numerous ones are Russians (68.3%), Ukrainians (15.8%)

and Crimean Tatars (10.6%). The majority of the inhabitants of Crimea are Russians, and this majority is not only ethnic, but also religious. As a result of monitoring, there was revealed a trend towards a decrease in external influence on Crimean Muslims. To a decisive extent, this is due to the fact that since March 2014, a new system of relations between the state and Islamic religious communities has been formed in Crimea. Along with the entry of Crimea into Russia, external financing flows of the Muslim diaspora in Crimea were suspended.

Currently, great financial assistance to the Islamic religious organizations of Crimea is provided by the regions of Russia, in particular, Tatarstan and the Chechen Republic.

Experts note the strengthening of the role of the RAMC at all levels of Islamic education. There was revealed an orientation towards the spiritual and educational institutions of the Republic of Tatarstan, centralization of the system of Islamic education in the format of Islamic courses. The observed changes create conditions for unification of the Islamic education system and improvement of its professional level. Construction of the Cathedral Mosque in Simferopol, the main religious object of Crimean Muslims, is important for ethno-confessional stability in the region.

Orthodox and Muslim religious holidays, which are celebrated at a high level and officially become weekends for all Crimeans, regardless of national and religious affiliation are important for ethno-confessional stability in Crimea. April 9, 2018 was declared a weekend in connection with the celebration of Orthodox Easter, May 28, Trinity Sunday. On June 15, Muslims of the peninsula celebrated Eid Festival, and on August 21, the Kurban Bayram Sacrificial Festival. May 5, 2018 about 55 thousand people took part in the national Crimean Tatar holiday Hidirellez, which became traditional and unifying for all Crimeans.

As a result of monitoring, along with positive trends in the field of interethnic relations, conflict situations were identified.

In June 2018, the conflict situation was worsened in connection with the demolition of the mosque under construction in the place of compact residence of the Crimean Tatars in Simferopol (Strelkovaya residential community). The conflict faced the interests of local residents, with the funds of which the mosque was built, and the commercial project "Crimean Rose," which allowed corruption schemes when issuing leasing agreements and building permits. Residents of the village appealed to take the situation in the Strelkova residential community under the patronage of the President and initiate criminal proceedings against the destroyers of the mosque. At the initiative of residents, representatives of federal structures were involved in resolving the conflict, as a result of which alternatives for joint actions to resolve the situation were worked out. They also agreed on the undesirability of unnecessary politicization of the situation related to the demolition of the mosque and resolving issues within the framework of administrative and economic activities.

In Crimea, the risks of religious extremism and international terrorism remain relevant. In January 2018, members of the extremist community set fire to the house of the Mufti of Crimea. As a result of the FSB investigation, together with the Ministry of Internal Affairs of the Russian Federation, there were revealed the activities of an extremist group created by the assistant to the deputy of the Verkhovna Rada of Ukraine Mustafa Dzhemilev Erol Veliev at the direction of the wanted leader of the Mejlis of the Crimean Tatar People organization Refat Chubarov with the support of the SBU. Extremists planned to commit crimes in order to intimidate pro-Russian Crimean Tatars and escalate ethnic tension in the region.

Turning to the demographic situation and migration in the Crimea, the authors present statistical data. The permanent population in the Republic of Crimea for January 1, 2018 is 1913731 people. In Crimea, the population lives in 11 urban districts and 14 municipal districts, which include 4 urban

settlements and 250 rural settlements. The urban population for January 1, 2018 is 974778 people, the rural population is 938943 people. The ratio of citizens to villagers is 51 and 49%, respectively.

The ethnic composition of the population as a whole retains the proportions found as a result of the census conducted in Crimea in 2014. Those who indicated their nationality were distributed in the following proportions: Russians – 65.2%, Ukrainians – 15.99%, Crimean Tatars – 12.59%, Tatars – 2.32% (representatives of other ethnic groups made up less than 1% of the population of the Republic of Crimea). Russians are most densely settled in Simferopol and Simferopol district, urban districts of Yalta, Feodosia, Kerch, Yevpatoria. In many of the administrative-territorial units of the Republic of Crimea, Russians represent the majority of the population. In the Dzhankoy, Krasnoperekopsky, Pervomaisky and Razdolnensky districts, their share is less than 50%. Ukrainians are densely settled in Simferopol and Simferopol district, in the urban districts of Yalta and Yevpatoria, Saki district. The share of Ukrainians is highest in the urban districts of Armyansk and Krasnoperekopsk, Dzhankoy, Krasnoperekopsky, Pervomaisky and Razdolnensky districts. Crimean Tatars are numerically represented in Simferopol and Simferopol district, in Bakhchisaray, Belogorsky and Krasnogvardeisky districts. Comparative figures demonstrate that the proportion of Crimean Tatars in the Belogorsky district is 31.3% of the population, in the Kirovsky district – 28.8%, the Soviet district – 25.9%, the Bakhchisarai district – 23.6%, Simferopol district – 22.8%, the urban district Sudak – 21.4%, Krasnogvardeisky district – 20.6%, Dzhankoy district – 20.4%. In all other regions of the Republic of Crimea, the share of Crimean Tatars is less than 20%, and in cities – less than 10%.

Crimea is a multi-religious region. Traditional religions are Orthodoxy, Sunni Islam, Karaimism, Judaism, as well as Catholicism and Armenian apostolic Christianity. Religious processes in the Islamic community of Crimea during the study

period are concerned with a new vector of development, which surged in 2014–2018.

Since March 2014, the system of relations between the state and Islamic religious communities has changed in Crimea. All Islamic religious organizations became part of RAMC, and the Taurian Muftiat was also created. According to experts, the creation of two muftiats contributes to the separation of the Crimean ummah and is a conflict-generating factor. On the other hand, the creation of the Taurian Muftiat can be considered as a form of institutionalization of the already existing conflict within the Crimean Tatar community.

In Crimea, as in other regions of the Russian Federation, there is legislation to suppress extremism associated with religious motives in relation to the extremist activities of religious organizations. According to the regulatory documents of the Russian state, a system has been formed that determines the legal degree of responsibility of citizens, religious organizations, public associations, officials, civil servants, as well as the media for distribution of extremist materials. As a result of the legislation, and also state policy in the sphere of regulating national and religious issues, there are currently no acute manifestations of strife in the field of ethno-confessional relations in Crimea.

Currently, there is a tendency to reduce external influence on Crimean Muslims. This is especially evident in the sphere of Islamic education. Experts note the elimination of foreign influence on the Islamic education system and the strengthening of the role of the muftiat at all levels of education. There is an orientation towards the spiritual and educational institutions of the Republic of Tatarstan, centralization of the system of Islamic education in the format of Islamic courses. The observed changes create conditions for unification of the Islamic education system and the improvement of its professional level. There are training courses for imams, within the framework of which interaction is carried out with Islamic universities operating in the Russian Federation.

The authors of the article “Depopulation and external migration as institutional risks of personnel safety” [2] S. Kalyugina, A. Pianov, M. Tvaronavičene, G. Sorokin refer to demographic and migration problems. In leading European powers there is a decline in the birth rate. This fate affected Russia. Due to the entry of the Republic of Crimea into Russia, the population of the country increased by 2.3 million people. World experience shows that raising the birth rate by means of financial incentives for the birth of children is unreal. The problems of population decline are relevant for almost all developed countries. According to the authors of the article, their solution is possible only due to migration. However, this idea, according to some demographers and sociologists, has significantly more negative than positive reasons. Without taking them into account, Russia may be in the same migration crisis as Western Europe. Moreover, some Russian regions, including Crimea, are already experiencing a significant migration burden on the labor market and social infrastructure, which leads to an increase in social tension in society. Therefore, researchers conclude, migration policies should be targeted and selective, include restrictive mechanisms.

ASLANBEK ADIYEV. SOCIAL-POLITICAL AND ETHNOCULTURAL SITUATION IN THE REPUBLIC OF DAGHESTAN IN 2020 (EVENT ANALYSIS) // *The article was written for the bulletin “Russia and the Moslem World.”*

Keywords: Daghestan, interethnic relations, prevention of extremism and terrorism, Chechen diaspora, Aukh district, migration, coronavirus in the Republic of Daghestan.

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