

railway line was put into operation. Multiple alternative infrastructure projects make it clear that there are numerous ways for Central Asia to become a hub for the whole of Eurasia. The most ambitious project, however, is China's Belt and Road Initiative.

The authors come to the following conclusions. The Belt and Road Initiative in Central Asia faces both technical and geopolitical challenges. To solve some of the issues, the countries of Central Asia should harmonize their railway system with the Chinese one, improve transport routes and resolve problems at customs. It should be noted that customs issues arise from corruption and intraregional disagreements. Alongside the work on the BRI, Central Asia should also develop transport projects with other countries in order to reduce the economic burden and the perils of overdependence on China.

ELENA DMITRIEVA. DYNAMICS OF THE RELIGIOUS
WORLDVIEW OF BASHKIRS AND CIVIC IDENTITY OF THE
POPULATION OF BASHKIRIA IN THE POST-SOVIET PERIOD.
Condensed abstract.

*Keywords: religious outlook, Islam in
Bashkiria, civil and ethnic identity,
international relations, religiosity of the
population.*

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1. Migranova E.V. Transformatsiia Religioznogo Mirovozzreniia Bashkir // *Vatandash*. 2021. № 1 (292). P. 120–125.

2. Gabdrafikov I.M., Glukhovtsev V.O. Features of the Formation of Civic Identity in the Polyethnic Region of Russia (on the Example of the Republic of Bashkortostan) // *Vestnik BIST (Bashkirskogo instituta sotsialnykh tekhnologii)*. 2021. № 4 (53). P. 101–107.

E.V. Migranova, PhD(History), the Institute of History, Language and Literature, RAS [1], analyzes the transformation of religious outlook of the Bashkirs, using data of two ethno-sociological surveys of the population of the republic. The 2019/20 survey questions are almost identical to those asked in the 1986 survey.

The researcher notes that in recent decades in the Republic of Bashkortostan (Bashkiria) there has been an increase in the influence of religion on many aspects of life and on all age, gender and social groups of the population. In the 1986 opinion poll, a small number of Bashkirs (only 5 per cent) stated that they observed fasts; in the 2019/20 survey, approximately 60 per cent of Bashkirs answered affirmatively to the same question. The number of those who have the Quran at home has increased, reaching almost 60 per cent of the respondents (10.5 per cent in 1986); the number of those who know prayers has also increased several times – 56.8 per cent compared to 9.6 per cent in 1986. Almost 2.5 times more people (82 per cent) seek the assistance of the clergy (33.5 per cent in 1986). Many of the respondents admit that certain life situations demand presence of a clergyman and offering prayers. For the Bashkirs, Islam is not only a religious characteristic, but also a defining element of the ethnic group.

According to the author, the upsurge in religious identity of Bashkirs is primarily attributable to the search for moral principles, largely lost after the collapse of the USSR; at the same time, atheism as a worldview was strongly criticized, being

placed as though outside culture and often regarded as the antithesis of culture.

The author lists the following factors that have facilitated the revival of religious consciousness:

- state support for religious institutions;
- widespread use of religious ideology in media, including in imaginative ways;
- courses on religious cultures taught at schools, etc.

In the Republic of Bashkortostan there is a variety of spiritual literature and periodicals, religious websites, thematic seminars, events and holidays. Bashkiria celebrates Kurban Halal Fest, Eid al-Adha for Children and other religious holidays, attended not only by Muslims. The Bashkirs, in turn, celebrate Epiphany, Christmas, Easter and Maslenitsa along with the Orthodox population of the Republic, thereby proving that these religious festivities go beyond one religion and are now platforms for communication and bonding between members of various ethnic and religious groups.

The article [2] by I.M. Gabdrafiykov, PhD(History), the R.G. Kuzeev Institute for Ethnological Studies (RAS) and V.O. Glukhovtsev, PhD(Philosophy), the Financial University under the Government of the Russian Federation discusses the current state of civic identity in Bashkortostan on the basis of data provided by three mass surveys in 2013, 2014 and 2020.

The 2013 survey shows that the majority of people believe that others should see them as fellow citizens; the number of those who answered "As a member of their ethnic group" is insignificant. According to the survey, regional identity comes first for 21 per cent of the respondents. More than half of the respondents believe that Russia is the most suitable country to achieve their goals for the future; less than one third of the respondents ticked the box "Another state"; and only one sixth of those asked found it difficult to answer. More than 80 per cent of the respondents state that they have no inconveniences due to their nationality, which indicates a high level of interethnic public

tolerance in Bashkiria. The authors note that xenophobic attitudes are relatively low in the Republic of Bashkortostan, e.g. 78 per cent of the respondents have no reason to have something against any particular nation, while 80 per cent feel the same way about religion.

In 2014, as part of the study “Young People in Polyethnic Regions of the Volga Federal District”, a mass survey of students in Bashkiria was conducted. The survey data show that a general Russian civic identity is prevalent among the students of Bashkortostan, since 65 per cent of the students in the region associate the concept of ‘Motherland’ with Russia. The patriotic feelings of young people are linked primarily to Russia. The authors note that while answering to the question “What modern Russia could learn from previous historical periods?” the majority of the respondents mention the Stalin era and the Russian Empire. The idea of Motherland varies considerably depending on the ethnicity of the respondents: 74 per cent of Russians, 61 per cent of Bashkirs and 65 per cent of Tatars ticked the box “Russia is my Motherland”. At the same time, 58 per cent of Bashkirs, 51 per cent of Tatars and only 30 per cent of Russians feel that “My region is my Motherland”. The authors point out that young Russians in the republic have a stronger Russian civic identity than young Bashkirs or Tatars; young Bashkirs are more republic-oriented; and young Tatars have a slightly stronger local identity (city, district and village). Based on the results of this survey, the researchers also note that the shaping of ethnic stereotypes, including negative ones, is largely influenced by media and social networks. The authors believe that students are not well versed in Russian history, since they get fragmented information mainly from feature films, not from educational courses; young people lack a systematic understanding of Russia’s past. Therefore, modern textbooks, manuals and educational programs on the multinational history of Russia are necessary to prevent young people to fall prey to nationalist delusions.

The 2020 study “The Ethnic Factor in the Social and Political Life of Russian Regions: From Ethno-Political Mobilization to Civil Integration” shows that a general Russian civic identity is predominant in the Republic of Bashkortostan. According to the survey data, 75 per cent of the respondents choose to be seen by others as citizens of the country, while 17 per cent have a strong sense of regional identity, wishing to be perceived as residents of a certain region. Also, the answers seem to have an ethnic component: 80 per cent of Russians believe that others should perceive them as citizens of the country, followed by 71 per cent of Bashkirs; 15 per cent of Russians and 24 per cent of Bashkirs want to be seen as residents of a certain region; and only 8 per cent of Russians and 24 per cent of Bashkirs choose to be perceived as representatives of a certain nationality. Thus, the concepts of ‘one’s own nationality’ and ‘one’s own faith’ do not dominate the citizens’ scale of values. The answers to the question “What may contribute to strengthening of Russian civic identity and foster the formation of the Russian nation?” have mostly positive connotations: 64 per cent of the respondents identified economic success and an increase in the standard of living, followed by the strengthening of Russia’s international authority, the Victory in the Great Patriotic War (1941–1945), state and cultural symbols of the country, as well as sporting achievements of Russians.

The authors conclude that the population of the Republic of Bashkortostan has a high level of civic identity, which is much more significant for people than the ethnic and religious components of their identity.