
MODERN RUSSIA: IDEOLOGY, POLITICS, CULTURE AND RELIGION

VALENTINA SCHENSNOVICH. ETHNIC AND ETHNO-
CONFESSIONAL CONFLICTS IN MODERN RUSSIA. *Condensed
abstract.*

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ethno-national conflicts; interethnic
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1. Naydenko V.N. Expert assessment of negative
manifestations that cause ethnic and national conflicts in modern
russia // *Sociologicheskaya nauka i socialnaya praktika*. 2020. Vol. 8.
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2. Gimaev I.Z. Socio-political audit of interethnic and interfaith relations // *Ufimskij gumanitarnyj nauchnyj forum*. 2021. № 3 (7). P. 151-160.

Naydenko V.N., [1] DSc(Law), Institute of Sociology, FCTAS RAS, Moscow, RF, determines the probability of the emergence and development of ethno-national conflicts in Russia in the coming years. A negative factor in the socio-political life of the Russian Federation is modern ethno-national extremism, which includes the ideology and practice of using violence and inciting hostility and hatred on a national, racial or ethno-religious basis. Ethno-national extremism is most often integrated with political or religious extremism. Features of the development of ethno-national and confessional relations in the regions of Russia with a population professing Islam have caused the emergence of a specific trend in extremism – ethno-religious (Islamist) extremism. The combination of national and religious principles in Islamist extremism enhances its potential, increases the danger of ideological and psychological impact on the participants of the extremist movement and its social base, sacralizes the most acute forms and methods of extremism (including terrorism).

The results of a sociological study conducted by the Institute of Sociology of the Federal Research Center of the Russian Academy of Sciences in 2017 showed that although there is an understanding of the need for interethnic harmony in the public consciousness of Russians, at the same time, there is also hidden interethnic tension, which under certain conditions can result in readiness for the use of spontaneous methods of resolving interethnic conflicts, including violent one. The following factors have a destabilizing effect on the socio-political situation in Russia, the formation of ethnic tension and the development of ethnic conflicts: the crisis state of the economy, the low standard of living of the population, corruption,

migration, the struggle of elites and ethnic groups in national formations for resources, as well as the activities of foreign states.

Ethno-national conflicts, depending on the actors involved, include the following main types of conflicts: 1) between different ethnic groups; 2) between nations (including in the international dimension); 3) between an ethnic group and a nation; 4) between an ethnic group and a state (separatism). These conflicts occur mainly in the struggle for resource potential through separation, confrontation and clashes of participants in solidarity with one of the parties to the conflict on ethnic grounds.

Islamist extremism and its most dangerous form – Islamist terrorism – pose a serious threat to the ethnonational security of the Russian Federation in modern conditions. The author of the article relies on the materials of: a survey of experts; sociological research, analysis of media publications characterizing modern negative manifestations that produce ethno-national conflicts in the Russian Federation.

In February – May 2020, a survey of twenty experts was conducted, including questionnaires and interviews. The interviewed experts were asked the question: “How do you assess the degree of probability of negative ethno-national manifestations that generate ethnic conflicts and pose a danger to the Russian state and society in the next five to seven years?”. Islamist extremism and terrorism received the highest assessment of the probability of negative manifestations in Russia in the coming years. The analysis of media publications on the most resonant cases of suppression of terrorist activities of Islamist structures in 2019–2020 confirms the objectivity of expert assessments about the high degree of danger of attempts to destabilize the socio-political situation in the country. The experts gave an average assessment of the degree of probability to a group of the following negative manifestations: the local population in relation to foreign cultural migrants from the republics of the North Caucasus; the local population in relation

to foreign cultural migrants from Central Asian states; in relation to Russians in the national republics of Russia.

The All-Russian monitoring study of the Institute of Sociology of the Federal Research Center of the Russian Academy of Sciences, conducted in the fall of 2017, shows that conflicts often arise between the local population and migrants from other ethnic groups. It is no coincidence that 28 percent of respondents support the forced eviction of representatives of any nationalities from their city /village. Russians approve of eviction more often than people of other nationalities.

The All-Russian survey conducted by VCIOM in October 2019 showed that the formation of a negative attitude towards Russians is influenced by a fairly high level of ethnic xenophobia in Russian society. So, the question "Are there contradictions in our society, hostility between Russians and people of other nationalities?" was answered: rather there is – 44 percent; rather not – 49 percent; found it difficult to answer – 7 percent. Experts also included in the probability group of negative manifestations with an average rating of "3", manifestations in the regions directed against the policy of the federal government and against the policy of regional authorities; manifestations caused by the increased influx of migrants from China, and in relation to migrants from Ukraine.

According to the results of the Levada Center survey published in September 2019, more than half of Russians (53 percent) are in favor of limiting Chinese migration: 28 percent of respondents are ready to let Chinese people into the Russian Federation only temporarily, and 25 percent are in favor of a complete ban on Chinese citizens coming to the country. Only 19 percent of respondents are ready to see immigrants from China among the residents of Russia, and 10 percent are ready to see them among their family members or close friends.

The experts' low assessment was given to the likelihood of manifestations of anti-Semitism and Russian nationalism, negative manifestations of regional elites in relation to the federal

government and its representatives, as well as negative manifestations of the local population in relation to Russian citizens in foreign countries.

The research results presented in the article indicate the presence of ethnic tension and negative ethno-national manifestations in Russian society. In these conditions, the emerging ethnic and national conflicts may pose a threat to the political stability and public security of the Russian Federation. The actions of Islamist extremism are recognized as the most likely negative manifestations. Experts noted the increasing danger of radical Islamists associated with the anti-Russian activities of the ethno-religious terrorist organization "Islamic State" and extremist structures affiliated with it. The analysis of the probability of negative manifestations generating ethno-national conflicts, the conclusions of experts are confirmed by the assessments of sociological surveys, the arguments of scientists.

Gimaev I.Z., [2] PhD(Sociology), Institute for Strategic Studies of the Republic of Bashkortostan, Ufa, RF, examines the current state of interethnic relations and the state policy of the Russian Federation carried out in the field of normalization of interethnic relations.

According to the data of the All-Russian Center for the Study of Public Opinion (VCIOM), since 2010, Russians have been recording an increase in tension in interethnic relations. 49 percent of the surveyed citizens are concerned about tension and intolerance in the sphere of interethnic and interfaith relations. If the indicator of tension in the sphere of interethnic relations has been increasing in recent years, then, accordingly, the indicators of tolerance, on the contrary, are significantly reduced.

Despite the state's close attention to interethnic issues and the national policy pursued by the state, interethnic and interfaith conflicts and clashes have always arisen and are arising with varying intensity and severity of consequences. In order to normalize national relations, prevention and prophylaxis of

interethnic conflicts, the leadership of the Russian Federation adopted the Strategy of the State National Policy of the Russian Federation for the period up to 2025, formed the Council on Interethnic Relations – an advisory and consulting body under the President of the Russian Federation. The Federal Agency for Affairs of Nationalities was established, whose main task was to develop and implement the state national policy, normative and legal regulation, and ensuring interethnic harmony.

According to the researcher, the adoption of a regulatory framework, strengthening the mechanisms of interaction between public authorities and local self-government, the implementation of strategic goals and objectives of the state national policy are insufficient for the harmonization of interethnic relations and conflict prevention. In modern conditions, the mechanism of such harmonization of the current situation can be the development of social technology in the field of interethnic relations. In the sphere of interethnic relations, social technology represents a system of consistent actions of ethnic groups and governing bodies in order to achieve a specific result. This is a managerial and organizational process aimed at establishing relations of harmony, mutual understanding, cooperation and friendship between ethnic groups, as well as the development of a culture of interethnic relations.

The most general technology of social management in the field of interethnic relations can be presented in the form of a management cycle. Its theoretical justification and practical use are important for the rationalization of the management process and the formation of a socio-technological culture of harmonization of interethnic relations. The social technology of harmonization of interethnic relations is carried out in several stages. At the first stage, mutual understanding and agreement between ethnic groups is established. At the second stage, there is cooperation between ethnic groups in all spheres of public life. At the third stage, the goal of implementing social technology is to achieve friendship between ethnic groups, mutual tolerance of

historical heritage and modern trends in each other's development. At the fourth stage, social technology is directed to the formation of a single cultural field, modern civilized relations between ethnic groups.

The growth of managerial activity in modern conditions requires the development of technology for positive social construction. The socio-technological approach to the problem of regulating interethnic relations and conflict prevention involves structuring the "stages of the management cycle". The first - target stage - includes such procedures as identifying the main problem, formulating goals, analyzing the situation that has arisen, and its initial description. The second stage of the managerial decision-making cycle is descriptive. The task of a social technologist in the array of information received is to isolate significant data, that allow the most complete description of the conflict situation that has arisen. The third stage is the development and decision-making. A management decision is defined as a social act prepared on the basis of a variant analysis, adopted and having a directive binding value. The fourth stage is the implementation stage, when the developed decision takes organizational force.

The harmonization of interethnic relations, the author emphasizes, is a delicate, sphere of socio-technological activity. The achievements of social technologies make it possible not only to study and predict interethnic relations, but also to actively influence their development.

Under the influence of social attitudes prevailing in a particular environment, the level of culture and education, the formation of national identity of an individual can be accompanied by an increase in national prejudices, ethnocentric ideas that create the ground for the emergence of chauvinistic and nationalistic views. The socio-political audit of this problem leads to the conclusion that the forms of manifestation of chauvinism and nationalism are diverse. This is the cultivation of national narrow-mindedness, praising the merits and virtues of

one's nation and neglecting others; defending reactionary customs and traditions under the guise of national peculiarities; idealizing the past and obscuring social contradictions in the history of one's own people; neglecting national feelings, ignoring the national peculiarities of other peoples, etc.

The essence of national policy is of fundamental importance in the harmonization of interethnic relations. One of the ethno-political factors that generate disharmony of interethnic relations and conflicts are mistakes in politics and practice associated with the desire to change the existing ethnic stratification. State structures act as a consolidating mechanism that resolves conflicts, but they are often used to aggravate them. In recent decades, the role of international and regional interstate and public structures in their resolution has significantly increased. It is necessary to strengthen the work of the state with public organizations whose activities are related to the preservation and development of national traditions, way of life, language, i.e. aimed at national self-identification and self-determination. Social technology in interethnic relations provides not only for the reproduction of strong intra-system ties, but also for the creation in national-territorial entities of their own management structures, institutions that give the social organism the character of a self-governing system. One of the proposed mechanisms for implementing the national strategy and ensuring the country's security is the creation of an institution of commissioners for the protection of the rights of national minorities and indigenous peoples in the regions.

In order to apply new technologies in interethnic relations, the researcher notes, it is necessary to study the experience of other countries and peoples, the activities of their parties, public organizations, religious leaders. As society was reformed, a deep connection between the idea of the priority of the panhuman values and the democratization of public life began to manifest itself, embodied in the pluralism of opinions, the desire for

consensus, the rejection of the forceful solution of social and interethnic conflicts.

KSENIA ATAMALI. ISLAM AND INTERRELIGIOUS DIALOGUE. *Analytical Review*

Keywords: religion; Islam; Christianity; interreligious dialogue; intercultural dialogue; morality; society; tolerance.

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Abstract. The review is based on the analysis of articles dedicated to the dialogue between religions and related to a wider range of issues: relations between religions, society and the state. The researchers focus on the problem of the relationship between Christians and Moslems and the specifics of the dialogue between the two religions, and also discuss ways to achieve mutual understanding through interreligious dialogue.

Introduction

Religious and cultural dialogue is one of the fundamental issues in the modern world. The authors of the articles address theological topics, which should not be a source for an argument; issues of traditions and innovations; moral issues related to religious and moral education of coming generations; prevention of extremism among young people; development issues of the