

МЕЖДУНАРОДНА КОНФЕРЕНЦИЯ ВЪВ ВРЪЗКА С УЧРЕДЯВАНЕТО  
НА СОФИЙСКИЯ ФОРУМ ЗА КУЛТУРНА И НАУЧНА ДИПЛОМАЦИЯ

INTERNATIONAL EVENT ON THE OCCASION OF THE FOUNDING  
OF THE SOFIA FORUM FOR CULTURAL AND SCIENCE DIPLOMACY

София, 25-26 ноември 2016

Sofia, 25-26 November 2016

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*Abstracts*

## CHRISTIANITY AND ISLAM IN THE STRUCTURE of POLYCONFESSIONAL BASHKORTOSTAN

*The report was prepared with the support of the RHF, the project № 15-02-00044*

Bashkiria - the most complex ethno-confessional relations in the region of Russia, which is a reality for many centuries, is the ethnic and religious diversity. As part of the population of the country are more than 160 ethnic groups who practice Islam, Christianity (represented by Orthodoxy, Protestantism, Catholicism), as well as Judaism and others religions.

The religious diversity of Bashkortostan is reflected in the dynamics of the confessional composition of the faithful and the growth of the number of religious organizations in the 1990-2014 biennium. Total growth of religious organizations amounted to 2220 per cent compared to 1990.

Interfaith relations are characterized by prevailing since the mid XIX century. stable equilibrium between Christianity and Islam, as well as the absence of conflict at the level of "state: the faithful", and at the level of "traditional: non-traditional religions." An equal ratio of the number of Slavic-Christian and Turkic-Muslim population can be observed not only in Bashkortostan. Christian-Islamic frontier runs through the Volga-Ural region, which is inscribed in modern Volga Federal District. Tatarstan and the Orenburg region also demonstrate not only ethnic and confessional diversity, but also a pronounced Islamic-Christian balance. Noticeable modernization of Islam, which becomes visible features traditional for the region's model of "Islamic way of life", more based Institute for Near East countries of the Muslim world.

Interethnic and interreligious harmony in Bashkortostan is based on several ethnic and religious groups, whose interests can be represented in the form of a rope, tensioning the tent: the Christian society is represented mainly by Russian ethnic monolith, but the Russian Orthodox Church is not here solely dominant: a large percentage of the Christians occupied the Old Believers, the Gospel Christians-Baptists, the new Protestants. Protestant communities, in addition, a third made up of representatives of Tatars and Bashkirs, who did not find spiritual consolation in the bosom of Islam. Muslim society, in a monolithic religious terms (Sunni Hanafi), represented by Tatars and Bashkirs, between which there are not only ethnic and

cultural differences, but also some contradictions. Serious contradictions there are within the Muslim community of the republic, which, on the one hand, is divided into supporters of the Central Spiritual Administration of Muslims of Russia and the Spiritual Administration of the Republic of Bashkortostan Muslims acting under the jurisdiction of the Council of Muftis of Russia, and on the other - . It is subjected to radical and extremist ideologies, especially on the part of the international terrorist organization "Hizb ut-Tahrir al-Islamiya", created dozens of its cells in the territory of the Ural-Volga region. The latter highlights the issue of consolidation of Muslims in the name of total spiritual security. The stability of our "tent", thus ensuring the tension of all its sides. Central support in this case is the state national policy and the legal system. However, it should be emphasized that the guarantee of the stability of international relations is the people themselves who have learned over the millennia of coexistence to live in harmony with each other. Tolerance, mutual respect and good neighborly relations - not the merit of the state and government officials. This is a practical selection of the peoples themselves, an experience that should be trusted. In the formation of inter-ethnic harmony is not the last role played by the local population inherent highly developed sense of tolerance, tolerance of Bashkirs, Tatars, Russian and representatives of other ethnic groups to each other. The original culture of each nation - prirodosobraznosti and its constituent elements - environmentally friendly. An important factor in the formation of tolerance are the climatic conditions and ecological habitat of the people. Insertion religious stipulations adjustments to the traditional interpersonal and social relations have strengthened humanistic principles of national ethics Bashkir, Russian, Chuvash and other peoples, or Muslims, Christians, pagans, representatives of other faiths. The researchers also noted a significant behavioral adaptability ethnic groups inhabited the territory of Orenburg (then Ufa) province in the XVIII - early XX centuries. in the process of industrial development of the Urals and the resettlement of Russian peasants from the Russian central provinces. When you save the main etnoobrazuyuschih elements of culture (language, religion, values, national traditions, and so on. D.) The behavior of Russian, Tatars, Ukrainians, Jews, is markedly different from the behavior of the representatives of the same ethnic groups in other regions of Russia in terms of improving the overall tolerance and reduce socio-cultural hostility towards other nations - with the XVIII century. there have been no clashes on ethnic and religious grounds.

East Slavic, Finno-Ugric and Turkic ethnic groups formed a special ethno-cultural landscape of Bashkortostan, characterized by stable equilibrium in the field of inter-ethnic and inter-religious relations. The factors are the stability of a single space life support, common code and communicative behavior of ethnic and religious groups, values to which the family and the preservation of family relations, chelovekosberezhenie, peace, public safety, environmental friendliness and prirodosobraznost culture of every nation. That is what provides the strength of the social base of interethnic consent and, therefore, the stability of ethno-cultural landscape. The region is the formation of a unified spiritual and cultural community, which positioned the general value priorities: the love for the native land, the land

and agricultural work, the desire to comprehend the whole diversity of the modern world, religious tolerance and inter-ethnic tolerance, gender balance, harmony and mutual understanding between the generations, society and the state.

On the inter-ethnic relations in our country, except for the historical past and cultural heritage of the peoples, influence of globalization and related migratory movements, the information revolution. The territory of the Southern Urals from ancient times involved in globalizatsionnye processes, milestones that are "great migration of peoples", the creation of the Eurasian nomadic civilizations in ancient times and the Middle Ages, "the great voyages of discovery," a modern migration. Migration, as well as multinational - inevitable, especially for the Eurasian Russia and Bashkortostan as well. Ethno-cultural landscape of Bashkortostan was exposed and subjected to the migration processes. From the middle of the XVI century. here the population of the Volga flows were, in the XVIII century. - From the central regions of Russia, at the turn of XIX-XX centuries. land inhabited Bashkiria Stolypin settlers, during the Great Patriotic here were evacuated enterprises and the population of the western regions of the USSR. The value of the migration factor in Bashkiria increased development in the 90-ies. XX century., When the collapse of the Soviet Union there has been a return of people to their historic homeland. As part of the "reemigratsionnogo stream" (the return of citizens in the country of origin) in the republic have returned once fled her (who left the indigenous places of residence), according to the former Office of the Federal Migration Service for the Republic of Bashkortostan, for the period from the beginning of 90th years of XX century . settled in the country more than half a million people from the Central Asian region, which became Russian citizens - those of today as part of the resident population of more than 11% of Bashkortostan. Among them, the Tatars, Bashkirs, Russian, most of which are so-called "returnees" - descendants of those who left during the Soviet era in the Central Asian republics into military service, various construction, distribution, for family reasons, etc.

A high proportion of people from Central Asia (together with Azerbaijan - 85%) in the composition of the population of Bashkortostan significantly affected ethno-confessional processes in the country, that are updated by the migration situation monitoring problem with using geoinformation methods. In addition to religious growth among "ethnic Muslims" - the Tatars and Bashkirs, notable were the negative trends - the emergence among Muslims carriers radical ideologies. In a number of imams of mosques have also come from countries in Central Asia. Growth in the number of migrants from Central Asia and the Caucasus was the catalyst for the negative trends in Bashkiria and in general in the southern Urals. Migration processes have led to a change in the ethnic map of the region, in the cities formed the point of concentration of migrant representatives of this or that nationality.

Ethnic diversity and population determines the religious diversity of the country. In Bashkortostan operate several religious centers - Muslim, Orthodox, Protestant, and others.

Spiritual Administration of Muslims of the Republic of Bashkortostan (DUM RB) was established in December 1917, restored at the founding congress of August 21, 1992. Chairman and mufti since 1992 Nurmukhamet Nigmatullin (Nigmatullin Nurmukhamet Magafurovich).

Central Spiritual Directorate of Muslims of Russia (TsDUM) - the historic center of Russian Muslims, created by decree of Catherine II, 22 September 1788. Chairman TsDUM Russia - Talgat Tajuddin Safa (Talgat Tajuddin Safich).

Regional Spiritual Board of Muslims of the Republic of Bashkortostan in the composition TsDUM, founded at a congress of representatives of the local Muslim religious organizations operating in the territory of the Republic of Belarus and its member TsDUM to 18 June 2003. Chairman and Mufti Muhammad Tajuddin Talgatovich.

Bashkortostan Metropolis Moscow Patriarchate of the Russian Orthodox Church established the Holy Synod from 27-28 December 2011 at the Ufa diocesan administration (established in September 1799). It consists of three dioceses - Ufa, Neftekamsk and Salavat. The head of the Archdiocese elected Bishop Nikon (Vasiukov Nicholas). In Bashkortostan Metropolitan of the Moscow Patriarchate of the Russian Orthodox Church consists of 374 congregations.

The country also apply:

Regional Union of Evangelical Christians-Baptists of the Republic of Bashkortostan (formed in 1994),

Regional Association of Churches of Christians of Evangelical Faith Pentecostals (founded in 1997)

Ural Regional Management Centre of the New Apostolic Church (founded in 1995) and a number of others.

According to the Ministry of Justice, Department of the Ministry of Justice of the Republic of Belarus Ministry of Defense and civilian administrations and state and interfaith relations at the Head of the Council of the Republic of Bashkortostan, as of 2015 in the Republic of Bashkortostan are 1823 religious organizations.

Muslim and Orthodox associations represent more than 87% of the total number of religious organizations. Jewish Community Center of the Republic of Bashkortostan includes 4 community. Buddhists Bashkir republic represented the Buddhist community, "Bashkort Datsan" and dharma center "Tushita". In addition to representatives of the data flows in the territory of the republic there are communities of Old Believers, Evangelical Christian Baptists, Catholics, Lutherans, Christians of Evangelical Faith EDC "Great Commission," The Christians of Evangelical Faith - Pentecostals, Adventists 7 days, the New Apostolic Church, Mormons, Jehovah's Witnesses, the Unification Church (moon), the Armenian Apostolic church, as well as a number of individual groups of other faiths. More than 22 different religious and ethnic lines.