

CONSOLIDATION OF NORTH CAUCASUS PEOPLE – KEY FACTOR OF OPPOSITION TO POLITICAL ISLAM EXTREMIST MANIFESTATIONS

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In modern foreign policy and relating to domestic policy conditions of Russia it is important to save and strengthen unity of the North Caucasian people having their ethnopolitical, ethnocultural peculiarities, accounting of which is important in unified state on the basis of general, sociocultural, political values. Their consolidation can be seen on the way of governmental-civil identity formation, resting on local-religious ethnocultural values, and also formulization to the general positions to political Islam extremist manifestation opposition, some positions of which began to penetrate to the youth environment.

Key words: consolidation of people, ethnopolitical process, ethnocultural development, the North Caucasus, Russia, political Islam, extremism.

Russian Federation being the largest multinational (polyethnic) government of the world, includes 193 nationalities the most of which have been formed on the Russian territory during the course of centuries on the basis of own ethnocultural peculiarities and in the process of borrowing of Russian and European culture values. Their participation in formation and development of Russian government, defense of its boundaries, their contribution is significantly weighty in formation of culture, having international content. Russian Federation was historically formed as multinational and polyconfessional public education, for which interethnic relations had been always topical, and their development gave the new impulse for improvement. Sometimes national question, international relations in our country become topical, infuse definite dynamics in development, revision of national territorial subdivision being, as constituents of governmental-federative country organization structure.

In modern times, from one point of view, the most significant challenge of scientific analysis of ethnopolitical processes, proceeding in the country – is a realization of civil nation project and supporting of civil unity under the conditions of country diversity and ethnocultural development of communities and regions [1]. This is also important, because under the conditions of new global challenges and problems, contradictions between Russia and the West become strained. Economical, political sanctions and unbridled informational war, detonated by the West is an intrusion of USA political will, which want Russia to refuse from its internal and external economical, geopolitical interests. Political and religious oriented extremism became active on the international scene. Geopolitical tensy on the Caucasus, on the Middle East became strained by the fight for natural resources, unprecedented stratification of the world according to the incomes, scales of population poverty were significantly increased in many countries, howling shame prevailed.

In the result complex unprecedented challenge appeared in front of the world – to form the new model of civilization development, which is capable to resist to imminent economical, social and ecological crisis. The west countries in the lead of USA, by all appearances have already decided with the similar model for civilization preservation and obvious hegemony over the large part of the planet. It is no coincidence that mainly on the West geopolitical doctrine, named as “instability curve”, appears, describing peculiarities of war in the line of break, which passes between Christian and Islamic countries. Its author S. Huntington proclaims: “Similar wars can occur among non-governmental groupings between governmental and nongovernmental groups” [8, p. 405-406].

Meanwhile, these wars are successfully actualized on the basis of idea of constant and all-round “fight with terrorism”, the nature of which as one can understand is not investigated in sufficient degree. Herewith, those countries which try to conduct independent external policy and preserve state sovereignty are regularly accused in support of terrorism and assistance to it. On the

ground of made up pretext they are undergone by direct aggression from the side of NATO and its associates.

Mainly these forces triggered off wars in Afghanistan, Iraq, Libya, Palestine, South Ossetia and Ukraine. Consequently, these forces by their economical, war means come closer to Russia, they are persevering in their desire to create there “orange spring”, “maidan”, try to create “the fifth column” in a country and its regions, finance separate parties, groups, including religious (Islamic). The basic clients of such world repartition appear to be world transnational corporations, needed in new markets, low-paid manpower and natural resources, influencing on leaders of USA and European states.

Sovereign Russia with stable regions acts against such transformation of the world, it constantly appeals the West states to keep to international law, to conduct mutually profitable, constructive international politics. Russia resists to the plans of USA, which are aimed to creation of unipolar world – world, where only the rights of the strong act. It condemns insistence of the USA to decide according to its discretion, which governments and people have right to independent governmental development and build life not according to their templates, and which governments do not have right.

Overcoming of disintegration processes by Russia, strengthening of Russian federal status, its economical and war development create suppositions for All-Russia civic consciousness formation on the basis of the common destiny of Russian people, regeneration of historical connection of times, strengthening of national consent and spiritual community of people who inhabit it. Herewith, it is very important to strengthen as international, so all-faith consent of people of the country.

In the context of these processes and threats for Russia it is necessary to look newly on these problems and ways of consolidation of ethnocultural systems, institutions of civil society on the North Caucasus. There for the last 20 years significant results were achieved in political stability supporting, created “rights legal guarantees of native numerically insignificant people, made significant steps towards nationally-cultural autonomy development for citizens rights supporting and national (ethnic) communities in the spheres of education and development of national languages” [7].

Therewith it is necessary to render an active opposition to political Islam manifestations, so called Islamism, religious political manifestation of extremism, Salafi- Wahhabite ideology and practice. It is important through the community, traditional clergy, and regulatory bodies to block efforts of “Islamic government” – DAISH to spread its influence on the Caucasus, to attract separate representatives of youth to this criminal project. Inhuman activity of DAISH executioners – is a direct threat for the millions of people, including Muslims. It doesn't stay numb the inhabitants of the Chechen Republic, came across the problem of religious extremism, recruitment of the youth in the rows of Wahhabite in the 90-s and recently in the rows of IS.

For the purpose of opposition to these processes in the Chechen Republic an active practical activity by the organs of the executive branch and clergy is realized. The conception of international consent formation [2, p. 153], overcoming of religious extremism, realizing of sociocultural therapy, based on traditional religious and cultural values of the North Caucasus people, including Chechen ethnos is developed [4, p. 110]. The researches and experts should realize challenges and ricks, generated by globalization, promotion of American way of life as the right one, suppressing at that traditional Islamic values, which do not accept as manifestations of political Islam, so the west liberalism. It is necessary to develop the complex system of measures of religious extremism opposition, resting on the ethnocultural, traditional values of the North Caucasus people. For this purpose it is necessary to attract governmentally- social structures, including experts and practical men, who provide the corresponding researches. The effective cooperation of the civil society and power still remains one of the important conditions of Russia development. This challenge has not only federal character, but also locally-religious. These aspects should be closely connected and should be maintained. As is known, the history of Russia repeatedly showed that abruption between the centre and regions was concluded with national catastrophe. The question about how to organize this cooperation under the new conditions, under the post-conflict region reconstruction

conditions of the Chechen Republic and especially present west economical sanctions – is an important theoretical and practical challenge.

The development of the civil society, creation of favourable social environment and atmosphere of credit, and also an informative dialogue between society and power, will let us better understand each other and solve urgent problems. Creation of conditions, under which the different layers and groups of people will feel that their rather specific, frequently contradictory requests are not just only heard by power, but also reach the power with concrete recommendations of the civil society structures. The power from its side should either accept professional and responsible recommendations, or openly and with reason reject them. That means to change bureaucratic model to political.

Such atmosphere is an imperative for the successful modernization. A number of social researches showed that active layers and groups of people orient to traditional and democratic values and do not accept the other character of power. At the same time without research and technology, entrepreneurial, manager, social, and political activity of these groups, there are no any chances for success of modernization and development of Russia.

Democratic climate of cooperation and society, resting on the right and fair relations – has a significant potential for the successful development of the region and country. Today credit of citizens, believing in the policy of the power is necessary more than ever. Legality and social justice set in the country, and also atmosphere credit formation between society, power and ethnoses represents the basis of the North Caucasus consolidation and Russia in whole. Such social basis in its turn will allow finding adequate ways of Islamite extremism religious overcoming and political threats originated from them.

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October, 22, 2015