INTERNATIONAL COURT OF JUSTICE

CASE CONCERNING APPLICATION OF THE INTERNATIONAL CONVENTION FOR THE SUPPRESSION OF THE FINANCING OF TERRORISM AND OF THE INTERNATIONAL CONVENTION ON THE ELIMINATION OF ALL FORMS OF RACIAL DISCRIMINATION

(Ukraine v. Russian Federation)

COUNTER-MEMORIAL ON THE CASE CONCERNING APPLICATION OF THE INTERNATIONAL CONVENTION ON THE ELIMINATION OF ALL FORMS OF RACIAL DISCRIMINATION

Submitted by the Russian Federation

Volume XII

(Annexes 969 - 1092)

9 August 2021

The Annexes contained in this Volume are either true copies of the original documents referred to in the Counter-Memorial, or translations (marked accordingly) from their original language into English, an official language of the Court, pursuant to Article 51 of the Rules of Court.

Pursuant to Article 51(3) of the Rules of Court, some translations are confined to parts of the annexes, as indicated at the beginning of the respective annexes. In further compliance with this Rule, the Russian Federation has provided two certified copies of the full documents in their original language with its submission. The Russian Federation stands ready to provide more extensive partial translations or a complete translation of submitted documents should the Court so require.

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Annex 969

yalta.bezformata.com, “Seven Strings event was held in Yalta”, 28 February 2017

Translation

Seven Strings event was held in Yalta

yalta.bezformata.com/listnews/yalte-proshel-prazdnik-sem/55260533/

Photo: yalta.rk.gov.ru

On 25 and 27 February, Yalta hosted the traditional Seven Strings event dedicated to the 146th birthday and 120th anniversary of Lesya Ukrainka's arrival in Yalta.

On 25 February, employees of the Yalta Historic and Literature Museum, Museum of M. Kotsyubinsky (urban type settlement of Simeiz), students and teachers of the Municipal Budgetary General Education Institution "Yalta Secondary School No. 15", and members of the public laid flowers to the monument to Lesya Ukrainka. The poetess' poems were recited near the monument by students of the Municipal Budgetary General Education Institution "Yalta Secondary School No. 15" Anastasia Pristupa and Viktoria Sverzhbinskaya. Poems of their own composition were recited by members of the non-governmental organisation "Union of Writers of the Republic of Crimea" Tatyana Zhikhareva, Lyudmila Kulik-Kurakova, and Vera Kirichenko.

The festive events continued on 27 February in the halls of the museum, where the "**City over the sea**" evening event was held, featuring teachers, students of the Municipal Budgetary General Education Institution "Yalta Secondary School No. 9" and the Municipal Budgetary General Education Institution "Yalta Secondary School No. 15", students of the Yalta Medical College, teachers of Humanitarian and Pedagogical Academy of the Vernadsky Crimean Federal University, members of the non-governmental organisation "Union of Writers of the Republic of Crimea". During the event, the exemplary ensemble of bandura players "Krymskie Proleski" performed Ukrainian folk songs.

The Yalta Historic and Literature Museum expresses its gratitude to Alexander Gluzman, Director of the Humanitarian and Pedagogical Academy of the Vernadsky Crimean Federal University, Lyudmila Mamykina, Director of the Yalta Medical College, Yury Solovey and Natalia Gladchenko, Headmasters of Yalta Schools No. 9 and No. 15, teachers and students of these schools, non-governmental organisation "Union of Writers of the Republic of Crimea", Elena Boyar, Head of the exemplary ensemble of bandura players "Krymskie Proleski", Alexandra Lel, the choirmaster, and to everyone who took part in organising and holding the Seven Strings event.

Information Support Department of the Yalta City Administration **This material was published on the BezFormata website on 11 January 2019, below is the date when the material was published on the original site!**
Source: Yalta City Administration
28 February 2017 11:37 a.m.

Annex 970

House of Peoples' Friendship official website, "Solemn meeting on the occasion of the 203rd anniversary of the birth of Taras Shevchenko", 9 March 2017

Translation

House of Peoples' Friendship official website

Solemn meeting on the occasion of the 203rd anniversary of the birth of Taras Shevchenko

ddncrimea.ru/torzhestvennyj-miting-priurochennyj-k-203-j-godovshhine-so-dnya-rozhdeniya-tarasa-shevchenko/

9 March 2017 / News/ House of Peoples' Friendship

On 9 March 2017, a solemn meeting was held to mark the 203rd anniversary of the birth of the great Ukrainian poet, artist and writer Taras Shevchenko in the park named after Taras Shevchenko in Simferopol.

The event was organised by the Regional Non-Governmental Organisation "Ukrainian Community of Crimea", the State Budgetary Institution of the Republic of Crimea "House of Peoples' Friendship" with the support of the State Committee for Inter-ethnic Relations and Deported Citizens of the Republic of Crimea.

Representatives of the State Committee for Inter-ethnic Relations of Crimea, the Administration of Simferopol, national and cultural autonomies of the Republic, and members of the public came to honour the memory of the great and world-famous Kobzar who made an invaluable contribution to the spiritual treasury of mankind.

The memory of Taras Shevchenko is honoured all over the world. Such events are very important, especially for the fostering moral qualities in the younger generation.

Annex 971

Interfax Russia, "Crimean residents are to serve in the Russian Army in all regions of the country", 31 March 2017
(excerpts)

Translation
Excerpts

Interfax Russia

Crimean residents are to serve in the Russian Army in all regions of the country

interfax-russia.ru/south-and-north-caucasus/main/zhiteli-kryma-nachnut-sluzhit-v-rossiyskoy-armii-vo-vsehregionah-strany

31 March 2017

31 March. Interfax-Russia.ru – This spring, for the first time, Crimean residents will be called-up for military service in all regions of the county, Minister of Defence of the Russian Federation, Army General Sergey Shoygu reported at a teleconference meeting.

"First of all, I would like to say that tomorrow another recruitment campaign starts that will last until 15 July. According to the Decree of the President of Russia, it is planned to draft 142 thousand people, including citizens of the Republic of Crimea and Sevastopol who will be doing military service in all regions of our country starting from this spring", S. Shoygu said.

[…]

Annex 972

Kommersant, "Sevastopol resident convicted for creating a Hizb ut-Tahrir al-Islami unit", 26 April 2017
(excerpts)

Translation
Excerpts

Sevastopol resident convicted for creating a Hizb ut-Tahrir al-Islami unit

kommersant.ru/doc/3282667

26 April 2017

Sentence for a terrorist cell increased for five years

Kommersant, 26 April 2017, 3:57 p.m.

[…]

As it follows from the case materials, Ruslan Zeytullaev developed a plan that provided for the distribution of functions, roles and responsibilities among all members of the group as concerns the recruitment of new members. The court found that Ferat Sayfullaev, Rustem Vaitov, Yury Primov and Ruslan Zeytullaev persuaded residents of Sevastopol to join Hizb ut-Tahrir al-Islami, spread the ideas of creating a theocratic state called "Global Caliphate" in Crimea. The cell's activity was terminated in January 2015, when FSB officers confiscated literature, leaflets, and discs with movies of religious and extremist content following the searches in the apartments of the accused.

[…]

Oleg Goryaev, Rostov-on Don

Annex 973

RAPSI, “Hizb ut-Tahrir al-Islami members sentenced to 15-18 years in penal colony”, 15 June 2017

Translation

RAPSI (Russian Legal Information Agency)

Hizb ut-Tahrir al-Islami members sentenced to 15-18 years in penal colony | Russian Legal Information Agency

rapsinews.ru/moscourts_news/20170615/278955958.html

15 June 2017

Hizb ut-Tahrir al-Islami members sentenced to 15-18 years in penal colony

Tags: Terrorism, Hizb ut-Tahrir al-Islami, Moscow District Military Court, Moscow, Russia

MOSCOW, 15 June – RAPSI, Evgeniya Sokolova. The Moscow District Military Court sentenced members of the terrorist organisation Hizb ut-Tahrir al-Islami to 15-18 years in a high-security penal colony, as reported by a RAPSI correspondent from the courtroom.

Thus, Akmalchon Numonchonov, Alisher Khusenov, Sukhrob Ironov, Naimdzhon Khodzhaev, Mirzobakhovvadin Kubronov were found guilty of crimes under part 1 of Article 205.5 (organisation of the activity of an organisation declared as terrorist under Russian law).

Kurbonov and Ironov were also fined for 100 and 130 thousand Rubles respectively.

The investigation and the court established that the above individuals participated in the activity of the terrorist organisation that extensively recruited people, promoted the ideas of radical Islam, and supported the creation of an Islamic caliphate in the territory of the Russian Federation.

The “Islamic Party of Liberation” (Hizb ut-Tahrir al-Islami) is declared as terrorist in a number of countries, and its activity is banned in Russia in accordance with the decision of the Supreme Court of the Russian Federation of 2003. Aim of the organisation is toppling non-Islamic governments and establishing global Islamic rule by creating a “Worldwide Islamic Caliphate”.

Annex 974

Crimean News Agency QHA, "Chubarov told how to 'cleanse' Crimea after de-occupation", 16 June 2017

Chubarov told how to "cleanse" Crimea after de-occupation

old.qha.com.ua/en/politics/chubarov-told-how-to-quot-cleanse-quot-crimea-after-deoccupation/141046/

KYIV (QHA) -
The fact that Crimea will be returned to Ukraine is not in doubt, but after de-occupation, hundreds of thousands of people must leave the peninsula, the Chairman of the Mejlis of the Crimean Tatar people Refat Chubarov said on the air of "Channel 5".

> “We must prepare for the implementation of various measures and steps that would make the moment, when the Ukrainian order and authorities enters the Crimea, really successful. It will be the "cleansing" of the peninsula. I would like to be understood correctly. We are not going to throw out hundreds of thousands of people, like Stalin did.”

Chubarov said that only certain people will have to leave the Crimea.

> “But all those who have come to the Crimea, regardless of motivation, after February 20, 2014 should leave immediately. This is at least 200 thousand people, including the military, the prosecutor's office, the FSB, the Russian police. That is, 200 thousand people should leave with the last Russian soldier.”

According to the Chairman of the Mejlis, some people might leave at their own will.

> “Of course, while the soldiers would be still on the ground, all these goblins who betrayed Ukraine, the Crimean land, those who killed the Crimean Tatars will be the first to escape. They will not stay there any longer, because they will not be spared.”

Ukrainian Foreign Minister met with the Mejlis representatives

Earlier QHA reported that the Head of the Mejlis of the Crimean Tatar people Refat Chubarov stated that the consolidation of the special status of the city of Sevastopol in the Constitution of Ukraine was a mistake.

PHOTO: Internet

QHA

Annex 975

Radio Azattyk, "Court banned the activities of the 'Yakyn Inkar' movement", 19 July 2017 (excerpts)

Translation
Excerpts

(Logo) Radio Azattyk (Radio Liberty)

Religion

Court banned the activities of the "Yakyn Inkar" movement

https://rus.azattyk.org/a/28625354.html

19 July 2017

Page 1

On 15 June, the Oktyabrsky District Court of Bishkek declared the religious movement "Yakyn Inkar" extremist.

[…]

Adherents of the "Yakyn Inkar" movement are known for their advocacy of gender-segregated education, for opposing the use of telephones, TV-sets, and, in daily life, they grow hair and wear long clothes.

[…]

As Deputy Chairman of the State Commission on Religious Affairs **Zakir Chotaev** said members of this religious group refused to comply with the laws of the Kyrgyz Republic.

[…]

Annex 976

Krym.Realii, "The first issue of the bilingual publication 'Krymsky Teren' released in Crimea", 26 August 2017
(excerpts)

Translation
Excerpts

(Logo) Krym.Realii

The first issue of the bilingual publication "Krymsky Teren" released in Crimea

ru.krymr.com/a/news/28698579.html

26 August 2017, 11:36 p.m.

On 26 August, activists of the Ukrainian Cultural Centre in Crimea presented the first experimental edition of the "Krymsky Teren" publication in Ukrainian and Russian, Leonid Kuzmin, an activist of the centre, said on Facebook.

"The offered newspaper is a brick in preserving the Ukrainian printed word on the peninsula ... Our main task is to acquaint Crimeans with an alternative point of view. Crimeans, this project is for us, for the peace, for harmony on the peninsula", was said in the opening remarks.

The first issue contains instructions for entering the higher education institutions of mainland Ukraine, material on blocking online media in Crimea, fragments of the final plea of Vladimir Balukh, a Crimean political prisoner, as well as Leonid Kuzmin's historical research on Ukrainian lands in the olden days.

The activists have not yet reported on the frequency of publication, registration and distribution of the publication.

[…]

Annex 977

Kommersant, "Crimean journalist got a suspended sentence for separatism", 22 September 2017

Translation

Crimean journalist got a suspended sentence for separatism

The trial in the case of Nikolai Semena was concluded

https://www.kommersant.ru/doc/3420259

Kommersant (https://kommersant.ru/archive/online/57) of 22 September 2017, 17:33

Two and a half years suspended sentence – such verdict was handed on Friday by the court to the journalist of the website "Krym.Realii" (a project of the Ukrainian editorial office "Radio Svoboda" (Radio Liberty)), Nikolay Semena. He was found guilty of committing a crime under part 2 of Art. 280.1 of the Criminal Code of the Russian Federation (call for violation of the territorial integrity of the Russian Federation). On the pages of the online publication Nikolay Semena called for launching a "military operation" to "liberate Crimea". The defence insists on his innocence and intends to appeal the verdict.

On 22 September, the Zheleznodorozhny District Court of Simferopol imposed a sentence to journalist Nikolay Semena. He was given two and a half years suspended sentence with a probationary period of three years for making public calls for violation of the territorial integrity of the Russian Federation. In addition, he is prohibited from engaging in public activities for three years. The state prosecutor demanded three years suspended sentence for the journalist. In turn, Mr Semena did not admit his guilt, insisting that he was tried for "free expression of opinion".

As a reminder, the criminal case against the journalist was initiated (https://kommersant.ru/doc/3229394) by the Directorate of the Federal Security Service for Crimea in spring of 2016. The calls, according to the investigation, were made in the material "Blockade is a necessary first step towards the liberation of Crimea", published on 11 September 2015 on the website of "Krym.Realii". The indictment contains several quotes from the article. "The blockade should be the first step, a harbinger of liberation, it must be a clear-cut military operation, and it must be accompanied by all necessary measures, including an operation to neutralise and disrupt the Russian ferry across the Kerch Strait, Russian communications," the text reads. The Court was also provided with the results of a linguistic examination, which confirms that Nikolay Semena's material contains calls for "extremist activities" and "actions aimed at violating the territorial integrity of the Russian Federation."

Nikolay Semena's attorney Alexander Popkov told Kommersant that the defence expected a guilty verdict as it believes this case to be "political", and the litigation "does not look like justice." The defence intends to appeal the verdict to the Supreme Court of Crimea. "We think that appeal is a step that must be taken in order to further challenge the verdict, including in international courts," said Mr Popkov.

Vadim Nikiforov, Simferopol

Annex 978

TASS, "Eight members of Hizb ut-Tahrir terrorist organization detained in Tatarstan", 18 October 2017

Translation

18 October 2017, 10:01

Eight members of Hizb ut-Tahrir terrorist organization detained in Tatarstan

tass.ru/proisshestviya/4655627

Prohibited literature and recruitment reports were found during searches.

…

Watch Video At: https://youtu.be/CAjOLEtGmEY

TASS/Ruptly

KAZAN, 18 October. /TASS/. Officers of the Directorate of the Federal Security Service of Russia for Tatarstan together with the Ministry of Internal Affairs and the Russian National Guard detained eight members of the international terrorist organization Hizb ut-Tahrir al-Islami, which is banned in Russia, as reported by the press office of the Directorate of the Federal Security Service of Russia on Wednesday.

"On 17 October 2017, <…> there were searches in eight identified addresses used by members of the Almetyevo structural unit of the international terrorist organization Hizb ut-Tahrir al-Islami. As a result of the operation, eight members were detained, including the leaders of the terrorist cell," the press office report says.

During the searches, law enforcement officers found large quantities of prohibited literature, recruitment reports and seized documentary materials confirming propaganda work among the Muslims of the Republic carried out by the suspects.

The operations were conducted as part of the investigation under a criminal case initiated by the Directorate of the Federal Security Service of Russia for Tatarstan on 12 October 2017 under the Article "Organization of the activity of a terrorist organization and participation in the activity of such organization" of the Criminal Code of the Russian Federation.

Annex 979

Alushta 24, "'Kalina – Nasha Bereginya' festival was held at the Municipal Educational Institution Collegium School of the city of Alushta", 27 October 2017

Translation

Web portal Alushta24

27 October 2017, “Kalina – Nasha Bereginya” festival was held at the Municipal Educational Institution Collegium School of the city of Alushta

alushta24.org/blog/forum/id-17514-27-oktyabrya-2017-goda-v-mou-shkole-kollegium-g-alushtyi-sostoyalsya-prazdnik-kalina-nasha-bereginya.html

Greetings to Alushta, Crimea, Mother Russia!

Today, 27 October 2017, a festival called “Kalina – Nasha Bereginya” took place at the Municipal Educational Institution “Collegium School of the city of Alushta”.

The ethnographic museum “Bereginya” operates at this educational institution, where you can get acquainted with specifics of the peoples of Crimea, said director Nadezhda Mikhailovna Onishchenko.

Today’s festival offered an opportunity to learn about the ethnographic and folklore traditions of the peoples of Ukraine, Russia and Belarus.

The festival was organised by Nadezhda Mikhailovna Onishchenko, head of the ethnographic museum, author of the scenario, director and poetry writer, and Lyudmila Ivanovna Tselikova, musical director.

Part 1

Part 2 The battle between Evil and Good on the Kalinov Bridge

Part 3

A song about viburnum, interesting facts and the “Kalinka- Malinka” dance.

A little bit of creativity and medicinal effects of viburnum were presented by children. The teacher of this school, who is also the director of the ethnographic museum “Bereginya”, spoke about Petrykivka painting, invited everyone to visit the museum, spoke about recently received exhibits: a Hungarian rushnyk and some items of Crimean Tatar culture. Nadezhda Mikhailovna encouraged everyone to enrich the museum’s collection, if anyone wished so.

According to the tradition observed for many years, the festival concluded with the planting of a viburnum bush in the territory of the Collegium School. and everyone who wished were able to visit the ethnographic museum “Bereginya”.

Annex 979

Вітаємо!

Annex 979

Вітаємо!

Вітає

Вітаємо!

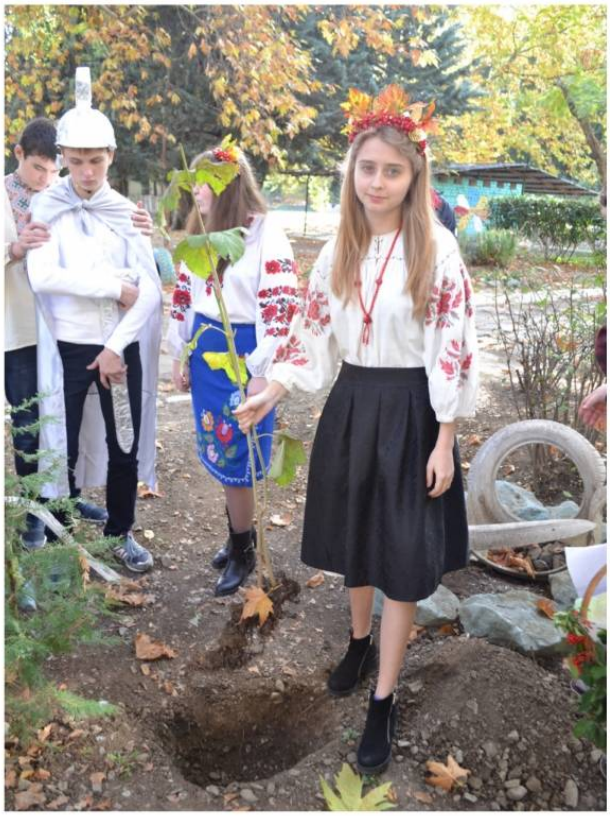
МОУ «ШКОЛА-КОЛЛЕГИУМ»
ГОРОДА АЛУШТЫ
ЭТНОГРАФИЧЕСКИЙ МУЗЕЙ
«БЕРЕГИНЯ»

МОУ «ШКОЛА-КОЛЛЕГИУМ»
ГОРОДА АЛУШТЫ
ЭТНОГРАФИЧЕСКИЙ МУЗЕЙ
«БЕРЕГИНЯ»

Вітаємо!

Вітаємо!

Вітаємо!



Annex 980

RIA Novosti, "Criminal case is opened against the detained extremists from Tablighi Jamaat*", 14 November 2017
(excerpts)

Translation
Excerpts

Criminal case is opened against the detained extremists from Tablighi Jamaat*

ria.ru/20171114/1508819752.html

RIA Novosti (RIA News)
8:35 p.m. 14 November 2017 (updated: 8:11 a.m. 3 March 2020)

MOSCOW, 14 November - RIA Novosti. Five men suspected of committing an extremist crime were detained in Moscow, and a criminal case of extremism was initiated against them, Yulia Ivanova, Senior Assistant to the Head of the Main Investigative Department of the Investigative Committee of Russia for Moscow, said.
Several dozen Tablighi Jamaat* extremists were detained in Moscow. The group included immigrants from Central Asia and Russians. During the search, security officials found prohibited literature, and a criminal case was initiated.

According to the investigation, the five men participated in classes conducted by unidentified persons, where the works of the founders and ideologists of the Tablighi Jamaat* extremist organisation were studied and interpreted. In addition, conspiracy and countermeasures against the law enforcement and regulatory agencies were developed in class, the report says.

“Following the inspection, a criminal case was initiated against the five men. They are suspected of committing a crime under part 2 of Article 282.2 of the Criminal Code of the Russian Federation ‘Participation in the activities of a religious association, in respect of which there is a court decision entered into force on prohibition of activities in connection with involvement in extremist activities”, she said.

Ivanova noted that charges would be brought against the suspects in the near future.

[…]

* Extremist organisation banned in Russia

Annex 981

RBC, "FSB detain leader of Hizb ut-Tahrir 'female cell' in Saint Petersburg", 24 November 2017

Translation

RBC
Society, 24 November 2017, 14:14, 23 603 Share

FSB detain leader of Hizb ut-Tahrir “female cell” in Saint Petersburg

rbc.ru/society/24/11/2017/5a17f8fb9a7947769254eb80

In Saint Petersburg, the FSB detained a woman who headed a local branch of the terrorist organisation Hizb ut-Tahrir al-Islami banned in Russia

A woman, citizen of Russia, who headed the regional female branch of the terrorist organisation Hizb ut-Tahrir al-Islami (banned in Russia), was detained in Saint Petersburg. This information was provided to RBC by the press office of the Directorate of the Federal Security Service of Russia for Saint Petersburg and the Leningrad Region.

“Criminal proceedings under Article 205.5 of the Criminal Code (organisation of the activity of a terrorist organisation and participation in its activity) were initiated against the detained,” said a representative of the press office.

The measure of restraint is now chosen against the detained.

Hizb ut-Tahrir al-Islami was declared terrorist by the decision of the Supreme Court of Russia of 14 February 2003 and is banned in the territory of the country.

In April 2015, two leaders of Hiz ut-Tahrir al-Islami cell were detained in Saint Petersburg. These were Karim Ibragimov and Eldar Ramazanov, also Russian citizens. In August 2016, the Moscow District Military Court sentenced them to 17 and 16 years of imprisonment in a high-security penal colony. Moreover, one member of the said cell, a Dagestan native Ilyas Kagirov, was sentenced to five years in a general regime penal colony.

Annex 982

Krymsky Teren, Issue No. 8(12), October 2018,
(excerpts)

Translation
Excerpts

Krymsky Teren

Ukrainian word in Crimea.
Author's exclusive materials

Issue No. 8 (12), October 2018 www.krym-teren.org

Page 1

[…]

Parental choice

Important initiative

A few weeks ago, an introductory conference on the creation of the All-Crimean Movement "Parents' Initiative Ana-babalarnin Teshebbyusi" was held, which was attended by parents from different regions of Crimea. Such consolidation is necessary for the formation of the future of children, the foundation of which is formed in schools and kindergartens, the organisers emphasise.

[…]

It is telling that the situation with the Crimean Tatar language of instruction is much better. Why? Try to find the answer for yourself…

According to preliminary data, this academic year the number of children who will receive education in the Ukrainian language has become even less – 290 students, and the number of students with the Crimean Tatar language of instruction, on the contrary, has increased. According to Ana-babalarnin Teshebbyus, that is 5,800 children.

What does the Parents' Initiative offer? To begin with, to find and unite parents who understand that the future of their people depends on their children and who these children will become. Such active Crimeans will be armed with necessary knowledge in the field of education that they will be able to spread in their environment. The organisers guarantee legal support and assistance for those who are determined to fight for their rights.

Olena Popova

Page 2

Culture news

[…]

"Songs embroidered with threads", a book so titled was published in one of public agencies in Simferopol. It is dedicated to the works of Vera Roik, a Crimean craftswoman, Hero of Ukraine; the book was compiled by her son Vadim Roik. The book-album with notes and photographs is bilingual: it has a parallel Russian-Ukrainian translation. The book was published by the Gasprinsky Media Centre under the programme to support literature in native languages with a circulation of 300 copies. In one presentation in the Pushkin Library, Vadim Roik said that the publication had been in the making for eight years. The books will be distributed by Crimean libraries.

[…]

Annex 983

Yalta website, “Yalta hosted the traditional ‘Seven Strings’ event dedicated to the 147th anniversary of Lesya Ukrainka’s birth”, 1 March 2018

Translation

Yalta website

Yalta hosted the traditional "Seven Strings" event dedicated to the 147th anniversary of Lesya Ukrainka's birth

https://www.3654.ru/news/1968235/v-alte-prosel-tradicionnyj-prazdnik-sem-strun-posvasennyj-147-letiu-so-dna-rozdenia-lesi-ukrainki

1 March 2018

On 25 and 26 February 2018, the traditional "Seven Strings" event dedicated to the 147th anniversary of birth of the Ukrainian poetess Lesya Ukrainka was held in Yalta.

On 25 February, employees of the Yalta Historic and Literature Museum, the Museum of M.M. Kotsyubinsky, students and teachers of Yalta schools, representatives of the public laid flowers at the monument to Lesya Ukrainka. Alla Frolova, the Head of the Lesya Ukrainka Museum Department, addressed the audience with a welcoming speech.

The audience recited poems by Lesya Ukrainka and of their own composition addressed them to the poetess. Everyone was captivated by Lesya Ukrainka's poem "The Silence of the Sea" performed by Angelina Grigorieva, a student of Yalta school-lyceum No. 9.

On 26 February, festive events continued in the halls of the museum where the theatrical excursion "Iphigenia in Tauris" (Three visits of Lesya Ukrainka to Yalta) in Ukrainian took place. The halls of the exposition turned into theatrical stages for several hours. The presenter introduced Lesya Ukrainka's life in Yalta, and students showed scenes from the poetess's works written on the Southern Coast of Crimea. Here one could see Iphigenia with accompanying her priestesses who acted out a scene from the "Iphigenia in Tauris" dramatic poem. You could hear the dialogue talentedly performed by young actors between Aisha and Mohammed from the eponymous drama by Lesya Ukrainka. The poetess herself who wrote letters to her relatives about Yalta life was also present in the halls. Her voice sounded, recorded in Yalta on a phonograph wax roll in the distant 1908, also the bandura [*Translator's note:* Ukrainian folk musical instrument], so beloved by her, sounded.

Students of the Yalta Medical College, the exemplary ensemble of bandura players "Krymskie Proleski" and students of Yalta schools No. 9, No. 10, No. 11 and No. 15 helped to conduct the "Iphigenia in Tauris" theatrical excursion.

Annex 984

RIA Novosti Krym, "Combat wings of the 'Mejlis'*. Who is taking power from Kiev in the south of Ukraine?", 30 May 2018 (excerpts)

Translation
Excerpts

RIA Novosti Krym (RIA News Crimea)

Combat wings of the "Mejlis"*. Who is taking power from Kiev in the south of Ukraine?

crimea.ria.ru/opinions/20180530/1114543535.html

30 May 2018

[…]

Page 1

According to a State Duma deputy Ruslan Balbek, Lenur Islyamov, one of the organisers of the energy blockade of Crimea, was behind the attempt of the market repartition. "Using his influence on the corrupt Kherson officials, he is going to monopolise the transport market between Crimea and Kherson region", the parliamentarian described the situation. He further stressed that the militants of the Mejlis* are actually acting against Crimean Tatars. "They are going to be deprived of their only income. We receive complaints from the local population about the outrages being committed by Islyamov's radicals", the deputy noted.

[…]

Page 4

** Extremist organisation banned in Russia.*

Annex 985

Gordon, "A project of the leader of nationalists from S14 received state funding", 14 June 2018

Translation

GORDON

SOCIETY

A project of the leader of nationalists from S14 received state funding

gordonua.com/ukr/news/society/-proekt-lidera-natsionalistiv-z-c14-otrimav-derzhavne-finansuvannja-250805.html

14 June 2018, 7:24 a.m.

This material is also available in Russian.

[Photo]

The S14 organization became popular due to their attacks with brilliant green paint and kefir Photo: S14 news - reserve / Facebook

The organization "Educational Assembly", one of the founders of which is the leader of nationalists from S14 Evgeny Karas, received state funding from the Ministry of Youth and Sports of Ukraine.

The project of Evgeny Karas, the leader of the nationalist organization S14, received funding from the state budget. This news was reported by "Hromadske" on 13 June.

On 8 June, the competition committee under the Ministry of Youth and Sports of Ukraine allocated 440 thousand UAH for three events of the non-governmental organization "Educational Assembly" (one of the founders of which is Karas), and children's camp of the NGO "Sich-S14" (one of the founders of which is the brother of the S14 leader, Vladimir).

The following projects will receive the funding:

- "National-patriotic education is a guarantee of information security of the state";
- "Historic re-enactment 'Kholodny Yar' as a means of the popularization of national historical heritage";
- "Law Consciousness as a fundamental basis of the modern national-patriotic education";
- "All-Ukrainian remote center of national-patriotic education".

"Hromadske" recalled that S14 was involved in the attacks on Roma camps in Kiev, and that Karas allegedly admitted on the air of the TV channel that the organisation "dispersed the gay parade" in 2012. Also, the nationalists splashed Konstantin Vorobyov, the Head of the [representative office of] Rossotrudnichestvo (Federal Agency for the Commonwealth of Independent States Affairs, Compatriots Living Abroad, and International Humanitarian Cooperation) with brilliant green paint and Natalia Vitrenko, the Head of the Progressive Socialist Party, with kefir.

Annex 986

Ukrinform.net, "Akhtem Chiygoz, Deputy Chairman of Mejlis of Crimean Tatar People: Time has come to form international platform for de-occupation of Crimea", 1 August 2018

Top news

ukrinform.net/rubric-polytics/2509723-akhtem-chiygoz-deputy-chairman-of-mejlis-of-crimean-tatar-people.html

Akhtem Chiygoz, Deputy Chairman of Mejlis of Crimean Tatar People
Time has come to form international platform for de-occupation of Crimea

01.08.2018 16:40

The international community made a huge mistake by allowing Russia to hold the large-scale image-building projects such as the FIFA World Cup. Why a rising tide of persecutions of Crimean Tatars and Ukrainian patriots generally is to be expected upon the completion of the Mundial, what destiny Russia has prepared for the Crimean Tatar people, and what measures the international community should undertake towards de-occupation of the peninsula – these are the issues Crimea Inform has discussed with Akhtem Chiygoz, the Deputy Chairman of the Mejlis of the Crimean Tatar People

- You stated recently that after the FIFA World Cup Russia may escalate persecutions of pro-Ukrainian residents of Crimea. What is the basis of your prediction?

-The overall pattern of these persecutions is, unfortunately, so invariable and evident, that it allows us to speak of different types of terror towards people, the Crimea-Tatar people in particular. Speaking of escalation, I mean that after the FIFA World Cup Putin's hands will be even more untied. Life has proved that image building-projects of this sort only intensify his follies – remember that Russia invaded Ukraine straight after the Olympics the international community had allowed to take place in that country.

The international community made a huge mistake by allowing Russia to hold such a large-scale image-building project as the FIFA World Cup. In the event this World Cup had been boycotted or moved to another country, Putin, mired in anger and humiliation, would, of course, have proceeded with his criminal behaviour – in Ukraine in particular. However, the international community would not have been perceived as adopting a condoning attitude. Despite the boycott of the World Cup by all world leaders, in Russia the very fact that it is being held is viewed as a victory and an amnesty to Russia for its crimes. Thus, this amnesty means that it can continue with its persecutions and in fact intensify them.

Russia views concessions by the international community as a weakness. Let's face the reality: the leaders of major countries today visit Russia and meet with Putin. However, they have failed to reach an agreement with him to save the lives of those on hunger strike in Russian prisons.

-What in your opinion is Moscow's ultimate goal concerning the Crimean Tatars? To suppress their resistance?

-I think their goals are more cynical and shocking. They have come to understand, during these four years, that whatever methods they try, none of them will make the people recognise the new regime and the new reality. Therefore, they aim at forcing the Crimean Tatar people and all Ukrainian patriots out of Crimea. Abductions, murders, trumped-up cases, pressure, and many other methods employed in Crimea against the people by the occupying authorities will, in their opinion, continue to keep the people in fear and force them to leave their homeland.

A process is presently underway which displays all the signs of leading to the ominous return of those terrible times of Catherine II and Stalin, when hundreds of thousands of Russians were brought to Crimea to force out and replace its indigenous population. Today, government employees lose their jobs for the only reason that they refuse to relinquish their Ukrainian passports. In addition to imposing Russian citizenship, the invaders force the people to renounce their Ukrainian citizenship! The vast majority of the Crimean population who keep their Ukrainian passports refer to the Russian passport as an ‘Ausweis’ (note. IDs issued by Nazis to Soviet citizens living under occupation during the World War II). It is a provisional document providing an opportunity to study or find work, and to remain in Crimea eventually. This is not a passport for them, for people are choosing their future, and they see this future as Crimea being a part of Ukraine. They are not ready to relinquish their Ukrainian passport, crossing the line and surrender their links with their continental motherland. This is why they are dismissed from their jobs, and the vacancies are filled with government employees sent from Russia. A huge programme is underway. According to our estimates around one million people are financially stimulated to move from Russia to Crimea.

- Following your liberation from the Russian prison, you actively continue to inform the international community about the situation in Crimea. What are the main points you try to convey to the world?

- My main message is, above all, we have to determine conditions for the de-occupation of Crimea. A relevant platform dedicated to Crimean issues has to be formed for this purpose. I think the approach based on denying the annexation is not enough after four years. Also, it is not sufficient to limit this platform to Ukraine only. This must be an International project, so that a consolidated opinion can be formed and agreed by the International community on the issue of the de-occupation of the Peninsula. To date, such formats exist for Donbas issues, but nothing exists for Crimea.

One of the arguments I've heard whilst speaking with the representatives of European institutions was the following: Putin will not take part in this platform. For me this argument is not critical. In my opinion, we should get together without Putin and decide how we are going to de-occupy Crimea. Obviously, Ukraine – initiating this format – must participate in this platform, together with the Budapest memorandum guarantor countries and other leading European and world countries. Among them, Mejlis should be represented as a separate entity.

As to Russia's participation, this is only a matter of time. I can offer an example: at the recent 'Normandy Four' Foreign ministers' meeting, the issue of the Crimean political prisoners was discussed. Despite the fact that during all four years of occupation Russia managed to sidestep the Crimean issue during International negotiations. Therefore, we can see that international sanctions and pressure do have an effect, Russia is starting to discuss issues it previously adamantly refused to debate. Our positions are becoming increasingly strong. Therefore, it is important to create a de-occupation platform now – even in the Putin's absence.

Another key issue I keep on raising in my speeches and during meetings in the West is the insufficient effectiveness of international institutions in protecting human rights and liberties. Their representatives, of course, are not allowed to visit Crimea, and this is a strong argument. However, I think that the International community should tactically make plans to force Putin to give these institutions the opportunity to operate in the Crimean Peninsula today.

- On 19 June, trials in the "26 of February case" were completed in Crimea resulting in five people receiving conditional sentences.

- I would not call "the 26 of February case" finished for various reasons. Initially, during the investigation following the events of February 26, several people were targeted. Later on, the occupying authorities singled out the so-called "Case of Organisers", with me being brought to trial and sentenced to 8 years in a maximum security penal colony. The case of "perpetrators" – those who were given conditional sentences – was tried separately. Before this, two of them, ie Ali Asanov and Mustafa Degermendzhi had spent almost two years together with me in custody awaiting trial, and three more had signed a Restriction of Travel order. I would like to mention that each one of these men endured the process to the end with dignity and strength, whilst at all times maintaining the reputation and honour of their people. However, hundreds of other protesters out of dozens of thousands of those who had shown up to protest identified in the trial. And I

think that should a need arise the occupying authorities will review these files and bring legal proceedings against those involved, as a means of pressure on the Crimean Tatar people.

Another aspect: the “26 of February case” is deeply symbolic for us and for the invaders alike. For Ukrainian patriots it means the start of our struggle against the occupation, for liberty and human rights. For them it is like a red rag, a reminder that not everything can be sold, and not everybody is ready to betray their homeland and their people. Also the historical memory… Therefore, the 26 of February trial will only be finished for all of us and for them upon full de-occupation of Crimea. Until then we’ll continue our struggle, and they will carry out their revenge and persecute our patriots.

Reference information:

Akhtem Chiygoz has been the Deputy Chair of Mejlis of the Crimean-Tatar people since 2008. In 2015, he was arrested by the occupying authorities of Russia who pressed false charges against him for organising a mass unrest on 26 February 2014. (A rally bringing together thousands of people was held thas day in Simferopol in support of the territorial integrity of Ukraine.) On 11 September 2017 he was sentenced to 8 years by the so-called ‘Supreme Court of Crimea’. Upon negotiations, involving President of Turkey Recep Tayyip Erdogan, Chyigoz and another political prisoner, the Deputy Chair of Mejlis Ulmi Umerov, were deported to Turkey by the Russian Federation and subsequently returned to Ukraine. Currently he lives in Kyiv.

Photos by: Daniil Shamkin, Mykola Myakshykov, Yevhen Liubimov

Annex 987

RIA Novosti Krym, "Public activist called for the media to cover more the situation of Crimean Tatars", 15 August 2018

Translation

RIA Novosti Krym (RIA News Crimea)

Public activist called for the media to cover more the situation of Crimean Tatars

m.crimea.ria.ru/society/20180815/1115027169.html

15 August 2018 (updated: 9:08 a.m. 16 August 2018)

SIMFEROPOL, 15 August — RIA Novosti Krym. Rustem Nimetullaev, Deputy Chairman of the regional non-governmental organisation "Qirim Birligi" ("Unity of Crimea") and the Public Council of the Crimean Tatar People called for the media to cover more the situation of Crimean Tatars on the peninsula. This was his appeal at a press conference in the multimedia press centre of the international news agency Rossiya Segodnya in Simferopol.

"We, living in our Crimea, in our state, are losing the info space. We must cover in the media the situation of Crimean Tatars living in Crimea as widely as possible. And our situation is like this: the people have become uninhibited, they understand that their voice is in demand, people are working, doing business, schools are being built, the Cathedral Mosque is being built", Nimetullayev noted.

The public activist also recalled that the Khan's Palace in Bakhchisaray was now undergoing restoration; when Crimea was part of Ukraine, its walls were, according to him, "rotten" and the roofs "leaked". "A group from the Mejlis*, which usurped the Bakhchisaray District at some time, understood that it (the Khan's Palace – editor's note) was their private domain: excursions, souvenirs, and so on. They were just making money. And no one was concerned about the vanishing historical heritage," he stressed.

* *An extremist organisation banned in Russia.*

Annex 988

RIA Novosti Krym, "Nimetullaev: the Mejlis* usurped the Kherson region", 15 August 2018

Translation

RIA Novosti Krym (RIA News Crimea)

Nimetullaev: the Mejlis* usurped the Kherson Region

crimea.ria.ru/world/20180815/1115026819.html

4:48 p.m. 15 August 2018
(updated: 12:26 16 August 2018)

[Photograph]

SIMFEROPOL, 15 August - RIA Novosti Krym. The so-called "Mejlis of the Crimean Tatar People"* has actually "usurped" the Kherson Region of Ukraine, Rustem Nimetullaev, Deputy Chairman of the regional non-governmental organisation "Qirim Birligi" ("Unity of Crimea") and the Public Council of the Crimean Tatar People, stated at a press conference at the multimedia press centre of the international news agency Rossiya Segodnya in Simferopol.

"The structure of the Mejlis* has completely usurped the Kherson Region and the Genichesky District. And Crimean Tatars (from among the residents of the Kherson region – editor's note) have primarily suffered from this", he complained.
The public activist recalled the so-called "uprising of transport operators" in the Genichesky District last winter.

"Through the so-called Crimean permanent mission ("the permanent mission of the President of Ukraine in the Autonomous Republic of Crimea" based in Kherson – editor's note) attempted to levy tribute from transport operators. What do we see? People came out and appealed to President of Ukraine Petr Poroshenko but there was no response", Nimetullaev said. Besides, he said that the current situation in the Kherson Region was "deplorable".

"Every day we receive applications from Crimean Tatars living in Ukraine, and they ask us to somehow influence the situation that has developed in the Genichesky District today. People are frightened, there are now many groups, various armed formations", the public activist noted and added that the majority of Crimean Tatars in Ukraine do not support the narrative of the Mejlis*.
** An extremist organisation banned in Russia*

Annex 989

Russian Community of Crimea official website, "Festival of Ukrainian Culture 'Obzhinki – 2017' took place in Crimea", 28 August 2017 (excerpts)

Translation
Excerpts

Russian Community of Crimea official website

Festival of Ukrainian Culture “Obzhinki – 2017” took place in Crimea

http://www.ruscrimea.ru/2017/08/28/5711.htm

28 August 2017

Page 1

On 27 August, on the hospitable land of the Simferopol district in the resort village of Nikolaevka, a wonderful event took place, symbolizing the indestructible friendship and unity of the three Slavic peoples - the First Festival of Ukrainian culture in the Russian Crimea, “Obzhinki – 2017”. Note that this ancient folk holiday - that symbolises a rich harvest and is held on the occasion of wheat harvesting and tying of the first sheaf, - is typical not only for Ukrainians, but also for Russians, Belarusians, and representatives of other Slavic peoples.

The holiday was a success. Representatives of the creative teams of the Simferopol District and other regions of the Republic of Crimea delighted the participants and guests with their performances. Folk songs were sounded, dance groups performed, contests were played out, dishes of national cuisine were demonstrated. It was interesting and cheerful for everyone: both adults and children.

Page 2

[…]

According to Mikhail Makeev, “Crimea has always been and will be a real example of interethnic peace and harmony, true friendship and unity of peoples. Local authority of the Simferopol region will always pay special attention to this, support national communities in their creative, cultural and social endeavours. After all, the traditions of Russians and Ukrainians, Belarusians and Poles, Crimean Tatars and Greeks, Karaites and Armenians - in short, all those who live under the Crimean sky, work for the good of Simferopol District, Crimea, Russia, - are equally dear to all of us.”

Alexey Kraevsky

Annex 990

Krym.Realii, "'Krymska Svitlytsia': fighting for existence",
23 September 2018

Translation

(Logo) Krym.Realii (Crimea.Realities)

SOCIETY

"Krymska Svitlytsia": fighting for existence

https://ua.krymr.com/a/krymska-svitlytsya-borotba-za-isnuvannya/29505115.html

23 September 2018, 6:30 p.m. Olexander Golubov

The Ukrainian newspaper for Crimeans "Krymska Svitlytsia" was under threat of closure and it may cease to exist from the beginning of next year. What problems did the newspaper have? How the editorial office of "Krymska Svitlytsia" is going to fight for saving the publication? And what is needed to save it?

To respond to these and other questions on the air of **Radio Krym.Realii** we have **Andrey Shchekun**, general director of the Ukrainian state enterprise "National newspaper and magazine publishing house", and the editor-in-chief of the newspaper "Krymska Svitlytsia" **Victor Merzhvinsky**.

- Andrey, what is the reason for the difficult situation with the newspaper?

Our company specializes in cultural media. In total, we publish seven state-owned media outlets: five magazines and two newspapers.

"Krymska Svitlytsia" is among them. In fact, all seven may lose their state registration certificates starting from 1 January 2019. On 1 January 2016, the law on reforming state and municipal mass media came into force and the Ministry of Culture [of Ukraine] should decide to withdraw from the co-founders of such structures and transfer the rights to labour collectives. And the collectives are deciding how they work further – as a business entity, as a non-state publication. Our editorial office made such a decision – the labour collective at the meeting then recorded this protocol according to the procedure. The Ministry of Culture [of Ukraine] didn't make a decision on all seven of our media outlets, that is, it did not transfer the rights to employees.

- And time passes…

> We are talking about the elimination and destruction by the hands of the state authority of a single Ukrainian language publication for the occupied territory
>
> Andrey Shchekun

Shchekun: Three months left. Without the end of this procedure on the part of the Ministry of Culture [of Ukraine], the Ministry of Justice [of Ukraine] has already warned us that it will deprive us of state registration from 1 January. That is, we are talking about the elimination and destruction by the hands of the state authority of a single Ukrainian-language publication for the occupied territory.

– We tried to contact the Ministry of Culture [of Ukraine] about what is happening, but the answers couldn't be obtained.

Shchekun: We also have a problem with it. Once the head of a state-owned enterprise was not even allowed to enter the building of the Ministry of Culture [of Ukraine]. They shy away from solving this issue, even accusing us that we allegedly do not want to reform. We ask: Where is the withdrawal order from the co-founders? They don't respond to emails. In fact, there is deliberate sabotage.

- Editorial Office of Radio Krym.Realii would like to emphasize that it is ready to provide representatives of the Ministry of Culture of Ukraine [of Ukraine] with the opportunity to comment the accusations that have just been made.

Shchekun: I can't say why they behave like this, but the conflict situation with the Ministry of Culture of Ukraine arose immediately after Yevhen Nyshchuk came to the post of Minister. In 2017, they cut our funding by 50% – out of 10 million hryvnias for seven outlets, only 5 million remained. Then we went on a picket to the Cabinet of Ministers, we managed to defend some positions, in addition to funding. We can't understand who is making the decision there today. We have already applied to the Cabinet of Ministers to transfer our state enterprise "National newspaper and magazine publishing house" from the Ministry of Culture [of Ukraine] to the State Committee for Television and Radio Broadcasting where there are a publishing department and specialists. Everyone there understands our problems and supports us. The Ministry of Culture [of Ukraine] replied that they didn't see the expediency in such a step.

- Will there be enough subscribers' money for the operation of "Krymska Svitlytsia"?

Shchekun: definitely not enough, although we hope to increase the subscription. All over the world, including in Europe, such publications are supported at the state level. In France, funds are allocated from the budget for socio-political newspapers. When you support Ukrainian cinema spending 500 million hryvnias and can't allocate only 8 million for seven print media outlets, something is clearly wrong. We will picket the President's Administration, the Verkhovna Rada, the Cabinet of Ministers, but not the Ministry of Culture – we don't want to waste our energy on them. You can't solve the problem in two years – what can we talk about here?

In December 2016 Deputy Minister of Culture of Ukraine Tamara Mazur commented on the situation with the financing of the "Krymska Svitlytsia" newspaper is as follows:

- The newspaper "Krymska Svitlytsia" operates as part of the "National newspaper and magazine publishing house". It receives support from the state budget in the amount of 30%. We do not fully cover the salary (of journalists of the newspaper – KR) and should not do so. Because a state-owned enterprise can and should independently earn money and form a budget within its financial plan.

- Who is your audience, Victor? Is it possible to distribute the newspaper in Crimea?

> The most important thing is that we have stayed afloat for 26 years, despite competing with other Crimean media outlets
>
> Viktor Merzhvinsky

Merzhvinsky: it's clear that only those who can subscribe to "Krymska Svitlytsia" can read it. First of all, this is a reader from the mainland of Ukraine. Secondly, these are Crimeans: we have Facebook page we have an agreement with Wikipedia, where we publish the issues in electronic format. As our statistics show, a reader from Crimea sees us and leaves comments. The most important thing is that we have stayed afloat

for 26 years, despite competing with other Crimean media outlets. We are currently forced to publish in the format of only 8 pages, but we are trying to fill them with high-quality content. Over the past two years, we have managed to create our own content, occupy our own cultural niche and make an exclusive product.

Shchekun: I would like to note that "Krymska Svitlytsia" was not re-registered under Russian law in the occupied Crimea. Unfortunately, as a state structure, we cannot just distribute newspapers on the peninsula – if philanthropists buy, we distribute them. This has already happened, especially if the issue concerns human rights issues. There are daredevils who carry the "Krymska Svitlytsia" through checkpoints as individuals and distribute it in Crimea. The newspaper is not banned, but the Russian regime, of course, is afraid of everything pro-Ukrainian.

The only Ukrainian-language newspaper in Crimea, "Krymska Svitlytsia", has been published on the peninsula since 1992. The newspaper covered the life of the Ukrainian community in Crimea and was a platform for local authors. It was financed from the budget of Ukraine. Since 2015, the "National newspaper and magazine publishing house" of the Ministry of Culture of Ukraine has stopped printing the newspaper and signed an order to transfer the entire team to the mainland. Not everyone agreed to move.

Since July 2016, "Krymska Svitlytsia", the socio-political and literary and cultural newspaper, has resumed publication in print. On 14 October in Kiev, the newspaper's website was presented. The new team is formed entirely from Crimeans, who also count on subscribers of the publication.

(The text was prepared by Vladislav Lentsev)

https://www.radiosvoboda.org/a/krymska-svitlytsya-borotba-za-isnuvannya/29509174.html

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Annex 991

Rossiyskaya Gazeta, “Ukrainians from all over the world have come to Crimea”, 2 October 2018

Translation

(Logo) Rossiyskaya Gazeta RG.RU

2 October 2018 1:02 p.m.
Section: Power

Ukrainians from all over the world have come to Crimea

https://rg.ru/2018/10/02/reg-ufo/v-krym-sehalis-ukraincy-iz-raznyh-stran-mira.html

Text: Elena Gusakova (Simferopol)

Ukrainians from different countries of the world have come to Crimea to learn the truth about life on the peninsula and share it with their compatriots. This was announced by Anastasia Gridchina, Chair of the Non-Governmental Organisation “Ukrainian Community of Crimea”.

Delegates from Germany, Poland, Italy, Bulgaria, Moldova, Transnistria, Lithuania and Georgia (18 people in total) are planning to participate in the II Republican Congress of Ukrainian Compatriots.

The foreign guests have a very rich program. In the morning, they have already laid flowers at the monument to the outstanding Ukrainian poet and writer Taras Shevchenko and went on an excursion to the Vera Roik Museum of Ukrainian Embroidery. In addition, the delegates visited the former Ukrainian, and now the Simferopol Academic Gymnasium. There, the children greeted them with melodic Ukrainian songs and poems in the languages of the peoples living in the Crimea - German, Karaite, Bulgarian, Ukrainian, Russian, Belarusian and others. The cuisine for foreign guests is also prepared taking into account the local specifics: in addition to the traditional Ukrainian borscht, Crimean Tatar Lula kebab and other national dishes are waiting for them.

This is not the first visit to the republic of Ukrainians from the EU countries - some came to the last year forum. And they have something to compare. According to Gridchina, the guests have positive impressions of Crimea. The first thing they saw was a modern airport building, they learned about the launch of freight traffic on the Crimean bridge, and were amazed at the large-scale construction of highways and social facilities.

Today, at the round table “Development of relations of Crimean Ukrainians with compatriots abroad”, delegates will talk about changes in the region, make reports and adopt a final resolution.

- The purpose of the congress is to show the world that, despite all the prohibitions and threats from the Ukrainian authorities on visiting Crimea for citizens from other countries, these threats do not work for them, - Gridchina stressed. - People want to know the truth, the truth about the life of Crimean Ukrainians and about the development of Crimea in general.

Annex 992

Krym.Realii, "In emergency mode: what the delegates of the Qurultay of the Crimean Tatar People discussed in Kiev", 13 November 2018 (excerpts)

Translation
Excerpts

Krym.Realii (Crimea.Realities)

In emergency mode: what the delegates of the Qurultay of the Crimean Tatar People discussed in Kiev

ru.krymr.com/a/chto-obsuzhdali-v-kieve-delegaty-kurultaya-krymskih-tatar/29598334.html

Page 1

On 12 November, for the first time the delegates of the Qurultay of the Crimean Tatar People gathered outside Crimea – in Kiev. This was not a session of the national representative plenipotentiary body, but its conference […].

[…]

Nariman Dzhelyal, First Deputy Head of the Mejlis of the Crimean Tatar People, spoke about the conference's composition.

> For various reasons, around 20 delegates today are forced to live on the mainland and the rest came from Crimea.
> Nariman Dzhelyal

"About a third of delegates are here today – probably even more than a third – but there are a great many activists of the national movement here today. These are people who are now actively fighting, protecting the interests of the Crimean Tatar people, prisoners of conscience, the integrity of Ukraine. They are attending court sessions, raising money to support the families of the prisoners of conscience. For various reasons, around 20 delegates today are forced to live on the mainland and the rest came from Crimea".

[…]

Pages 2-3

Refat Chubarov stressed that the Crimean Tatar self-governing authorities need to find ways to make decisions, on the hand, not as a session, on the other hand, accounting for the interests of all delegates.

[photo]

- Moreover, we have made a statement about the powers of certain delegates of the Qurultay, there are twenty of them, whose actions and deeds have defied the principles that lie at the heart of the Qurultay's work, failing to comply with the decisions of the Qurultay and those of the Mejlis, and breached Ukrainian law when it comes to ensuring the rights and freedoms of citizens in temporarily occupied territories. We cannot expel these people – the Qurultay does that – but it was stated at the Qurultay's conference that they dismissed themselves from the office of delegates. We have basically formalised what already is.

Ali Ozenbash, Chairman of the Review Committee of the Qurultay of the Crimean Tatar People, is convinced that the emergency rules of procedure of the representative body of Crimean Tatars may have been developed earlier.

> Any Parliament should have a regulation on a state of emergency, emergency situation. We have none.
> Ali Ozenbash

– The Conference a priori cannot be formed from delegates from the same organisation. Let's say it was a meeting rather than a session. There was no quorum for that. We should give credit to the courage of those who came from Crimea. My view is that any Parliament should have a regulation on a state of emergency, emergency situation. We have none – when the regulation was elaborated, no one thought about that. But since the occupation took place, such a regulation should have been passed right after that. The Mejlis may have done that: even if [this matter] is to be addressed at a session of the Qurultay, it is it [the Mejlis] that should submit it. However, this regulation has not been reviewed or adopted to this day. But the Chairman still declared a state of emergency on 26 April 2016 and stated that he would assume full authority. He did assume it, but not so much when it comes to responsibility as I take it.

[…]

[13 November 2018]

Annex 993

UNIAN, "SBU searched the senior priest of the Kiev-Pechersk Lavra Pavel: details", 30 November 2018
(excerpts)

Translation
Excerpts

Information Agency UNIAN

SBU searched the senior priest of the Kiev-Pechersk Lavra Pavel: details

https://www.unian.net/politics/10358436-u-nastoyatelya-kievo-pecherskoy-lavry-sbu-provodit-obyski.html

11:06 a.m., 30 November 2018

The searches are being conducted in connection with a criminal case on incitement of the inter-confessional strife.

[…]

The Security Service of Ukraine is searching the house of Pavel, the senior priest of the Kiev-Pechersk Lavra.

According to a UNIAN correspondent, this was announced by Igor Guskov, the Chief of Staff of the Head of the SBU (Security Service of Ukraine).

"Right now the SBU, under the procedural guidance of the Kiev region Prosecutor's Office, pursuant to the instructions of the investigative department of the Kiev region Main Directorate of the National Police, is carrying out authorised investigative actions at the house of the senior priest of the Kiev-Pechersk Lavra Pavel (Lebed) as a part of criminal proceedings under part 2 of Article 161 of the Criminal Code (violation of citizens' equality on the basis of race, ethnicity or religious beliefs, incitement of the inter-confessional hatred). The results of the search will be reported additionally," Guskov said.

[…]

Annex 994

Krym.Realii, "Mosques of Crimea: Seit-Settar – revival after decades (photo gallery)", 9 December 2018
(excerpts)

Translation
Excerpts

Krym.Realii (Crimea.Realities)

Mosques of Crimea: Seit-Settar – revival after decades (photo gallery)

https://ru.krymr.com/a/photo-mechety-kryma-seit-settar-vozrozhdeniye-cherez-desyatiletiya/29639628.html

9 December 2018, 11:51 p.m.

[…]

Photograph 3 - In the early 1990s, after the mass return of the Crimean Tatars to the peninsula, the Mosque was handed over for use to the Muslim community. The decision on the commencement of reconstruction was made in 2006. However, the works actually began 8 years later.

[…]

Annex 995

Ekho Moskvy v Ufe, "Persons accused of involvement in Hizb ut-Tahrir* are prohibited from engaging their relatives as defenders", 19 December 2018

Translation

Ekho Moskvy v Ufe (Echo of Moscow in Ufa)

Persons accused of involvement in Hizb ut-Tahrir* are prohibited from engaging their relatives as defenders

http://echomskufa.ru/2018/12/19/43075?utm_source=yxnews&utm_medium=desktop&utm_referrer=https%3A%2F%2Fyandex.com%2Fnews%2Finstory%2FV_Ufe_sud_ne_dopustil_rodstvennikov_figurantov_dela_KHizb_ut-Takhrir_v_kachestve_zashhitnikov--5bd959a4ee8a86bce16c251fca81e578

[Photo]

19 December 2018, 12:12

This is reported by the Idel.Realii portal with reference to the wife of one of the defendants. According to the woman, the defendants themselves applied for the admission of their relatives as public defenders. Judge Yuri Klubkov motivated the refusal by the fact that the relatives had no legal education, and, therefore, they would probably drag out the process.

Earlier, at the proceedings in the case of twenty defendants accused of belonging to Hizb ut-Tahrir* that ended in Ufa on 30 July, the relatives of the defendants who also had no legal education were allowed to participate in the process as public defenders and attended trials after the judge declared it closed.

Trials are now open at the Ordzhonikidze District Court in Ufa, with the defendants being defended by appointed attorneys. One of the defendants in this case cooperated with the investigation, one admitted his membership in Hizb ut-Tahrir* and the others did not admit their involvement in this organization.

* organization banned in Russia

Annex 996

Crimea news, "Yalta celebrated the 185th anniversary of well-known writer Stepan Rudansky", 9 January 2019

Translation

Crimea news

Yalta celebrated the 185th anniversary of well-known writer Stepan Rudansky

https://crimea-news.com/culture/2019/01/09/477241.html

9 January 2019, 10:18 | Culture

6 January 2019 marks the 185th anniversary of the birth of the famous Ukrainian poet, translator, doctor and public figure Stepan Vasilyevich Rudansky.

On this day, employees of the Yalta Historic and Literature Museum, Yalta residents and guests of the city visited the Polikurov Memorial and laid flowers on the grave of the poet, whose name is engraved in the history of our city.

At 11:00 am, Alla Frolova, the Head of the Lesya Ukrainka Museum Department of the Yalta Historic and Literature Museum, opened a commemorative meeting at the Polikurovsky Memorial. In her welcoming speech, Alla Frolova recalled the significant contribution that Stepan Rudansky made to the life of the city as a doctor, public activist, philanthropist. On the initiative of Rudansky, the first city hospital and medical library, the first veterinary station and the city market appeared in the city, a fountain with drinking water for the townspeople was arranged on the land plot of Rudansky.

The next speaker was Miroslav Mysyak, a resident of Yalta, a journalist. With extraordinary inspiration and sincere sympathy, he spoke about early years of Stepan Vasilyevich's life, about his rise and road traveled in such a short time. Miroslav Petrovich drew particular attention of the audience to how many places in the city are associated with the name of Rudansky. Stepan Vasilyevich has invested his strength and knowledge in many city projects. His wish was to place memorial plaques at all these important sites.

The second part of the meeting was dedicated to Stepan Rudansky's talent as a poet. Wishing to refute the sad epitaph on the monument to Rudansky: "No one in a foreign land will cry on the grave, only a cloud will cry on me in the rain", - Dmitry Nesterovich, a member of the Yalos literary studio, recited a heartfelt poem - his own appeal to his native poet.

Natalya Timofeeva, the Head of the Museum of M. M. Kotsyubinsky in Simeiz, recalled that Stepan Rudansky, in addition to extensive translation and folklore work, discovered such a genre of comic stories as humoresques. The humoresque Glasses turns 160 next month. Natalya Yurievna performed this jubilee humoresque in brilliant Ukrainian language and acted out the described plot.

Thanks to the guests who spoke, all those present were able to learn more about S.V. Rudansky, to experience sincere gratitude and respect for him.

Finishing the hour of memories of Rudansky, Alla Frolova said grateful words to the deceased poet, after which all those present laid bouquets of fresh flowers on the grave of Stepan Rudansky. These bright flowers at a stone block with a bas-relief of the poet, against the background of white snowy mountains, looked truly solemn. As bright lights, they will attract

the attention of casual visitors for a while. Perhaps someone who has approached will carefully read the name on the monument and also decide to learn more about this amazing person.

After laying flowers, the participants of the commemorative meeting went down to the alley below, where Yevgeny Maksimovich Grigoruk is buried. Evgeny Maksimovich is also a jubilee today. 6 January 2019 marks the 120th anniversary of his birth. His grave is one of the four graves preserved in its original form at the Polikurovsky Memorial. A modest but solid monument on the very border of the memorial cemetery has a personal signature on the top cover, and a noticeable and honourable dedication is engraved along the entire side: “To the Friend of Book”.

At the monument, Alla Frolova told the audience about the life and work of E.M. Grigoruk, about his contribution to the development and popularization of printing. Grigoruk was a pioneer, an innovator: it was he who stood at the origins of the printing business in Malorossia and the Russian Empire.

Scarlet carnations were brought in memory of Yevgeny Maksimovich and laid on his grave.

Authors: Alla Frolova, Olga Kopyl (Municipal Budgetary Institution of CultureYHLM)

Read also: One day in the history of Yalta: 185th anniversary of the birth of the doctor and poet Stepan Rudansky Stepan Rudansky

Source: **https://3654.ru**

City: Yalta

2013-2021 Lenta novostey Kryma (News feed of Crimea)

Email: info@crimea-news.com

Annex 997

Kryminform, "Prayers in memory of the First Mufti of Crimea will be held in Crimean mosques", 22 February 2019

Translation

Kryminform

Prayers in memory of the First Mufti of Crimea will be held in Crimean mosques

www.c-inform.info/news/id/74322

22 February 2019 11:09 AM

[Photograph]

Simferopol, 22 February. Kryminform. Prayers in memory of the Crimean Tatar politician and public figure, the First Mufti of Crimea, Poland, Lithuania and Belarus Noman Çelebicihan will be held today in the mosques of the peninsula. This was reported by the press service of the Spiritual Directorate of Muslims of Crimea.

"On 22 February, duas (prayers) in memory of Noman Çelebicihan, First Mufti of Muslims of Crimea, Poland, Lithuania and Belarus, will be held in the Crimean mosques. The Spiritual Directorate of Muslims of Crimea urges all Crimeans to honor the memory of the legendary figure, whose fate was inextricably linked with Crimea and its future. On 24 February, a commemorative event will take place in Sevastopol, near the Vosstavshykh square, where flowers will be laid at the bas-relief of Noman Çelebicihan", - reported the Spiritual Directorate of Muslims of Crimea.

Noman Çelebicihan (1885-1918) - Crimean Tatar politician and public figure, the first chairman of the government of the Crimean People's Republic, organizer of the first Qurultay of the Crimean Tatar People, the First Mufti of Muslims of Crimea, Lithuania, Poland and Belarus. He is also known as the author of the poem "Ant etkenmen" ("I've pledged"), which became the national anthem of the Crimean Tatar people.

Çelebicihan advocated the equality of all peoples living in Crimea. "Multicolored roses, lilies, tulips grow on the Crimean Peninsula. And each of these graceful flowers has its own special beauty, its own special delicate aroma. These roses, these flowers are peoples living in Crimea: Tatars, Russians, Armenians, Jewish people, Germans and others. The goal of the Qurultay is to bring them together, to make a beautiful and graceful bouquet of them, to found a real civilized Switzerland on the beautiful island of Crimea.", he said in his keynote speech before the opening of the Qurultay.

Çelebicihan was killed on 23 February 1918 in Sevastopol.

Annex 998

The Nation, "Neo-Nazis and the Far Right Are On the March in Ukraine", 22 February 2019

EUROPE THE RIGHT WORLD

Neo-Nazis and the Far Right Are On the March in Ukraine

Five years after the Maidan uprising, anti-Semitism and fascist-inflected ultranationalism are rampant.

By Lev Golinkin

FEBRUARY 22, 2019

A march of the Azov Battalian, Svoboda, and other far-right radical groups in Kiev, October 14, 2017. *(Reuters / Gleb Garanich)*

Five years ago, Ukraine's Maidan uprising ousted President Viktor Yanukovych, to the cheers and support of the West. Politicians and analysts in the United States and Europe not only celebrated the uprising as a triumph of democracy, but denied reports of Maidan's ultranationalism, smearing those who warned about the dark side of the uprising as Moscow puppets and useful idiots. Freedom was on the march in Ukraine.

Today, increasing reports of far-right violence, ultranationalism, and erosion of basic freedoms are giving the lie to the West's initial euphoria. There are neo-Nazi pogroms against the Roma, rampant attacks on feminists and LGBT groups, book bans, and state-sponsored glorification of Nazi collaborators.

These stories of Ukraine's dark nationalism aren't coming out of Moscow; they're being filed by Western media, including US-funded Radio Free Europe (RFE); Jewish organizations such as the World Jewish Congress and the Simon

Wiesenthal Center; and watchdogs like Amnesty International, Human Rights Watch, and Freedom House, which issued a joint report warning that Kiev is losing the monopoly on the use of force in the country as far-right gangs operate with impunity.

Five years after Maidan, the beacon of democracy is looking more like a torchlight march.

A NEO-NAZI BATTALION IN THE HEART OF EUROPE

"*Volunteer Ukrainian Unit Includes Nazis.*"—USA Today, *March 10, 2015*

The DC establishment's standard defense of Kiev is to point out that Ukraine's far right has a smaller percentage of seats in the parliament than their counterparts in places like France. That's a spurious argument: What Ukraine's far right lacks in polls numbers, it makes up for with things Marine Le Pen could only dream of—paramilitary units and free rein on the streets.

Post-Maidan Ukraine is the world's only nation to have a neo-Nazi formation in its armed forces. The Azov Battalion was initially formed out of the neo-Nazi gang Patriot of Ukraine. Andriy Biletsky, the gang's leader who became Azov's commander, once wrote that Ukraine's mission is to "lead the White Races of the world in a final crusade...against the Semite-led Untermenschen." Biletsky is now a deputy in Ukraine's parliament.

In the fall of 2014, Azov—which is accused of human-rights abuses, including torture, by Human Rights Watch and the United Nations—was incorporated into Ukraine's National Guard.

While the group officially denies any neo-Nazi connections, Azov's nature has been confirmed by multiple Western outlets: *The New York Times* called the battalion "openly neo-Nazi," while *USA Today*, *The Daily Beast*, *The Telegraph*, and

Haaretz documented group members' proclivity for swastikas, salutes, and other Nazi symbols, and individual fighters have also acknowledged being neo-Nazis.

In January 2018, Azov rolled out its National Druzhina street patrol unit whose members swore personal fealty to Biletsky and pledged to "restore Ukrainian order" to the streets. The Druzhina quickly distinguished itself by carrying out pogroms against the Roma and LGBT organizations and storming a municipal council. Earlier this year, Kiev announced the neo-Nazi unit will be monitoring polls in next month's presidential election.

In 2017, Congressman Ro Khanna led the effort to ban Azov from receiving U.S. arms and training. But the damage has already been done: The research group Bellingcat proved that Azov had already received access to American grenade launchers, while a Daily Beast investigation showed that US trainers are unable to prevent aid from reaching white supremacists. And Azov itself had proudly posted a video of the unit welcoming NATO representatives.

(Azov isn't the only far-right formation to get Western affirmation. In December 2014, Amnesty International accused the Dnipro-1 battalion of potential war crimes, including "using starvation of civilians as a method of warfare." Six months later, Senator John McCain visited and praised the battalion.)

Particularly concerning is Azov's campaign to transform Ukraine into a hub for transnational white supremacy. The unit has recruited neo-Nazis from Germany, the UK, Brazil, Sweden, and America; last October, the FBI arrested four California white supremacists who had allegedly received training from Azov. This is a classic example of blowback: US support of radicals abroad ricocheting to hit America.

FAR RIGHT TIES TO GOVERNMENT

"*Ukrainian police declare admiration for Nazi collaborators*"—*RFE, February 13, 2019*

Speaker of Parliament Andriy Parubiy cofounded and led two neo-Nazi organizations: the Social-National Party of Ukraine (later renamed Svoboda), and Patriot of Ukraine, whose members would eventually form the core of Azov.

Although Parubiy left the far right in the early 2000's, he hasn't rejected his past. When asked about it in a 2016 interview, Parubiy replied that his "values" haven't changed. Parubiy, whose autobiography shows him marching with the neo-Nazi wolfsangel symbol used by Aryan Nations, regularly meets with Washington think tanks and politicians; his neo-Nazi background is ignored or outright denied.

Even more disturbing is the far right's penetration of law enforcement. Shortly after Maidan, the US equipped and trained the newly founded National Police, in what was intended to be a hallmark program buttressing Ukrainian democracy.

The deputy minister of the Interior—which controls the National Police—is Vadim Troyan, a veteran of Azov and Patriot of Ukraine. In 2014, when Troyan was being considered for police chief of Kiev, Ukrainian Jewish leaders were appalled by his neo-Nazi background. Today, he's deputy of the department running US-trained law enforcement in the entire nation.

Earlier this month, RFE reported on National Police leadership admiring Stepan Bandera—a Nazi collaborator and Fascist whose troops participated in the Holocaust—on social media.

The fact that Ukraine's police is peppered with far-right supporters explains why neo-Nazis operate with impunity on the streets.

STATE-SPONSORED GLORIFICATION OF NAZI COLLABORATORS

"*Ukrainian extremists celebrate Ukrainian Nazi SS divisions...in the middle of a major Ukrainian city*"—*Anti-Defamation League Director of European Affairs, April 28, 2018*

It's not just the military and street gangs: Ukraine's far right has successfully hijacked the post-Maidan government to impose an intolerant and ultranationalist culture over the land.

In 2015, the Ukrainian parliament passed legislation making two WWII paramilitaries—the Organization of Ukrainian Nationalists (OUN) and the Ukrainian Insurgent Army (UPA)—heroes of Ukraine, and made it a criminal offense to deny their heroism. The OUN had collaborated with the Nazis and participated in the Holocaust, while the UPA slaughtered thousands of Jews and 70,000-100,000 Poles on their own volition.

The government-funded Ukrainian Institute of National Memory is institutionalizing the whitewashing of Nazi collaborators. Last summer, the Ukrainian parliament featured an exhibit commemorating the OUN's 1941 proclamation of cooperation with the Third Reich (imagine the French government installing an exhibit celebrating the Vichy state!).

Torchlight marches in honor of OUN/UPA leaders like Roman Shukhevych (a commander in a Third Reich auxiliary battalion) are a regular feature of the new Ukraine. The recuperation even extends to SS Galichina, a Ukrainian division of the Waffen-SS; the director of the Institute of National Memory proclaimed that the SS fighters were "war victims." The government's embrace of Bandera is not only deplorable, but also extremely divisive, considering the OUN/UPA are reviled in eastern Ukraine.

Predictably, the celebration of Nazi collaborators has accompanied a rise in outright anti-Semitism.

"Jews Out!" chanted thousands during a January 2017 march honoring OUN leader Bandera. (The next day the police denied hearing anything anti-Semitic.) That summer, a three-day festival celebrating the Nazi collaborator Shukhevych

capped off with the firebombing of a synagogue. In November 2017, RFE reported Nazi salutes as 20,000 marched in honor of the UPA. And last April, hundreds marched in L'viv with coordinated Nazi salutes honoring SS Galichina; the march was promoted by the L'viv regional government.

The Holocaust revisionism is a multi-pronged effort, ranging from government-funded seminars, brochures, and board games, to the proliferation of plaques, statues, and streets renamed after butchers of Jews, to far-right children camps, where youth are inculcated with ultranationalist ideology.

Within several years, an entire generation will be indoctrinated to worship Holocaust perpetrators as national heroes.

BOOK BANS

"No state should be allowed to interfere in the writing of history."—British historian Antony Beevor, after his award-winning book was banned in Ukraine, The Telegraph, *January 23, 2018*

Ukraine's State Committee for Television and Radio Broadcasting is enforcing the glorification of Ukraine's new heroes by banning "anti-Ukrainian" literature that goes against the government narrative. This ideological censorship includes acclaimed books by Western authors.

In January 2018, Ukraine made international headlines by banning *Stalingrad* by award-winning British historian Antony Beevor because of a single paragraph about a Ukrainian unit massacring 90 Jewish children during World War II. In December, Kiev banned *The Book Thieves* by Swedish author Anders Rydell (which, ironically, is about the Nazis' suppression of literature) because he mentioned troops loyal to Symon Petliura (an early 20th-century nationalist leader) had slaughtered Jews.

This month, the Ukrainian embassy in Washington exported this intolerance to America by brazenly demanding the United States ban a Russian movie from American theaters. Apparently, the billions Washington invested in promoting democracy in Ukraine have failed to teach Kiev basic concepts of free speech.

ANTI-SEMITISM

"I'm telling you one more time—go to hell, kikes. The Ukrainian people have had it to here with you."—Security services reserve general Vasily Vovk, May 11, 2017

Unsurprisingly, government-led glorification of Holocaust perpetrators was a green light for other forms of anti-Semitism. The past three years saw an explosion of swastikas and SS runes on city streets, death threats, and vandalism of Holocaust memorials, Jewish centers, cemeteries, tombs, and places of worship, all of which led Israel to take the unusual step of publicly urging Kiev to address the epidemic.

Public officials make anti-Semitic threats with no repercussions. These include: a security services general promising to eliminate the *zhidi* (a slur equivalent to 'kikes'); a parliament deputy going off on an anti-Semitic rant on television; a far-right politician lamenting Hitler didn't finish off the Jews; and an ultranationalist leader vowing to cleanse Odessa of *zhidi*.

For the first few years after Maidan, Jewish organizations largely refrained from criticizing Ukraine, perhaps in the hope Kiev would address the issue on its own. But by 2018, the increasing frequency of anti-Semitic incidents led Jewish groups to break their silence.

Last year, the Israeli government's annual report on anti-Semitism heavily featured Ukraine, which had more incidents than all post-Soviet states combined. The World Jewish Congress, the US Holocaust Memorial Museum, and 57 members of the US Congress all vociferously condemned Kiev's Nazi glorification and the concomitant anti-Semitism.

Ukrainian Jewish leaders are also speaking out. In 2017, the director of one of Ukraine's largest Jewish organizations published a *New York Times* op-ed urging the West to address Kiev's whitewashing. Last year, 41 Ukrainian Jewish leaders denounced the growth of anti-Semitism. That's especially telling, given that many Ukrainian Jewish leaders supported the Maidan uprising.

None of these concerns have been addressed in any meaningful way.

ROMA POGROMS

"*'They wanted to kill us': masked neo-fascists strike fear into Ukraine's Roma.*" —The Guardian, *August 27, 2018*

Ukraine's far right has resisted carrying out outright attacks on Jews; other vulnerable groups haven't been so lucky.

Last spring, a lethal wave of anti-Roma pogroms swept through Ukraine, with at least six attacks in two months. Footage from the pogroms evokes the 1930s: Armed thugs attack women and children while razing their camps. At least one man was killed, while others, including a child, were stabbed.

Two gangs behind the attacks—C14 and the National Druzhina—felt comfortable enough to proudly post pogrom videos on social media. That's not surprising, considering that the National Druzhina is part of Azov, while the neo-Nazi C14 receives government funding for "educational" programs. Last October, C14 leader Serhiy Bondar was welcomed at America House Kyiv, a center run by the US government.

Appeals from international organizations and the US embassy fell on deaf ears: Months after the United Nations demanded Kiev end "systematic persecution" of the Roma, a human-rights group reported C14 were allegedly intimidating Roma in a joint patrol with the Kiev police.

LGBT AND WOMEN'S-RIGHTS GROUPS

"'It's even worse than before': How the 'Revolution of Dignity' Failed LGBT Ukrainians."—RFE, November 21, 2018

In 2016, after pressure from the US Congress, the Kiev government began providing security for the annual Kiev Pride parade. However, this increasingly looks like a Potemkin affair: two hours of protection, with widespread attacks on LGBT individuals and gatherings during the rest of the year. Nationalist groups have targeted LGBT meetings with impunity, going so far as to shut down an event hosted by Amnesty International as well as assault a Western journalist at a transgender rights rally. Women's-rights marches have also been targeted, including brazen attacks in March.

ATTACKS ON PRESS

"The Committee to Protect Journalists condemns a Ukrainian law enforcement raid at the Kiev offices of Media Holding Vesti...more than a dozen masked officers ripped open doors with crowbars, seized property, and fired tear gas in the offices."—The Committee to Protect Journalists, February 9, 2018

In May 2016, Myrotvorets, an ultranationalist website with links to the government, published the personal data of thousands of journalists who had obtained accreditation from Russia-backed rebels in eastern Ukraine. Myrotvorets labeled the journalists "terrorist collaborators."

A government-tied website declaring open season on journalists would be dangerous anywhere, but it is especially so in Ukraine, which has a disturbing track record of journalist assassinations. This includes Oles Buzina, gunned down in 2015, and Pavel Sheremet, assassinated by car bomb a year later.

The Myrotvorets doxing was denounced by Western reporters, the Committee to Protect Journalists, and ambassadors from the G7 nations. In response, Kiev officials, including Interior Minister Arsen Avakov, praised the site: "This is your choice to cooperate with occupying forces," Avakov told journalists, while posting "I Support Myrotvorets" on Facebook. Myrotvorets remains operational today.

Last fall brought another attack on the media, this time using the courts. The Prosecutor General's office was granted a warrant to seize records of RFE anti-corruption reporter Natalie Sedletska. An RFE spokeswoman warned that Kiev's actions created "a chilling atmosphere for journalists," while parliament deputy Mustafa Nayyem called it "an example of creeping dictatorship."

LANGUAGE LAWS

"[Prime Minister Arseniy Yatsenyuk] also made a personal appeal to Russian-speaking Ukrainians, pledging to support...a special status to the Russian language."—US Secretary of State John Kerry, April 24, 2014

Ukraine is extraordinarily multilingual: In addition to the millions of Russian-speaking eastern Ukrainians, there are areas where Hungarian, Romanian, and other tongues are prevalent. These languages were protected by a 2012 regional-language law.

The post-Maidan government alarmed Russian-speaking Ukrainians by attempting to annul that law. The US State Department and Secretary of State John Kerry sought to assuage fears in 2014 by pledging that Kiev would protect the status of Russian. Those promises came to naught.

A 2017 law mandated that secondary education be conducted strictly in Ukrainian, which infuriated Hungary, Romania, Bulgaria, and Greece. Several regions passed legislation banning the use of Russian in public life. Quotas enforce Ukrainian usage on TV and radio. (This would be akin to Washington forcing Spanish-language media to broadcast mostly in English.)

And in February 2018, Ukraine's supreme court struck down the 2012 regional language law—the one Kerry promised eastern Ukrainians would stay in effect.

Currently, Kiev is preparing to pass a draconian law that would mandate the use of Ukrainian in most aspects of public life. It's another example of Kiev alienating millions of its own citizens, while claiming to embrace Western values.

THE PRICE OF WILLFUL BLINDNESS

These examples are only a tiny fraction of Ukraine's slide toward intolerance, but they should be enough to point out the obvious: Washington's decision to ignore the proliferation of armed neo-Nazi groups in a highly unstable nation only led to them gaining more power.

This easily predictable outcome is in marked contrast to Washington's enthusiasm over the "Revolution of Dignity." "Nationalism is exactly what Ukraine needs," proclaimed a *New Republic* article by historian Anne Applebaum, whose celebration of nationalism came out right around the time that Ukraine green-lighted the formation of white-supremacist paramilitaries. A mere four months after Applebaum's essay, *Newsweek* ran an article titled "Ukrainian nationalist volunteers committing 'ISIS-style' war crimes."

In essay after essay, DC foreign-policy heads have denied or celebrated the influence of Ukraine's far right. (Curiously, the same analysts vociferously denounce rising nationalism in Hungary, Poland, and Italy as highly dangerous.) Perhaps think-tankers deluded themselves into thinking Kiev's far-right phase would tucker itself out. More likely, they simply embraced DC's go-to strategy of "my enemy's enemy is my friend." Either way, the ramifications stretch far beyond Ukraine.

America's backing of the Maidan uprising, along with the billions DC sinks into post-Maidan Kiev, make it clear: Starting February 2014, Ukraine became Washington's latest democracy-spreading project. What we permit in Ukraine sends a green light to others.

By tolerating neo-Nazi gangs and battalions, state-led Holocaust distortion, and attacks on LGBT and the Roma, the United States is telling the rest of Europe: "We're fine with this." The implications—especially at a time of a global far-right revival—are profoundly disturbing.

Lev Golinkin Lev Golinkin is the author of *A Backpack, a Bear, and Eight Crates of Vodka*, Amazon's Debut of the Month, a Barnes & Noble's Discover Great New Writers program selection, and winner of the Premio Salerno Libro d'Europa. Golinkin, a graduate of Boston College, came to the US as a child refugee from the eastern Ukrainian city of Kharkov (now called Kharkiv) in 1990. His writing on the Ukraine crisis, Russia, the far right, and immigrant and refugee identity has appeared in *The New York Times*, *The Washington Post*, the *Los Angeles Times*, CNN, *The Boston Globe*, *Politico Europe*, and *Time* (online), among other venues; he has been interviewed by MSNBC, NPR, ABC Radio, *WSJ Live* and *HuffPost Live*.

Annex 999

Krym.Realii, "Simferopol: children's literature competition in memory of Noman Çelebicihan 'Ant etkenmen!' [I've pledged] (+photo)", 23 February 2019

Translation

(Logo) Krym.Realii (Crimea.Realities)

NEWS

Simferopol: children's literature competition in memory of Noman Çelebicihan "Ant etkenmen!" ["I've pledged"] (+photo)

https://ru.krymr.eom/a/news-konkurs-krim-pamyati-nomana-chelebidjihana/29786865.html

23 February 2019, 7:41 p.m.

Leilia Abibullah, winner in the nomination "Poetry recitation"

The final of the competition "Ant etkenmen!" [I've pledged] was held in Simferopol on 23 February, the competition was dedicated to the memory of **Noman Çelebicihan**, Crimean Tatar political and public figure, chairman of the government of the Crimean People's Republic, organizer of the first Qurultay of the Crimean Tatar people, Mufti of the Muslims of Crimea, Poland, Belarus and Lithuania.

According to a correspondent of **Krym.Realii**, the annual competition is held this year for the sixth time, the organizer is the public association "Istiqbal" ["Future"].

The competition was held in two nominations: “Poetry Recitation” and “Best Essay”, students of 5th-8th and 9th-11th grades of Crimean schools took part in it, they recited the works of Crimean Tatar poets, classical and contemporary writers.

According to the organizers, not everyone was able to get to Simferopol today due to weather conditions, 25 out of 37 declared participants from different regions of Crimea arrived.

The winner in the nomination “Poetry Recitation”, a 5th grade student of the Novopavlovskaya school in Krasnoperekopskiy District, **Leilia Abibullah**, said that this year she participated in the competition for the first time, “I was very worried and nervous that the roads would be covered with snow at night. I got up at 5 am to get here.”

And the 6th grade student **Ismail Dzhanaev** from Sudak could not come, he was very upset, but did not give up. He had persuaded his mother to contact the jury via Skype and read the poem online, taking second place in the “Poetry Recitation” nomination.

The winners in the “Poetry Recitation” were: among 5th-8th grades, 1st place - **Leilia Abibullah**, 2nd place **- Ismail Dzhanaev**, 3rd place **- Dinara Ametova**. Among 9th-11th grades: 1st place **- Aishe Mustafaieva**, 2nd place **- Elmaz Seitmamutova**, 3rd place - **Gulsum Takhtarova**.

In the nomination “Essay”, the winners were: among 5th-8th grades, 1st place **- Ulkera Seitmemetova**, 2nd place **- Feride Abdullaeva**, 3rd place **- Elmaz Titova.** Among 8th-11th grades: 1st place - **Fatime Smailova**, 2nd place - **Suleiman Tarkhan**, 3rd place - **Lera Kelmambetova.**

Earlier, the chairman of the Mejlis of the Crimean Tatar people Refat Chubarov said that 23 February is a tragic day in the history of the Crimean Tatar, Ingush and Chechen peoples.

He clarified that 101 years ago, on 23 February 1918, in Sevastopol, sailors of the Russian Black Sea Fleet, controlled by the Bolsheviks, brutally tortured and killed Noman Çelebicihan - the first head of the government of the Crimean People's Republic, one of the organizers of the first Qurultay of the Crimean Tatar People, Mufti of the Muslims of Crimea, Belarus, Lithuania and Poland, author of the poem "Ant etkenmen!" [I've pledged], which later became the Crimean Tatar national anthem.

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Annex 1000

TvZvezda.ru, "Supporters of the Orthodox Church of Ukraine beat parishioners and a priest of the Ukrainian Orthodox Church", 17 March 2019

Translation

TvZvezda

Supporters of the Orthodox Church of Ukraine beat parishioners and a priest of the Ukrainian Orthodox Church

https://tvzvezda.ru/news/201903172327-792a.htm

17 March 2019

According to Vasily Stolyar, bishop of the Ukrainian Orthodox Church, the conflict was provoked by supporters of the Orthodox Church of Ukraine.

The supporters of the so-called "Orthodox Church of Ukraine" attacked the parishioners and used physical force against the local senior priest in an attempt to take over a temple of the Ukrainian Orthodox Church. The incident occurred on 16 March in the village of Luka-Meleshkovskaya in the Vinnitskiy district.

According to Vasily Stolyar, bishop of the Ukrainian Orthodox Church, the conflict was provoked by the supporters of the Orthodox Church of Ukraine. First, they locked Vasily, the senior priest, in the church and then started a verbal and physical altercation.

[Video available at: https://tvzvezda.ru/news/201903172327-792a.htm/player/]

> "*I went alone to the representatives of the Orthodox Church of Ukraine to talk to them and listen to their positions and complaints against me, but, unfortunately, nobody wanted to listen. When Chirkun, a priest of Metropolitan Simeon, arrived, he ordered to throw me outside the church fence. This is how they propose to solve disputes peacefully*", *Stolyar wrote on his Facebook page.*

The priest noted that afterwards the aggressors from the Orthodox Church of Ukraine physically attacked him and pushed him to the fence.

Annex 1001

RIA Novisti Krym, "Neutralizing a terrorist: past and present of Hizb ut-Tahrir* in Crimea", 27 March 2019
(excerpts)

Translation
Excerpts

RIA Novosti Krym (RIA News Crimea)

Neutralizing a terrorist: past and present of Hizb ut-Tahrir* in Crimea

crimea.ria.ru/society/20190327/1116316359.html

8:38 p.m. 27 March 2019

Watch video at: https://www.youtube.com/watch?v=yH6OI-Kyh_I
RIA Novosti / FSB of the Russian Federation

Simferopol, 27 March – **RIA Novosti Krym.** Russian security forces conducted another operation in Crimea to neutralize individuals suspected of involvement in terrorism. In the course of the initiated criminal cases, officers of the regional FSB Directorate together with the Ministry of Internal Affairs and the National Guard of the Russian Federation detained 20 individuals involved in the activity of Hizb ut-Tahrir al-Islami*, an international terrorist organization banned in Russia. According to data available to the law enforcement officials, the detainees "used conspiracy measures during the meetings to spread terrorist ideology among the inhabitants of the peninsula, recruited Crimean Muslims".

[…]

Page 7

"With the tacit consent of the Ukrainian authorities, these sects [Hizb ut-Tahrir] spread in Crimea among the Crimean Tatar people. Apparently, it was beneficial for the Ukrainian authorities, according to the principle of 'divide and rule'," Ayder Ismailov, Deputy Mufti of Crimea, said in a commentary to the Russian Information Agency "Novosti Crimea". "Therefore these structures were quite free: they distributed literature, held assemblies, rallies and even international conferences. They had registered print publications. They created public organisations (women's, youth, human rights), as well as religious communities independent of the Spiritual Directorate of Muslims of Crimea, seizing mosques. Thus, they received a legitimate platform for promoting their ideas among the masses".

[…]

Page 10

After the reunification of Crimea with Russia, the position of Islamic radicals changed dramatically. Crimean law enforcement officers regularly identify and detain individuals associated with the activities of Hizb ut-Tahrir*. For example, in early 2015, residents of Sevastopol Ruslan Zeytullaev, Ferrat Sayfullaev, Rustem Vaitov and Yuri Primov were arrested. They were accused of organizing and participation in the activities of the terrorist organization

[…]

Page 14

** Terrorist organization banned in Russia*

Annex 1002

RIA Novosti, "State Duma said Hizb ut-Tahrir* in Crimea is financed from outside", 27 March 2019

Translation

RIA Novosti (RIA News)

State Duma said Hizb ut-Tahrir* in Crimea is financed from outside

https://ria.ru/20190327/1552148215.html

27 March 2019, 11:32 a.m.

[Photograph]

SIMFEROPOL, 27 March - RIA Novosti. The network of the international terrorist organization Hizb ut-Tahrir* banned in Russia has been existing in Crimea since Ukrainian times and is financed from outside, said Ruslan Balbek, a member of the State Duma Committee on Religious Affairs.

Earlier, the Crimean Directorate of the FSB of the Russian Federation announced that on Wednesday, in the course of the initiated criminal cases, searches of the supporters of the organization Hizbut-Tahrir al-Islami* prohibited in Russia were carried out in the Crimea.

"In Crimea, the network of the extremist organization "Hizb ut-Tahrir"* continues to exist, which was actively developing during the Ukraine times. The Ukrainian authorities were unable to find an antidote and ban a religious organization promoting harmful ideology in Crimean society. Today, the remnants of the extremist network continue to operate clandestinely on the peninsula. They are financed from outside", Balbek told RIA Novosti.

At the same time, according to him, supporters of two extremist organizations "Hizb ut-Tahrir"* and the "Mejlis of the Crimean Tatar People"* actually joined their efforts on the peninsula.

The "Mejlis of the Crimean Tatar People"* does not have support among the Crimean Tatars, therefore Hizb ut-Tahrir* provides the headcount in their anti-Russian actions. Despite the fact that one organization is of a religious nature, and the other is about nationality, they have common overseas funding sources, just different cashiers", the deputy said.

** Extremist organizations banned in Russia.*

Annex 1003

Kommersant, “Six defendants accused of preparing to seize power”, 4 April 2019 (excerpts)

Translation
Excerpts

Six defendants accused of preparing to seize power

https://www.kommersant.ru/doc/3932975

4 April 2019

Case of a terrorist cell will be considered on the second attempt
Kommersant, 4 April 2019, 6:37 p.m.

[…]

According to the indictment, in September 2015 construction worker Muslim Aliyev, the chairman of the Alushta community of Muslims, created the Bakhchisaray cell of the terrorist organization Hizb ut-Tahrir al-Islami banned in Russia in order to perform preparatory work aimed at changing the constitutional system of the Russian Federation and creating the theocratic state the "World Islamic Caliphate". He recruited his partner Enver Bekirov to join the group, and also flower seller Vadim Siruk and Emir-Usein Kuku, employee of the Yalta mayor's office. Bekirov was instructed to create groups of students (khalki) and teach them the ideology of the terrorist organization Hizb ut-Tahrir al-Islami.

[…]

Expert opinions, which were confirmed by the witness testimonies, indicate that meetings between Aliyev, Bekirov, Siruk and Kuku recorded on the video are agitation and propaganda meetings between the leaders of several Crimean cells of the terrorist Hizb ut-Tahrir, the prosecutor said.

[…]

Annex 1004

RIA Novosti Krym, "Crimean Tatars named important results of the rehabilitation decree", 20 April 2019

Translation

RIA Novosti Krym (RIA News Crimea)

Crimean Tatars named important results of the rehabilitation decree

https://crimea.ria.ru/society/20190420/1116468587.html

20 April 2019 11:54 a.m.

[Photograph]

SIMFEROPOL, 20 April - RIA Novosti Krym. The restoration of historical justice and the "removal of groundless accusations" against the Crimean Tatar people were named as one of the main results of the implementation of the presidential decree on the rehabilitation of Crimean peoples, signed after the reunification of the Republic with Russia. This is stated in the resolution adopted on Saturday by the participants of the V congress of the interregional non-governmental movement of the Crimean Tatar people "Kyrym".

[Photograph]

The resolution notes that the decree "On measures for the rehabilitation of the Armenian, Bulgarian, Greek, Crimean Tatar and German peoples and state support for their revival and development" signed by Russian President Vladimir Putin on 21 April 2014 has become "one of the important events in the life of Crimean Tatars".

"In pursuance of this decree, large-scale work is being carried out in the Republic on the arrangement, social and cultural adaptation of rehabilitated citizens" - the document emphasizes.

[Photograph]

As examples of the "significant results" of the implementation of the decree, the construction of a memorial complex in the village of Suren of the Bakhchisaray District, dedicated to the memory of the victims of deportation, and the Cathedral Mosque, broadcasting of the Crimean Tatar TV channel "*Millet*" and "*Vatan Sedasy*" radio station in the Republic, large-scale celebration of religious holidays, are noted, as well as the allocation of 10 billion RUB from the federal budget for the arrangement of the repressed until 2020.

During the Great Patriotic War, Crimean Tatars, Greeks, Bulgarians, Germans, Armenians - 20 nationalities in total - were forcibly deported from Crimea. The Crimean Tatars suffered the most - over 180 thousand people were evicted from the peninsula. After the reunification of Crimea with Russia, President Vladimir Putin issued a decree on the rehabilitation of the Crimean Tatar and other peoples affected by the repressions.

Annex 1005

Krym.Realii, "Ukrainian Cultural Centre in Crimea celebrated its four years anniversary", 7 May 2019
(excerpts)

Translation
Excerpts

(Logo) Krym.Realii (Crimea.Realities)

News

Ukrainian Cultural Centre in Crimea celebrated its four years anniversary

https://ru.krymr.com/a/news-ukrainskomu-kulturnomu-centru-ispolnilos-4-goda/29926630.html

7 May 2019, 6:53 p.m. Artem Laptiev

Activists of the Ukrainian Cultural Centre

Created after the annexation of Crimea, the Ukrainian Cultural Centre (UCC) in Simferopol celebrated its four years anniversary. On 7 April, a representative of the Centre **Alena Popova** told about this to **Krym.Realii**.

“We have very few active people left. So far, it is very difficult to expand the circle: […] But we continue to meet and discuss some of our issues. It is too early to say that we do not exist”, Popova told about the current situation in the Ukrainian Centre.

[…]

Annex 1006

Komsomolskaya Pravda.Krym, "FSB detained eight supporters of the banned sect Hizb ut-Tahrir in Crimea", 10 June 2019
(excerpts)

Translation
Excerpts

Komsomolskaya Pravda.Krym

FSB detained eight supporters of the banned sect Hizb ut-Tahrir in Crimea

ul.kp.ru/daily/26988.5/4048274/

10 June 2019

Monday. Early morning. Armed guys in balaclavas and caps with the FSB stripes knocked on eight houses simultaneously in Alushta, Belogorsk and Simferopol region of Crimea. They are holding search warrants issued in the course of criminal cases.

A serious Article: "Organization of and participation in the activity of a terrorist organization" (Part 1, Part 2 of Article 205.5 of the Criminal Code of the Russian Federation), namely Hizb ut-Tahrir al-Islami (banned in the Russian Federation).

[…]

At one address, they find documents on the registration of a local religious organization "'Alushta' Muslim Community". Apparently, the "Hizbs" thought they could, like in Ukraine, simply create individual communes, capture mosques from traditional Islam and openly carry out propaganda of their ideas. This didn't work out. The papers will be attached to the criminal case [materials].

As well as the forbidden literature, for example the book "The Muslim Personality" by Muhammad Ali Al-Hashimi. It is included into the list of extremist materials; reprints of that book were included in the list of banned [materials] even three times (in 2007, 2009 and 2014) by decisions of different courts.

[…]

The FSB officers take out a box, and there are CDs, brochures, leaflets, books from the list extremist [materials] in it. Many were published in Lebanon – that's where the majority of literature was published that had been disseminated by the "Hizbs" in Crimea under Ukraine.

"Instruction for a Crimean resident" is the title of one found leaflet. In it, there are instructions how to communicate with the law enforcement bodies, explanations about the procedure for conducting searches.
[…]

Page 2

- During the searches extremist literature, computer and communication equipment, electronic data carriers were found and seized. The suspects were apprehended. The measure of restraint is being decided upon now – concluded the Crimean FSB Directorate press-service.

[…]

Annex 1007

Rhythm of Eurasia, "Hizb ut-Tahrir*, a 'dormant' threat in Crimea", 18 August 2019 (excerpts)

Translation
Excerpts

Rhythm of Eurasia

SECURITY

18 August 2019 | Kirill ERCHENKO | 00.01

Hizb ut-Tahrir*, a "dormant" threat in Crimea

https://www.ritmeurasia.org/news--2019-08-18--hizb-ut-tahrir-v-krymu-spjaschaja-ugroza-44381?print=1

Page 1
[…]

On 27 March of this year, the security forces detained 20 "Hizbs" in the Simferopolsky and Belogorsky districts, which turned out to be the largest special operation since the reunification of Crimea with Russia. According to information available to the FSB, members of the group were spreading terrorist ideology among the inhabitants of the peninsula at the meetings and recruited Muslims using conspiracy measures.

[…]

Page 2

[…] As a result, 24 Islamic extremists were put on trial.

In response to these detentions, "Hizb" sympathizers launched a wave of coordinated one-man pickets and flash mobs expecting to start international repercussions. For example, an active phase of a flash mob to support radicals took place in Crimea in April - their relatives and associates posted photos on social networks with sentimental slogans "Muslims are not terrorists" and "Return fathers to 166 children".

[…]

Annex 1008

Pereyaslavska Rada 2.0, "Annual Festival of Ukrainian culture 'Obzhinki-2019' was held in Simferopol", 2 September 2019 (excerpts)

Translation
Excerpts

Translation from Ukrainian

Pereyaslavska Rada 2.0

http://pereyaslavskayarada.com/uk/article/show/2213

Annual Festival of Ukrainian culture “Obzhinki-2019” was held in Simferopol

2 September 2019

Photo “Pereyaslavska Rada 2.0”

On 31 August, the Republican Festival of Ukrainian Culture “Obzhinki-2019” was held in the Y. Gagarin Park of Culture and Leisure in Simferopol. The organizers were traditionally the RNGO (Regional Non-Governmental Organisation) “Ukrainian Community of Crimea”, the State Budgetary Institution of the Republic of Crimea “House of Peoples’ Friendship” and the State Committee for Interethnic Relations and Deported Citizens of the Republic of Crimea. The RNGO (Regional Non-Governmental Organisation) “Ukrainian Community of Crimea”, which is the initiator of the festival, has been organizing this holiday for the third year in a row.

Photo "Pereyaslavska Rada 2.0"

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Photo "Pereyaslavska Rada 2.0"

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Photo "Pereyaslavska Rada 2.0"

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Photo "Pereyaslavska Rada 2.0"

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Photo "Pereyaslavska Rada 2.0"

Photo "Pereyaslavska Rada 2.0"

It is also interesting how warmly people perceive Ukrainian culture. It is worth recalling that the Republic is an example of an almost ideal relationship between cultures, but in the Ukrainian press every now and then, there are accusations of infringement of the rights of ethnically Ukrainians in Crimea. Such festivals clearly prove the opposite. Residents and guests of the peninsula capital, notwithstanding the cultural characteristics of their peoples, joined the holiday together with their children and friends. Funny contests, Ukrainian flavor, lively songs and dances did not leave anyone indifferent.

Photo "Pereyaslavska Rada 2.0"

[…]

Annex 1009

RBC, "Politician involved with the 'Mirotvorets' was appointed Deputy Minister of Internal Affairs of Ukraine", 25 September 2019

Translation

RBC

Politics, 25 September 2019, 4:04 p.m. 6 056

Politician involved with the "Mirotvorets" was appointed Deputy Minister of Internal Affairs of Ukraine

https://www.rbc.ru/rbcfreenews/5d8b5da39a7947ddbbf8d0de

Anton Gerashchenko, a former member of the Verkhovna Rada from the "*Narodniy Front*" ["People's Front"] and a non-staff adviser to the Minister of Internal Affairs of Ukraine Arsen Avakov, became his deputy. This was reported on the website of the Ukrainian Ministry of Internal Affairs.

The publication says that Gerashchenko will engage in legislative support for the activities of the Ministry of Internal Affairs and, among other things, will interact with the Rada and parliamentary committees. In addition, the duties of the former member of the parliament include "dialogue" with media and ensuring the openness of the ministry's work.

Gerashenko is on the Russian sanctions list and is one of the initiators of the creation in 2014 of the Ukrainian website "Mirotvorets". This portal publishes personal data of people who are considered guilty of crimes against the national security of Ukraine by the authors of the website. In particular, in 2016, the former member of the parliament announced the appearance in the "Mirotvorets" database of more than 7,000 Ukrainian and foreign journalists "accredited" in the self-proclaimed Donetsk People's Republic.

Tags: "Mirotvorets", Anton Gerashchenko, Ukraine

Annex 1010

Gordon, "Novosad: From September 2020, Russian-language schools will switch to the Ukrainian language of instruction", 4 October 2019 (excerpts)

Translation
Excerpts

GORDON

Novosad: From September 2020, Russian-language schools will switch to the Ukrainian language of instruction

https://gordonua.com/ukr/news/society/-novosad-z-veresnja-2020-roku-rosijskomovni-shkoli-perejdut-na-ukrajinsku-movu-navchannja-1320652.html

4 October 2019, 3:54 a.m.
Photo: Ministry of Education and Science of Ukraine / Facebook

Ukrainian schools in which instruction is conducted in the languages of the EU countries should switch to Ukrainian in September 2023, the Minister of Education and Science of Ukraine Anna Novosad said. At the same time, according to her, in such educational institutions there will be an opportunity to study "the native language in the native language".

From September 2020, all Russian-language schools in Ukraine will have to switch to the Ukrainian language of instruction.

"There are still Russian-language schools. But from September 2020, they will switch to the Ukrainian language of instruction. As for schools with languages of national minorities which belong to the languages of the European Union, they will switch to the Ukrainian language of instruction from September 2023. We must prepare both those and others for this transition" - the Minister said.

She noted that in such schools there will be an opportunity to study "the native language or literature in the native language".

"If we are talking about the Russian minority, then this will be a separate subject, plus it will be possible to have electives", Novosad added.

[…]

Annex 1011

Pereyaslavska Rada 2.0, "Franko Library hosted the 'Remembrance evening of Vera Roik'", 9 October 2019
(excerpts)

Translation
Excerpts

Translation from Ukrainian

Pereyaslavska Rada 2.0

http://pereyaslavskayarada.com/uk/article/show/2788

Franko Library hosted the “Remembrance evening of Vera Roik”

9 October 2019

Photo “Pereyaslavska Rada 2.0”

Vera Sergeevna Roik, an outstanding embroiderer, master of Ukrainian embroidery, passed away 9 years ago. On 9 October, in the Franko Crimean Republican Universal Research Library in Simferopol, the “Remembrance Evening of Vera Roik” was traditionally held, which was attended by her close people, colleagues, representatives of the Historical Museum of the City of Simferopol, RNGO (Regional Non-Governmental Organisation) “Ukrainian Community of Crimea”, which helps embroiderer’s relatives in the work to perpetuate the memory of Vera Roik, and students of the CFU (Vernadsky Crimean Federal University).

Photo "Pereyaslavska Rada 2.0"

Photo "Pereyaslavska Rada 2.0"

[…]

Photo "Pereyaslavska Rada 2.0"

Photo "Pereyaslavska Rada 2.0"

"The memory of Vera Sergeevna Roik is alive! We remember and preserve the legacy that she left us," Anastasia Gridchina, the Chair of the Ukrainian Community of Crimea, stated in her welcoming speech. It is also worth noting that with the support of the Assembly of Slavic Peoples of Crimea, which also includes the Ukrainian Community of Crimea, a new street will be named in honor of Vera Roik in Simferopol.

Photo "Pereyaslavska Rada 2.0"

Photo "Pereyaslavska Rada 2.0"

In memory of Vera Sergeevna, the poems by Nadezhda Ryndich were performed by students of the Department of Ukrainian Philology of the Vernadsky Crimean Federal University for the guests of the event. The vocal ensemble "Kumushki" also performed for the public, singing songs in Ukrainian. As part of the Remembrance evening, a film with photo chronicles and video materials about Vera Roik was shown.

Photo "Pereyaslavska Rada 2.0"

Photo "Pereyaslavska Rada 2.0"

The local history department of the Franko Library organized an exhibition of embroidery for the guests of the event, which included both the works of Vera Sergeevna herself and the works of her students. In total, 30 items of folk art were presented, among them: head clothes, embroidered towels [*"rushnik"*] paintings and embroidered shirts.

[…]

Annex 1012

RNS, "Ukrainian website 'Mirotvorets' announced termination of its activities", 10 December 2019
(excerpts)

Translation
Excerpts

Rambler News Service (RNS)

Ukrainian website "Mirotvorets" announced termination of its activities

https://rns.online/society/Ukrainskii-sait-Mirotvorets-obyavil-o-prekraschenii-deyatelnosti--2019-12-10/

10 December 2019, 12:20 SOCIETY

[Photo]
Photo: Pixabay

Ukrainian website "Mirotvorets" announced termination of its activities. This site regularly expanded the database of those who allegedly threaten the territorial integrity and national security of Ukraine.

"Today, on 10 December 2019 at 6:00 p.m., to the delight of ... the militants and Russian mercenaries, as well as on demand of some objective circumstances, we completely stop the "Mirotvorets" servers," the message says.

"Mirotvorets" website itself and all its "mirrors" will be closed.

"Mirotvorets" was created in 2014 on the initiative of Anton Gerashchenko, at that time adviser to the Head of the Ministry of Internal Affairs of Ukraine Arsen Avakov. Gerashchenko called it a project to collect data on "terrorists" and "separatists", created by a group of like-minded people to help in the work of the Ministry of Internal Affairs and the Security Service of Ukraine (SBU), UNIAN (Ukrainian Independent Information Agency of News) reported. "Mirotvorets" has been repeatedly accused of publishing personal data of people.

On 10 October, President of Ukraine Vladimir Zelensky during a media marathon said that he would not close "Mirotvorets" website, which includes "enemies of Ukraine", as the head of state is not engaged in shutting down any sites. He also noted that he does not know who owns "Mirotvorets" website, but added that this is not the current Deputy Minister of Internal Affairs of Ukraine Anton Gerashchenko, who initiated the creation of this website. According to Zelensky, Gerashchenko told him that he had withdrawn from this project.

On 17 October, the UN Monitoring Mission in Ukraine called on deputies of the Verkhovna Rada to initiate shutting down of the site, said the Deputy Head of the mission Benjamin Moreau at a meeting of the parliamentary committee on freedom of expression, "Ukrainskie Novosti" ["Ukrainian News"] said. According to Moreau, the publication of such information as, for example, a home address on "Mirotvorets" puts people at risk of attack.

Many famous persons are registered in the "Mirotvorets" database. In particular, journalist Vladimir Pozner, TV anchor Andrey Malakhov, pilots and flight attendants of an Airbus A321 aircraft landed in a cornfield in the Moscow Region, founder of the rock group Pink Floyd Roger Waters and many others.

Annex 1013

Avdet, "About the newspaper 'Avdet'", 7 January 2020

Translation

Avdet website
About the newspaper "Avdet"

https://avdet.org/ru/2020/01/07/o-gazete-avdet/

7 January 2020 5:54 p.m.

Avdet (Crimean Tatar Avdet – "the return") is a modern socio-political and cultural bilingual (Crimean Tatar-Russian) newspaper, published since 15 June 1990. This is the first independent media outlet since the deportation of Crimean Tatars to Central Asia.

The newspaper was created by the Organization of the Crimean Tatar National Movement (OKND). The creator of the name is Mustafa Dzhemilev.

The first editorial office was located in Bakhchisaray: first in the private house of Server Kerimov, later in the house of Ilmi Umerov. The first issues were printed in Riga, where they were taken by courier A. Suleymanov. Subsequently, the newspaper began to be printed in the Bakhchisaray printing house. Then the editorial office moved to Simferopol, where it was located in the building of Crimea Foundation until 2014.

Initially, the newspaper was published twice a month, then every two weeks, and later became weekly. The print edition uses the Crimean Tatar Cyrillic alphabet, and the official website uses the Latin alphabet.

After the events of 2014, the licenses of the Crimean media outlets issued by the Ukrainian authorities were valid until 1 April 2015. The newspaper did not manage to be registered as a media outlet in Russia. Since, under Russian law, newspapers with a circulation of less than 1 000 copies can be published without registration, the circulation of the newspaper was reduced to 999 copies and its retail sale in booths was stopped. The paper version of the newspaper is distributed among a limited circle of subscribers. The main emphasis of the editorial office is on updating the website. The editorial office also lost its premises in the building of Crimea Foundation located at 2 Schmidt Street in Simferopol, since the building was confiscated from this charitable organization.

The newspaper proclaimed the issue of preserving the identity, spirituality, ideology of Crimean Tatars, as well as other relevant issues for this people its main goal. The media outlet also examines the problems of restoring the statehood of Crimean Tatars and contains historical and ethnographic intelligence.

The editors were: Rustem Dzhelilev, Lilya Budzhurova, currently – Shevket Kaibullaev.

Editorial office email: *avdetgazeta@gmail.com*

7 January 2020 / Society

Annex 1014

RIA Novosti Krym, "Crimea to send a thousand Hajj pilgrims under the quota system", 7 January 2020

Translation

RIA Novosti Krym (RIA News Crimea)

Crimea to send a thousand Hajj pilgrims under the quota system

https://crimea.ria.ru/society/20200107/1117828593/Krym-otpravit-v-khadzh-po-kvote-tysyachu-palomnikov.html

2:02 p.m. 7 January 2020

[Photo]

SIMFEROPOL, 7 January – RIA Novosti Krym. A thousand pilgrims are going to make a Hajj from Crimea thanks to the increase in quota, Albert Kangiev, Chairman of the Republican State Committee for Inter-ethnic Relations and Deported Citizens, told TASS.

Mr Kangiev says that the Spiritual Directorate of Muslims of Crimea and the Crimean Hajj operator "AVN-Tur" are charged with the organisation and transfer of the group of pilgrims from Crimea. The thousand pilgrims have an opportunity to visit Muslim holy places in Mecca and Medina in Saudi Arabia in part at the expense of budget funds.

Earlier in April 2019, Ayder Ismailov, Deputy Mufti of Crimea, told journalists that Russia's Hajj mission and the Saudi authorities were negotiating over direct pilgrimage voyages from Simferopol, which would make the pilgrims' travel much easier.

In 2014, Crimea sent 150 pilgrims, with this figure doubling in 2015. In 2017, more than 400 people went on a Hajj from Crimea and 600 people in 2018. In 2019, Crimean pilgrims had a quota for 800 people. Around 300 thousand people preaching Islam (mostly Crimean Tatars) live in the republic.

Hajj is a pilgrimage to Muslim holy places in Mecca and Medina in Saudi Arabia associated with the life and works of Prophet Muhammad. Hajj is one of the pillars of Islam, and every Muslim should make a Hajj at least once in his or her lifetime.

Annex 1015

Komsomolskaya Pravda, "Inglourious extremists: How a runaway businessman wanted to 'advance to Crimea' but failed", 14 January 2020 (excerpts)

Translation
Excerpts

Komsomolskaya Pravda

Inglourious extremists: How a runaway businessman wanted to "advance to Crimea" but failed

https://www.crimea.kp.ru/daily/27077/4149484/

Lenur Islyamov ran away from Crimea and joined the extremists. Photo: Personal page on Facebook

In Ukraine, it was decided to remove the so-called Crimean Tatar battalion named after Noman Çelebicihan* and the civil association Asker*, which are based in the Kherson Region, from the checkpoints. For many years, the members of the national battalion, created by Crimean businessman Lenur Islyamov, tried to control cargo transportation and passenger traffic across the border with Crimea, under the guise of "fighting the occupation".

However, after the change of power in Kiev, the "activists" were not welcomed with open arms. After the Ukrainian checkpoints were reconstructed according to the instructions of the new President Vladimir Zelenskiy, the "Nomans" and "Askerians" were expelled from there, saying that they were not state services, which meant that they had no right to be at the border.

"The young people who were on the blockade and were doing their volunteer duty were not needed by the country," said Lenur Islyamov, trying to move the Kiev officials to pity.

Apparently, the "victorious" march of the battalion named after Noman Çelebicihan, promised by its commander, did not take place.

Komsomolskaya Pravda remembered how it all began.

FROM BLOCKADE TO BATTALION

The prototype of the national battalion was the so-called "civil blockade of Crimea", which began in the fall of 2015. The initiators were the activists of the Mejlis of the Crimean Tatar People* banned in the Russian Federation, who stated that Ukrainian entrepreneurs should stop trading with Crimea. This, they say, would help "to return the peninsula" sooner. The idea was supported by several other extremist organizations, for example, battalions Aidar* and Azov*, as well as the Right Sector* (all are banned in the Russian Federation).

At first, the idea was supported by the fighters of Azov

This great company set up tents near the checkpoints and off we go: the roads near three checkpoints (Chaplynka, Chonhar and Kalanchak) were blocked with concrete blocks. The railway line to Armyansk suffered the same fate.

The road to Crimea was blocked with concrete blocks. Photo: Archive of Komsomolskaya Pravda

The blockade was led by Russian businessman Lenur Islyamov. Back in the Ukrainian Crimea, he had a media holding and transport enterprises, and in Moscow - a bank and a number of other companies. After the Crimean Spring, Islyamov became Vice-Prime Minister of the republic's new government for a month and a half, and then ran away because of millions of debts. He took the media holding with him, making his TV channel the mouthpiece of the "civil blockade of Crimea".

"We are the key to Crimea. Without this key, there is no Ukraine," he boasted, promising to continue "becoming more radical".

And indeed, it went from bad to worse. The Mejlis, together with the Right Sector, decided that they could inspect cars crossing the border. They checked cargo, documents, looked for "traitors" and "separatists".

"Please tell me in which country is this possible?!" entrepreneurs outrage on air of Ukrainian media. "All fees have been paid, documents have been received, but the car is not let in! And some group does this, not the state."

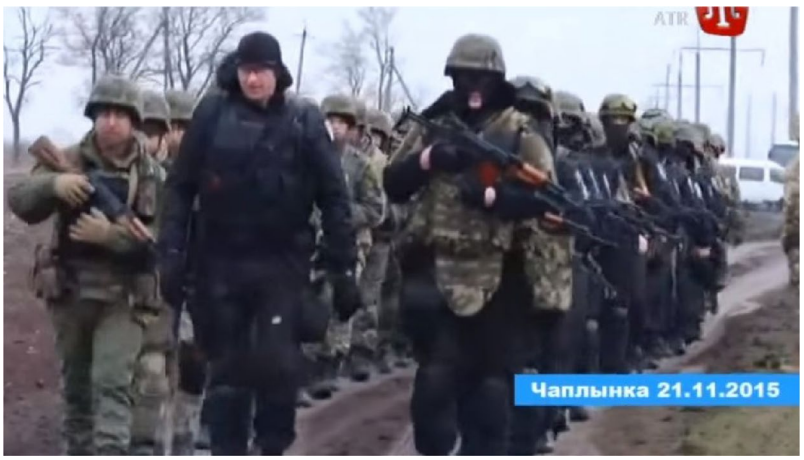
All this was called the “food” or “economic” blockade of Crimea. It would seem to be sheer vigilantism, but the state in the person of President Petro Poroshenko suddenly supports the campaign, and border guards together with the Ministry of Internal Affairs were ordered to “ensure law and order during the campaign”.

BREAK LOOSE TO THE BLACKOUT

On the twenty-something of November, the “campaign” reached a new level: extremists blew up four towers of power lines in Kherson Region, leaving the whole Crimea without electricity, which had been supplied to the peninsula from Ukrainian power plants since Soviet times.

Lenur Islyamov, along with other activists of the so-called blockade, poses against the backdrop of a downed tower of the power line. Photo: Facebook/Amina Okueva

When the power engineers, together with law enforcement officers, came to the scene and tried to repair the supports, the participants of the “blockade” staged a real circus with a brawl and showdown in the style of street criminal “conflicts” of the 90s.



All the king’s men could not pacify the gang of extremists that blew up the power line. Screenshot from the video

An elderly activist climbed inside the blown-up tower and declared that he was ready to die, as long as the Crimeans did not receive light.

An elderly activist climbed inside the blown-up tower of the powerline and was giving interviews to journalists. Screenshot from the video

The officers of the Ministry of Internal Affairs left with nothing, demonstrating that the power in the border areas had passed to a gang of extremists.

In December, the Ukrainian government supported the blockade by passing an order on banning the supply of goods and services to and from Crimea. The "blockade" activists greeted the resolution with applause. You see, now we do not arbitrarily search cars here, we follow the execution of the highest decree!

In mid-December, members of the Right Sector refused to participate in the "civil blockade", complaining that the Mejlis members "removed them from making decisions". And after a while Islyamov announced the creation of a battalion named after Noman Çelebicihan. The battalion was mainly formed by the participants of the "blockade".

"WE ARE GOING TO ATTACK"

The fighters, according to the commander, will "bring the liberation of Crimea closer". Islyamov threatened with partisan war:

"The mission of this battalion is to strike at places that only we know. We know all the trails and springs in Crimea," boasted the battalion commander to journalists in 2015.

The members of the national battalion were confident that sooner or later Crimea would be returned to Ukraine

The plans were solid: to enroll as many as 560 people in the battalion. Islyamov at first confidently said that by 15 January 2016, the battalion would be registered as a military unit, and it would become part of the Armed Forces of Ukraine.

By mid-January, Islyamov boasted that 250 people had already joined the unit.

JIHAD?

"We're waiting for your children here. This is a liberation jihad for us. Yes, some of you will shed blood, yes, some of you will die, but we need to fight! We'll have to do it, at the cost of blood of certain people as well", Islyamov said in 2015, when "advertising" his battalion.

Lenur Islyamov (in the middle) calls for blood to be shed but is not going to fight himself. Screenshot from the video message

From time to time, he changed his rhetoric, assuring that the battalion members "do not plan to undermine peaceful people" but only "is preparing for the liberation of Crimea" and "guard Ukraine". And in one of the interviews, the battalion commander honestly admitted that he wants a war for the peninsula, but he himself is not ready to participate in it:

"I belong to the category of people who do not believe in peaceful liberation of Crimea. Not because I myself am ready to fight for Crimea, but because I see and understand that there will be no other option."

It turns out that Islyamov calls on others to die for their ideas, but he himself does not plan to die in battle, because then who will receive the money?

TURKISH UNIFORM FOR MILITARY ADVANCE

The battalion commander said that he was supported by the Turkish Ministry of Defense, as well as the Crimean Tatar communities. In particular, in February 2016, Turkish uniform was handed over to the newly minted "military": combat boots, thermal underwear and other details of uniform.

"We brought this uniform as humanitarian aid to our compatriots who are leading the resistance. It was passed on by a person whose name we cannot reveal. Thus, we support the Crimean Tatars in the fight against Russia," - said an unknown person in a balaclava in Turkish, commenting on a generous gift to journalists.

The “Good Samaritan” who delivered the uniform from Turkey to the extremists hides his face. Screenshot from the video

Media representatives filmed the formation in front of the Turkish guests. The promised five hundred people are not observed, several dozen repeat in chorus the familiar mantra:

- Glory to Ukraine!

- Glory to the Heroes!

- Glory to the Nation!

- Death to the Enemies!

- Ukraine above all!

- Allahu Akbar!

The formation shouts: “Glory to the Heroes! Allahu Akbar!”

It is not the first time for Lenur Islyamov to receive Turkish support: a lot of money from Turkey had been invested in his TV channel. The Mejlis of the Crimean Tatar People banned in the Russian Federation was also financed by Turkey.

By the way, even before the creation of the battalion, the headquarters of the so-called civil blockade of Crimea was visited by Turkish ultra-right nationalists from the organization Grey Wolves (they preach neo-fascism and once attempted to kill Pope John Paul II).

CONFLICT WITH THE MINISTRY OF DEFENSE

In February 2017, a fight broke out between the military and the “Nomans”. As the members of the “battalion” and members of Mejlis of the Crimean Tatar People banned in the Russian Federation complained that they were attacked “out of nowhere”. The Ministry of Defense of Ukraine called these statements a complete fake:

- The unit, which is part of the operational command South, was equipping positions, when suddenly armed representatives of the illegal formation arrived there. “They were detained and disarmed,” said the Ministry of Defense of Ukraine, thereby admitting that the “Nomans” are acting contrary to the laws of “Nezalezhnaya” [Ukraine].

However, then a video appeared on the web, where the military kind of “apologized” for the damage caused to the illegal battalion. In the meantime, the Ministry of Defense offered the “Nomans” to legalize and sign contracts with the Armed Forces of Ukraine or National Guard. But none of the members of the national battalion wanted to do this.

After the fight, the police found many weapons at the Chonhar base of the “battalion”. The photo was published by the adviser to the Minister of Internal Affairs Ilya Kiva - the one who tried to disperse the “activists” who blew up the power lines. He calls them only as a gang.

Weapons confiscated from “Askerians” in 2017. Photo: Ilya Kiva / Facebook

Police of “Nezalezhnaya” [Ukrainian] initiated criminal proceedings for illegal handling of weapons under Article 263 of the Criminal Code of Ukraine, but the results of the investigation are still missing.

“Yes, we could have had weapons,” Lenur Islyamov calmly admitted to journalists.

A frame from the video presentation shot by the “Nomans” themselves. Peaceful activists, you say?

Ruslan Balbek, State Duma deputy from Crimea, claims that the clash was caused by the conflict between Mustafa Dzhemilev and Islyamov, who did not share the multimillion tranche from Turkey.

"It is beneficial for Dzhemilev to get rid of Islyamov as the main competitor for the opportunity to receive huge financial resources from abroad in order to use the Crimean Tatar card in anti-Russian actions," Balbek said.

"This conflict is far from the only one," Komsomolskaya Pravda sources in the security forces say. "It turned out loud, appeared in the media. But clashes between legal servicemen and this, God forgive me, "battalion" occur regularly.

FAILURE OF MARINE BLOCKADE

In addition to the food and energy blockade, Islyamov often announced a marine blockade. He repeatedly promised "to attack ships carrying goods to Crimea with small boats" and even stuttered about "more interesting methods".

One of these methods was the failed sabotage in the Sea of Azov. In May 2016, Islyamov bought a fishing felucca, with which he wanted to throw a curtain of steel cables with a total length of 1.5 kilometers into the sea. The ships would have wrapped them on the screws. A breakdown would be inevitable. Fortunately, the felucca was too old and did not sail: the vessel broke down, and one of the crew members did not want to participate in the terrorist attack and surrendered to the Russian border guards.

They wanted to dump the steel cables in the Kerch Strait in order to stop shipping: the cables would be wrapped on the screws. Photo courtesy of the failed saboteur

[…]

REFERENCE FROM KOMSOMOLSKAYA PRAVDA

* Azov, Aidar, Right Sector, Battalion named after Noman Çelebicihan, Asker, Mejlis of the Crimean Tatar People all are extremist organizations banned in the Russian Federation

[14 January 2020, 4:36 p.m.]

Annex 1016

Rossiyskaya Gazeta, "Turkish specialists came to Crimea to paint the Cathedral Mosque", 22 January 2020

Translation

Rossiyskaya Gazeta RG.RU

Turkish specialists came to Crimea to paint the Cathedral Mosque

http://rg.ru/2020/01/22/reg-ufo/v-krym-dlia-rospisi-sobomoj-mecheti-pribyli-mastera-iz-turcii.html

22 January 2020

Photo by Ilya Izotov / RG

Artists and craftsmen from Turkey arrived in Crimea to paint the Cathedral Mosque under construction near the Simferopol Water Reservoir. This was reported to *RG* by the press service of the Spiritual Directorate of Muslims of Crimea, which had signed a works contract.

“Today specialists met with Hajji Emirali Ablaev, Mufti of Muslims of Crimea,” reported the Spiritual Directorate of Muslims of Crimea. “The Turkish specialists will familiarise themselves with the design and drawings of the mosque under construction, after which the craftsmen will commence their work, in particular marbling the mosque, artistic moulding, and painting the premises.

The Muslim crescent is going to be installed near the entrance to Simferopol.

Painting works in the mosque’s premises are going to start in spring when the weather allows it. The specialists involved have vast experience in performing such works at places of worship in Turkey.

In 2019, the constructors completed rough finishing works in the interior of the mosque, faced the main dome with lead, and constructed a fountain. They started installing stained glass windows, improving the territory, and arranging utility systems.

It is to be recalled that the Cathedral Mosque of Crimea, with a total area of 5.7 thousand m^2, has been constructed in the area of the Simferopol Water Reservoir since September 2015. As concerns taking part in

Salah, the main hall can house at the same time 1,500 men and 900 women on the balcony. The minarets, 49 metres in height and crowned with gold-platted crescents, are going to be finished with white ornamental marble, and the façade of the guest house and the administrative building is going to be decorated with hand-made tiles. The project cost at the first stage was assessed at RUB 2 billion. The mosque was planned to be commissioned in the spring of 2019 but now the deadline is pushed back to 2020, and there is no specific opening date of the cathedral.

In 2019, a new mosque, Kadir-Jami, opened its doors in Levadky near Simferopol; a mosque in the Ak-Mechet micro-district in Crimea's capital started admitting believers again after overhaul repairs were performed and a minaret was erected.

Annex 1017

Krym.Realii, "In Sevastopol, the memory of Noman Çelebicihan was honored (+ photo)", 22 February 2020

Translation

(Logo) Krym.Realii (Crimea.Realities)

NEWS

In Sevastopol, the memory of Noman Çelebicihan was honored (+ photo)

https://ru.krymr.com/a/news-krym-v-sevastopolye-pochtili-pamyat-nomana-chelebidjhikhana/30449098.html

22 February 2020, 11:10 p.m.

Meeting in memory of Noman Çelebicihan in Sevastopol, 22 February 2020

On 22 February, members of the Crimean Tatar community of Sevastopol held a meeting on the occasion of the 102nd anniversary of the death of **Noman Çelebicihan**, a **Krym.Realii** correspondent says.

The meeting was opened with the national anthem performed by the children's choir.

The organizers showed a documentary about the events of the beginning of the last century in Crimea and the activities of Çelebicihan. The film was accompanied with a text in the Crimean Tatar language.

The children's choir opened the meeting by performing the national anthem

The methodologist of the Crimean Tatar Museum of Cultural and Historical Heritage **Shefika Abduramanova** spoke at the meeting.

“When they say ‘patriotism’, they mean military patriotism for some reason, they mean symbols of statehood, not of the nation. But there is also a humane patriotism. The higher the social and economic formation, the more successful patriotism becomes. Çelebicihan gave a new form of patriotism. He said: “The more I love my people, the more I respect other peoples.” Çelebicihan wanted equality for all peoples, he said that there should be no hegemonic nation in Crimea.”, Abduramanova said.

A representative of the Crimean Muftiate held a short prayer right at the meeting. The representative of the Muftiat said that Chelebidzhikhan was not only a political and public figure, but also the first Mufti of Muslims of Crimea, Poland, Lithuania and Belarus.

The Russian authorities in Sevastopol were represented by **Vladimir Kolesnikov,** Head of the Division for Ethnic and Religious Affairs of the Department of Public Communications. Children from the Crimean Tatar ensemble performed songs in their native language.

Flowers were laid to the memorial plaque installed on the building in Sevastopol that used to be the prison where Çelebicihan died.

Noman Çelebicihan (1885-1918) - Crimean Tatar writer, author of the lyrics to the national anthem of the Crimean Tatar people, religious, public and political figure who stood at the origins of the first Qurultay (“Congress”) of the national revival of the Crimean Tatar people in 1917-1918.

Noman Çelebicihan was born in 1885 in the family of mullah. He studied in Bakhchisaray, Istanbul and Saint Petersburg, participated in educational and revolutionary organizations of the Crimean Tatar youth. Çelebicihan is the author of the national anthem of the Crimean Tatar people - “I’ve pledged!” After the February Revolution, he was elected Mufti of Crimea, and later - the chairman of the first Qurultay of the Crimean Tatar People. He was arrested by the Bolsheviks in January 1918, killed on 23 February by sailors in the Sevastopol prison. The body of 33-year-old Noman Çelebicihan was thrown into the sea.

In 2018, a memorial plaque was installed in the city of Ichnia in the Chernihiv region to mark the 100th anniversary of Çelebicihan’s death.

Annex 1018

Crimea news, "Yalta celebrated the 149th anniversary of Lesya Ukrainka's birth", 26 February 2020

Translation

Crimea news

Yalta celebrated the 149th anniversary of Lesya Ukrainka's birth

https://crimea-news.com/culture/2020/02/26/614428.html

26 February 2020, 12:01 | Culture

On 25 February, the Yalta Historic and Literature Museum celebrated the birthdays of a talented married couple: Ukrainian writer Lesya Ukrainka and ethnographer Kliment Kvitka.

It was 149 years since Lesya Ukrainka's birth, and 140 since Kliment Kvitka's birth. A traditional event called "Seven Strings" was dedicated to this date. Alla Frolova, the Head of the Museum of Lesya Ukrainka Department of Yalta Historic and Literature Museum organized and conducted this celebration.

The event began at the monument to Lesya Ukrainka. Yulia Rudnik, the Director of the Yalta Historic and Literature Museum, Valeriy Grebenyuk, the Representative of the Ukrainian Community in Crimea, Natalya Timofeeva, the Head of the Museum of M.M. Kotsyubinsky in Simeiz, Valentina Ovseichuk, a teacher of the Ukrainian language at the Yalta secondary school-lyceum No. 9 addressed the famous writer with congratulations and welcoming speech.

Everyone had a memory of events in life, which were echoed by the lines of their beloved poetess. At the monument to Lesya Ukrainka, students recited her poems in Ukrainian.

After the laying of flowers, the guests were invited to the halls of the museum, where a theatrical performance was to be held. The audience watched the story of life and love of Larisa Kossach. The images of young Lesya, Sergei Merzhinsky, Clement Kvitka have returned from oblivion.

Travels to Yalta, important acquaintances, warm feelings were reflected in the letters and works of the poetess, parts of which were read in theatrical recitation format performed by 1st year medical college students. Folk songs were performed by the exemplary ensemble of bandura players “Krymskie Proleski”. The story about the most dramatic events in the life of Lesya Ukrainka was accompanied by the melodies played on the piano by the talented performer Ekaterina Stetsun.

The hour-long performance highlighted the most important events in the life of the poetess: birth, development of will, first inspiration, first love, discovery of talent, pinnacle of self-realisation, last love and a step into eternity. The story ended, but the memory of it remained, as the lines of the wonderful poetess and playwright, her voice in the centuries, remained in the world.

Lesya Ukrainka

Source: https://3654.ru

City: Yalta

Annex 1019

Ukrinform, "Akhtem Chiygoz, former political prisoner, deputy chairman of Mejlis of Crimean Tatar people: I handed Dzhemilev the lists of 3,000 people who were ready to fight in Crimea",
26 February 2020

Top news

ukrinform.net/rubric-society/2884876-akhtem-chiygoz-former-political-prisoner-deputy-chairman-of-mejlis-of-crimean-tatar-people.html

Akhtem Chiygoz, former political prisoner, deputy chairman of Mejlis of Crimean Tatar people
I handed Dzhemilev the lists of 3,000 people who were ready to fight in Crimea

26.02.2020 17:48

Six years ago, on February 26, 2014, many thousands of people held a rally outside the building of the Supreme Council of the Autonomous Republic of Crimea, the significance of which will still be appreciated in the modern history of Ukraine.

This opinion is held by a former political prisoner, deputy chairman of the Mejlis of the Crimean Tatar people, MP Akhtem Chiygoz. Our conversation with him is about the real situation in Crimea today, the first item in a strategy for the de-occupation of the peninsula, and about attempts to bribe Chiygoz in the Simferopol pretrial detention center to lure him into taking the side of the new regime in Crimea.

Question: Today some experts in Ukraine call for a "sober and realistic" assessment of the situation in Crimea and advise that people not hope for its return to Ukraine's control in the coming decades. The other day, well-known journalist Vitaliy Portnikov compared Crimea with the former Baltic republics where patriots had to fight for seats in the Communist Party of the Soviet Union to protect their land and preserve their language. Do you share these concerns about Crimea?

Answer: Ukraine should understand that it is obliged to liberate Crimea and to be at the forefront of this process, and then the world will not be able to shut up. Because only Ukraine can do it. And actually, it is the duty of the state to fight for its territory. Therefore, Ukrainian politicians should stop building the illusion that someone else will solve the Crimean issue for them, that it is enough for them to observe the process from a distance, agreeing on something or not. But if any representative of the government or part of society today says that he or she is "tired of the war" and that the problem of Crimea can be "frozen" for a while, then let him or her prepare that all the horrors that befell Crimea and eastern Ukraine will reach Kyiv and Lviv. Because Russia represents a monster that exists at the expense of blood, both in the literal and figurative sense of the word, and the appetites of this monster are growing. Therefore, every day, without forecasts, pessimism and fortune-telling on coffee grounds, every effort must be made to resist this aggression. I have great respect for the opinions of experts and journalists, but what we need now when we look at Crimea is realistic and sober assessments.

Q: Do you know anything more about the situation in Crimea?

A: Enough to make sober conclusions. Every day I have dozens of phone calls with Crimea and I know the sentiments of people there. In addition, we sometimes underestimate the dynamism of the processes taking place in the world. We already see signs of the fall of Russia, for example, in matters of satisfying imperial ambitions. Therefore, do not tell me about the Baltic states, which had been striving for liberation for 50 years, and the collapse of the Soviet Union, which had lasted for ages. Russia does not cope with the subordination of Ukraine, it does not extend its status as a great power. Blood is pouring, but we see Russia's failures in an attempt to establish itself by the strength of its weapons in foreign territories.

For example, they said in Russia yesterday that it maintains very close friendly relations with Turkey. I never believed that, I thought that it was a temporary, situational relationship. Until now, Turkey has allegedly fought with the Assad regime, and it was understood that the weapons and military instructors there are from Russia. Today we see that the conflict between these countries is moving into an open form. And what will happen to this "friendship" now?

On the other hand, Turkey today has truly sincere intentions of friendship with Ukraine, and we strive for these intentions to become practical and have humanitarian and economic benefits for Ukraine.

Take the Tomos. It is no secret that Dzhemilev's request to Erdogan - to support Ukraine in the issue of the Orthodox Church of Ukraine receiving the Tomos - played a role in solving this issue. Of course, Putin is enraged by this situation, as well as the supply of arms from Turkey. And the most important thing is that Turkey always emphasizes that it does not recognize Russia's illegal annexation of Crimea.

Therefore, I urge analysts to use not only analogies from history, but to pay more attention to the real facts of today. I urge them to talk with people from Crimea, as we do with our colleagues. Firstly, it is very important to maintain the spirit of resistance of our citizens in Crimea. The second aspect is the aggravation for Russia of the issues of maintaining Crimea. And thirdly, our entire politics needs to be built with a focus on the liberation of the occupied Crimea.

Q: This is already similar to a strategy for the de-occupation of Crimea. What place should the arms issue occupy in the strategy?

A: One of the first ones. But when we say that Crimea must be liberated by force of arms, this does not mean that we will go there in tanks. But we need to have tanks.

Q: Do you consider it appropriate to spend money on tanks if Ukraine excludes the military path of the de-occupation of Crimea?

A: I say once again that the military path and the strengthening of the military positions of the state are not the same things. Weapons as a show of strength are one of the most powerful tools for liberating Crimea. A state that demonstrates its modern weapons may cool the ardor of the enemy. For example, American Javelins cooled Russia's aggressive intentions. At the same time, Ukrainian weapons raise the spirits of citizens in the occupied territories and show our European partners that we will never retreat from our own territory. This is the position of the state, supported by determination and strength.

Q: Are Ukrainian sailors captured in the Kerch Strait also a demonstration of determination and strength?

A: Yes, they were shot at, they were taken prisoner because there is a war going on. But look, the whole of Crimea, despite brutal repressions, undertook to defend the Ukrainian military, which means to help Ukraine. Our activists arrived even at the Lefortovo prison. This mobilized our entire society in Crimea and gave a signal to Ukraine that they are waiting for it and supporting it, despite the fifth year of the occupation of Crimea. And this mobilized Ukraine? Why did international courts make decisions in favor of Ukraine? Why did the Hague Tribunal decide that Russia should immediately release Ukrainian prisoners of war? And now the command of the headquarters of naval sailors says that they will no longer go to the Sea of Azov. But who will go to the Sea of Azov instead of you? Turkey or NATO? Today, our government, unfortunately, does not demonstrate the necessary decisiveness, citing the fact that the highest value of the state is human life. But in any nation and in any religion the highest value is HOW a person has lived his life.

Q: We figured out with weapons. Should the issues of cultural and social integration be included in the Crimea de-occupation strategy?

A: I think one of the dangers that the government demonstrates today is the substitution of important components of victory with humanitarian issues. For example, they call for the provision of pensions to people in occupied territories, water supply to Crimea, the release of political prisoners at any cost. You can ask Balukh, and he will tell you that prison was his choice. And that was my choice. This is our front of the struggle that we waged in prison against the occupier. Of course, the issue of lawyers' support for political prisoners is important, and it needs to be worked out, but it does not belong to strategic ones. This is one of the aspects of the routine work of any state. Another thing is strategically important - for society to mobilize. Then there will be resistance to the occupier and support for this resistance. You can compensate for the costs of lawyers to some extent - this money will not be enough to cover the costs. Another thing is important - a society mobilized to resistance, then the society itself will help families, children, and lawyers. Thus, we have been supporting our political prisoners and their families for five years. Our society in Crimea offers organized resistance to the occupier, and this is one of the main aspects of the struggle for Crimea. Otherwise, it would not have been mentioned in the information space.

Q: Is Crimea mentioned in the information space?

A: Yes, it is. We really see it - both in the information field of Ukraine and in the thoughts of our people in Crimea. The authorities need to strengthen the spirit of the struggle and show solidarity with Crimea through their actions and decisions, but now, unfortunately, there are fewer messages of this kind.

Q: Do you see a different development path for Crimea, for example, under the joint control of several countries, for example, Ukraine, Turkey, Russia? Or, for example, under the control of the UN?

A: No, the future of Crimea is only with Ukraine. Everything else is an illusion - the world today will not reconsider the issue of the status of Crimea, although there should be some forms of influence on the situation. There are many international institutions for this - the OSCE, the UN, the EU - but today they are demonstrating their failure. We provide them with all the necessary information, we press on them, but they are not able to fulfill their main role: to ensure the safety of people in the occupied territories. Their tools do not work today, because the West is faced with a new phase of fascism, transformed from the Soviet authoritarian regime, but in a more bloody and aggressive form. Only Ukraine itself can cope with the task of returning its territories now. It is already strong enough, and the authorities need to further strengthen the positions gained over the previous five years.

Q: In what areas is Ukraine strong today?

A: The fact that it showed the willingness to continue the fight for its independence. That it was able to build all the pillars of its independence. The latest major achievement is the receipt of the Tomos, religious independence. Now there is an attempt to undermine these pillars. Moreover, they hit both government institutions and public self-awareness. But I am convinced that it is impossible to turn Ukraine towards the Russian colony, because the debate in society today is not on ideological, but on strategic issues. Ukraine will never return to colonial dependence on Russia.

Q: Mustafa Dzhemilev said the other day that in 2014, Crimean Tatars were ready to defend Crimea with weapons in their hands and there were allegedly the lists of 3,000 people who were ready to fight against Russia.

A: I will tell you more. I handed him these lists of 3,000 people in February 2014. And when they searched for these lists in my house during a raid, they even searched for them under the floor. Then Mustafa came from Kyiv. I remember that checkpoints in Perekop and Chonhar were still open, and there was a railway connection with mainland Ukraine. He said that the issue of weapons from mainland Ukraine was being resolved, and in one day we made a list of people who were ready to fight — there were about three thousand of them. I did not make copies of the list, I handed over the original one to Dzhemilev, and he took it to Kyiv, so they didn't find anything during the raid. In those days, by the way, we were actively working on the creation of Crimean Tatar national self-defense units. All men began to guard populated localities and places of compact residence of Crimean Tatars. For example, Bakhchysarai was completely cordoned off by our guys.

Q: Were the weapons needed to demonstrate strength?

A: No, not for demonstration. It was a clear intention to protect our land. So, if even one military unit had begun armed resistance, tens of thousands would have stood with them in the trenches. The military should have led the resistance, and Crimean Tatars were ready to support them. Another thing is that we had provocations on the part of individual military units, when their representatives proposed going to the unit and opening the hangars with weapons. The commanders of these units were already in collusion with Russian invaders. It was a clear provocation, and we did not resort to that. Because we knew for sure that these commanders of military units and Russian illegal groups in Crimea would say then that they were attacked and their weapons were taken away from them, and we would be declared terrorists. Subsequently, the commanders of units in which we were offered to "take" weapons had already served in the Russian army.

Q: And they still serve there?

A: No, they and people like them now serve on the far borders of Russia, in the "warm" Siberian regions. And it is written in their personal files that they are unreliable and prone to treason.

Q: So if at least one military unit had resisted...

A: Tens of thousands would have stood next to them.

Q: And history would go the other way?

A: For sure. We would not let Russia establish itself. Evidence of that is a rally on February 26. I believe that on that day, the civilian population of Crimea fulfilled its duties. Thanks to our rally, provocative political decisions were not made at a session of the then legitimate Crimean parliament.

Q: You were at this rally. What did people feel? Did you fear for tomorrow?

Q: I attended hundreds and thousands of such rallies for 25 years. And there was never fear, including that day. People had an inner feeling of anxiety, and with that feeling they got up and came from all over Crimea. When more than a thousand of us arrived to the Crimean Supreme Council from Bakhchysarai, we already heard people shouting "Crimea is Ukraine!" No one wrote slogans or banners for these people, no one forced them or specifically taught them what to say and what to protest against. All of this came from their hearts, because we always lived in Crimea with a feeling of danger from Russia. This feeling of danger never left Crimean Tatars. Therefore, we were afraid of losing Ukraine, and when the parliament session under the pressure of the rally did not take place, we won. We really won a serious battle that day, and its significance should not be underestimated. We stopped the separatists, and then the authorities and special forces had to work.

Q: Who was on the other side of the rally and shouted "Crimea is Russia?"

A: I know for sure from the materials of my "case," and there are 54 volumes there, and no one, of course, revised it — that "ordinary" Crimean residents were represented at the rally, for example, by the Wagner private military company from Sevastopol, the Terek Cossacks, also from Sevastopol, as well as marginal Cossack formations and pro-Russian organizations such as Russian Community of Crimea, Russian Bloc, Russian Unity, which successfully functioned in Crimea due to the inaction of the Crimean government and Kyiv. My lawyer took pictures of two interesting references randomly hiding in the materials of my "case," which confirm the presence of representatives of these entities on the square. We beat them well that day, because they constantly tried to show their strength against us. They had sticks, spray cans with various toxic substances. We responded with force to force and cleared the area from this riffraff in 15 minutes.

Q: What happened the next day?

A: On the night of February 26 to February 27, Russian special forces seized all the administrative buildings of Simferopol. Over the next two days, Russian troops began to enter Crimea mainly through the port of Crimea - the port of Kavkaz, and military airports, including the Belbek airport, began to receive Russian aircraft. And the famous Mamchur simply surrendered all the hangars, airstrip and observation towers, leaving behind only a dining room and barracks.

Q: Do you think they acted not on the instructions given by high-ranking officials?

A: What kind of instructions can be there if it is written in the military charter that you must defend your territory if the enemy encroaches on it! It is necessary to shoot in this case, rather than wait for instructions from the authorities. You didn't swear allegiance to the chief of staff, the general, or the defense minister, you swore allegiance to the people of Ukraine. Case closed. I consider all discussions on this subject to be demagogy.

Q: Why were you accused of organizing the rally on February 26?

A: After Dzhemilev and Chubarov were deported and denied entry to Crimea, they persuaded me for a very long time into working for Russia. They offered everything: fabulous money, opportunities, power. They thought that I could have a different price, a higher one, but I could not explain in a clear way to them that I do not accept the betrayal, first of all, of my principles. For me, the citizenship of Ukraine is not an empty phrase. I demanded at every court session for three years that I not be called a citizen of Russia. I demanded the recusal of judges and investigators. I stated that I did not accept and was not going to accept the citizenship of this country. And they had to write in the verdict that I am a citizen of Ukraine.

Q: Should February 26 be declared the day of Crimea's resistance to Russian occupation?

A: Yes, it should. Together with my colleague Rustem Umerov, we collected the signatures of more than a hundred MPs, including representatives of the mono-majority, for the endorsement of a respective presidential decree. I am sure that February 26 will go down in the history of the state of Ukraine as the Day of Crimea's Resistance to Russian Occupation. Glory to Ukraine!

***Zera Ashirova**, Kyiv*

Photo credit: Yulia Ovsiannikova

Annex 1020

Regnum, "Ukrainians of Crimea: we want Ukraine and Russia to be together", 27 February 2020
(excerpts)

Translation
Excerpts

Regnum

Ukrainians of Crimea: we want Ukraine and Russia to be together

https://regnum.ru/news/polit/2869819.html

Oleg Steklov

[photo]

Oleg Steklov, 27 February 2020, 5:33 p.m. - REGNUM *More than five years have passed since the reunification of Crimea with Russia. Official Kiev still regards the peninsula as "its own", and its inhabitants as citizens of Ukraine. Battles do not subside at international venues: the topics of "infringement" and "oppression" of the Crimean Tatars and Ukrainians in Russia are being discussed.* ***Anastasia Gridchina****, Chair of the RNGO "Ukrainian Community of Crimea", told in an interview to a* ***REGNUM IA*** *correspondent about how things are in reality.*

[photo]

Chair of the RNGO "Ukrainian Community of Crimea"

© REGNUM IA

What does the "Ukrainian Community of Crimea" do today?

The Ukrainian Community of Crimea directed all its efforts to preserve Ukrainian culture in the Republic of Crimea. We are engaged in the popularization of the Ukrainian language in a completely different way than it was during the period when Crimea was part of Ukraine. Then the Ukrainian language was imposed, we are trying to make it more attractive. We are trying to show the Ukrainian language from the other side - how melodious it is, how beautiful it is.

[…]

Anastasia Gridchina
Photo from personal archive

[…]

Is your activity to promote Ukrainian culture in Crimea supported through the media?

Yes, of course - both by the republican authorities and at the public level. For example, we have the first information portal in the Ukrainian language – "Pereyaslavska Rada 2.0" - broadcasting with the support of the Head of the Republic of Crimea. The portal is in Ukrainian, and this is what makes it unique in Russia.

Anastasia Gridchina
Photo from personal archive

The name of the portal, apparently, was chosen for a reason?

That is true. We want to reboot relations with Ukraine. We want Ukraine and Russia to be together. The materials published on the portal are devoted to this, including those that I prepare myself.

[…]

How does official Kiev communicate with your public association?

We make every effort to preserve Ukrainian culture, Ukrainian language and ties with Ukraine. At the same time, I am on the "Mirotvorets" website and persona non grata in Ukraine. The special services would be glad to see me there.

I read a lot of fables on the Internet - about myself, about our Ukrainian organization in Crimea. Like, we are bought and "paid for". I believe that this flow comes from a very definite direction in Ukraine. Therefore, there is no need to talk about adequate communication with the authorities of Ukraine and the social activists lured by them.

At the same time, there are public figures who do not work for the power structures of Ukraine - we maintain contacts with them. Naturally, we maintain relations with the citizens of Ukraine in Crimea. Moreover, these citizens do not have any negative feelings about the fact that Crimea belongs to the Russian Federation.

[photo]

Does such an interesting relationship reflect on the perception of you in international venues?

In addition to official Ukrainian delegations, delegations of social activists come to international venues, and they have a positive attitude towards us. Some people sympathize, they are afraid to be near me and worry that the joint photo might end up somewhere, so that sanctions might be applied to them at home.

Unfortunately, reprisals are possible-it has been "normal" in Ukraine for a long time. Nevertheless, on the whole, our communication with them is going well.

The answer is predictable, but nevertheless: how does the official Ukrainian delegation react to your participation in international events?

Negatively, very nervous. A scandal immediately begins. They are playing the "Crimean card": allegedly, Ukrainians in Crimea are being oppressed, the Ukrainian language is being oppressed. The situation is similar for the Crimean Tatars. It comes to incredible fantasies.

Naturally, with such a "demand" created by them, I, as the Chair of the RNGO "Ukrainian Community of Crimea", is often invited to international venues. Vivid examples of such behavior of the official Ukrainian delegation were demonstrated during my trips to the OSCE venue in Warsaw (in September) and in Geneva.

[…]

Now the Ukrainian authorities seem to be raising the question of the OSCE mission arriving in Crimea - through Ukraine and getting acquainted with the "violations". We are ready to meet with everyone, calmly discuss everything, show and tell. The funny thing is that the Ukrainian authorities themselves stop their own initiative - they allegedly cannot resolve the issue of the OSCE delegation entering Crimea through Ukraine. And who is to blame for this situation? From the Ukrainian side, we hear that we are to blame.

Is it appropriate to raise the question of the state policy of the "post-Maidan" authorities of Ukraine and their Western curators in relation to Crimea and the Ukrainian community of Crimea?

I think, yes. Judging by many facts, the Ukrainian authorities have more than one item of expenditure for financing and other support for activities related to the Crimean theme. A number of Western projects are specially "sharpened" to find the negative in the Crimea. This is done, in particular, by Radio Svoboda *(a foreign agent on the territory of the Russian Federation. - corr. note).*

I constantly receive messages on social networks with threats, including physical violence. They threaten to kill me and my relatives almost up to the tenth generation. I no longer pay attention to it.

Another thing is offensive: I deal with issues of support and development of Ukrainian culture in Crimea, and the Ukrainian authorities demonstrate such an attitude towards me.

[photo]

Can this policy of the Ukrainian authorities be called provocative?

Political provocations are constantly being arranged. It is officially announced in Kiev about some kind of "infringement", discrimination against Crimeans. Come and see - not a single Crimean resident is discriminated against. All have equal rights - both for the Crimean-Ukrainian, for the Crimean-Russian, and for the Crimean Tatars - all have the same, equal rights. They are the same citizens of the Russian Federation as those who live outside the peninsula.

I always speak openly at all forums: we can speak Ukrainian, we can buy Ukrainian literature. The Ukrainian language in Crimea is the state language, along with Russian and Crimean Tatar. There are no infringements on the ground of language.

[…]

Annex 1021

City News Agency Moscow, "President of the Russian Federation signed law criminalizing destruction of monuments to defenders of the Fatherland", 7 April 2020

Translation

City News Agency Moscow

President of the Russian Federation signed law criminalizing destruction of monuments to defenders of the Fatherland

https://www.mskagency.ru/materials/2991367

7 April 2020 2:53 p.m.

Tags: Monuments, Putin, law, Great Patriotic War

President of the Russian Federation Vladimir Putin signed a law criminalizing destruction of monuments and graves of defenders of the Fatherland. It is reported on the Kremlin's website.

The law establishes criminal liability for destruction or damage of military graves located on the territory of Russia or abroad, as well as monuments, steles, obelisks, other memorial structures or objects perpetuating the memory of those who died while defending the Fatherland or dedicated to the days of Russia's military glory.

The corresponding act is punished with a fine of up to 3 million rubles or in the amount of salary for the period of up to three years or with community service for the period of up to three years or with imprisonment for the same period.

A more severe punishment is introduced if the same act is committed by a group of persons by prior conspiracy. Such a violation would be punished with a fine of 2 million to 5 million rubles, or in the amount of salary for a period of one to five years, or community service for up to 480 hours, or compulsory works for up to five years, or imprisonment for the same term.

The document [draft law] was submitted to the Lower House of the Parliament by the President of the Russian Federation.

Section: Politics

Link to the article: https://www.mskagency.ru/materials/2991367

Annex 1022

RIA Novosti Krym, "Russian Investigative Committee finished the investigation of the case of Dzhemilev, ex-leader of the Mejlis*", 5 May 2020

Translation

RIA Novosti Krym (RIA News Crimea)

Russian Investigative Committee finished the investigation of the case of Dzhemilev, ex-leader of the Mejlis*

https://crimea.ria.ru/society/20200505/1118247600/Sledkom-zakonchil-rassledovanie-dela-eks-lidera-medzhlisa-Dzhemileva.html

5 May 2020 19:24 p.m.

(updated: 7:29 p.m. 5 May 2020)

[photo]

Mustafa Dzhemilev during his interview to AFP in Kiev. 6 May 2014. Photo by SERGEI SUPINSKY / AFP

SIMFEROPOL, 5 May, RIA Novosti Krym. Russian Investigative Committee finished its pre-trial investigation of the criminal case of Mustafa Dzhemilev, ex-leader of the Mejlis of the Crimean Tatar People - an extremist organisation banned in the Russian Federation. His Russian attorney Nikolay Polozov shared this information with journalists, according to TASS.

> "Investigative Committee [of the Russian Federation] finished its pre-trial investigation of the criminal case of Mustafa Dzhemilev. Today, the defence has received the final decision on prosecuting Mustafa Dzhemilev as a defendant", the attorney said.

According to Polozov, the scope of accusations against his client has remained unchanged. Dzhemilev is charged with illegal crossing of the state border by a group of persons by prior conspiracy under Part 3 of Article 322 of the Criminal Code of the Russian Federation; negligent possession of a firearm, creating conditions for its use by another person, if this resulted in serious consequences under Article 224 of the Criminal Code of the Russian Federation and illegal acquisition and possession of ammunition under Part 1 of Article 222 of the Criminal Code of the Russian Federation, as amended by the Federal Law of 28 December 2010 No. 398-FZ.

"With regards to these accusations, the defence stated that Mustafa Dzhemilev does not recognize the legality or validity of the accusations on any of the points. The investigation also provided the defence with a notice on separation of criminal case against unidentified persons under Part 3 of Article 322 of the Criminal Code of the Russian Federation. The investigator announced the end of the pre-trial investigation after the order on the prosecution of Dzhemilev as a defendant was presented", Polozov said.

He explained that the defence started the process of getting acquainted with the criminal case file which consists of 11 volumes.

The investigation found that on 2 May 2014 Dzhemilev arrived from Kiev to Sheremetyevo Airport; border control officers denied him entry to the country and he went back to Ukraine. However, the very next day, Dzhemilev, accompanied by other persons, crossed the state border of the Russian Federation at the Armyansk checkpoint (Turkish Wall). His further illegal actions related to staying in the Republic of Crimea were suppressed by law enforcement officers.

The former leader of the extremist organisation is also accused of illegal acquisition and possession of cartridges for 7.62 mm firearms. Dzhemilev stored a semi-automatic hunting carbine of the same caliber in his house in Bakhchisaray. The Investigative Committee stated that Dzhemilev's son found out where the key to the safe is located, in May 2013 took the carbine out of it and killed a man.

**Organisation banned in the Russian Federation*

Society

Annex 1023

RAPSI, "Federation Council approves amendments to improve electoral legislation", 20 May 2020
(excerpts)

Translation
Excerpts

RAPSI (Russian Legal Information Agency)

Federation Council approves amendments to improve electoral legislation | Russian Legal Information Agency

http://www.rapsinews.ru/legislation_news/20200520/305822382.html

[Photo]

Federation Council approves amendments to improve electoral legislation

Tags: […]

MOSCOW, 20 May - RAPSI. The Federation Council of the Russian Federation has approved the draft laws on a number of amendments to the electoral legislation in relation to the improvements of the organisation of elections and referendums, signatures collection procedure and signature sheets verification and clarification of the requirements to candidates.

The amendments will be made to a large number of laws, particularly to the laws "On the basic guarantees of electoral rights and the right to participate in referendums of citizens of the Russian Federation", "On the general principles of organising local self-government in the Russian Federation".

The State Duma adopted those draft laws on 12 and 13 May.

[...]

Page 3

Requirements to candidates

Another set of amendments introduces a ban on running for any elected office that applies to candidates previously convicted of a number of medium-gravity crimes. Previously, this ban only applied to grave and especially grave crimes. The ban will be valid for five years after the criminal record is cleared.

Particularly, the document discusses the ban on participation in elections for those convicted under such articles as involving underage individuals in crimes and encouraging them to commit suicide, kidnapping, obstructing exercise of electoral rights and operation of election commissions, public calls for extremist activities and violation of territorial integrity of the Russian Federation, fraud, money laundering, repeated violations of the procedure for organising and holding rallies. A total of 50 *corpus delicti* are specified, and that list is exhaustive.

[...]

[1:23 p.m. 20 May 2020]

Annex 1024

Kun.uz, "Criminal activity of Hizb ut-Tahrir members suppressed in the Fergana region", 28 May 2020 (excerpts)

Translation
Excerpts

Kun.uz (online media in Uzbekistan)

Criminal activity of Hizb ut-Tahrir members suppressed in the Fergana region

https://kun.uz/ru/news/2020/05/28/prestupnaya-deyatelnost-chlenov-xizb-ut-taxrir-presechena-v-ferganskoy-oblasti

7:45 / 28 May 2020

[Photo]
Photo: Ministry of Internal Affairs

In May 2020, criminal activity of members of Hizb ut-Tahrir – a terrorist organisation banned in the territory of Uzbekistan – residing in the Fergana region were suppressed, according to the website of the Ministry of Internal Affairs.

[…]

Extremist literature found at the places of residence of the detainees was collected during the [criminal] procedure in the presence of witnesses to the search.

Up to date, criminal proceedings have been initiated under the relevant articles against those persons, and investigative actions are taken to identify criminal ties in the regions of Andijan, Fergana, Namangan, Tashkent, and Surkhandarya, and in the city of Tashkent for bringing them to investigative actions.

#Fergana region

#Hizb ut-Tahrir

Annex 1025

RIA Novosti Krym, "First magazine in the Ukrainian language in the region presented in Crimea", 2 June 2020 (excerpts)

Translation
Excerpts

RIA Novosti Krym (RIA News Crimea)

First magazine in the Ukrainian language in the region presented in Crimea

crimea.ria.ru/society/20200602/1118347595/V-Krymu-prezentovali-pervyy-v-regione-zhurnal-na-ukrainskomyazyke.html

3:52 p.m. 2 June 2020

[Photo]

© RIA Novosti Krym. Dmitriy Makeev

SIMFEROPOL, 2 June – RIA Novosti Krym. The first in Crimea quarterly cultural and educational magazine in the Ukrainian language "Krym syogodni" ("Crimea Today") is a clear refutation of the myth that the linguistic and cultural rights of Ukrainian-speaking citizens are violated on the Russian peninsula. This was reported by the participants of the press conference at the multimedia press center of MIA "Rossiya Segodnya" **(**International Information Agency "Russia Today") in Simferopol, which was dedicated to the presentation of the magazine.

As noted by Anastasia Gridchina, chair of the Ukrainian Community of Crimea and editor-in-chief of "Krym syogodni", the idea to release the first Ukrainian-language glossy edition in the region arose back in 2015, but only now it has been put into practice. The first issue is dedicated to the 75th anniversary of the Victory in World War II. In particular, the pages of the publication present the life stories of three war heroes– representatives of the Ukrainian, the Russian and the Crimean Tatar nations: the sniper Lyudmila Pavlichenko, Marshal Fedor Tolbukhin and the pilot-ace Amet-Khan Sultan.

[…]

Annex 1026

RIA Novosti, “Islamist cell exposed in four Volga regions”,
17 June 2020

Translation

RIA Novosti (RIA News)

1:34 p.m. 17 June 2020 (updated: 4:25 p.m. 17 June 2020) 1475

Islamist cell exposed in four Volga regions

https://ria.ru/20200617/1573060506.html

MOSCOW, 17 June - RIA Novosti. The FSB of Russia has detained the leaders and members of the international extremist organisation Tablighi Jamaat* in four Volga regions, the security agency said on Wednesday. “The activity of ... the extremist organisation Tablighi Jamaat* was suppressed. In the Nizhny Novgorod, Penza, Saratov and Ulyanovsk regions ... leaders and active participants of this organisation have been detained,” the release says. Banned literature, means of communication, bank cards and other material evidence were seized at the detainees’ houses and in places of secret gatherings. A criminal case was initiated. Tablighi Jamaat* has been banned in Russia since 2009. The Supreme Court ruled that the members of the organisation seek to split the territory of Russia and “discriminate against Russian citizens on religious grounds”. * Extremist organisation banned in Russia.

Annex 1027

Izvestiya, “FSB detained seven Hizb ut-Tahrir terrorists in Crimea”, 7 July 2020

Translation

Izvestiya

FSB detained seven Hizb ut-Tahrir terrorists in Crimea

iz.ru/1032445/2020-07-07/fsb-zaderzhala-v-krymu-semerykh-terroristov-khizb-ut-takhrir

7 July 2020

The Federal Security Service (FSB) of Russia announced that it arrested three leaders and four members of the terrorist organisation Hizb ut-Tahrir (banned in the Russian Federation) in Crimea. It became known on Tuesday, 7 July.

The special operation was carried out jointly with the Ministry of Internal Affairs and the National Guard of the Russian Federation, TASS says.

The detainees followed the doctrine of creation of the so-called global caliphate, destruction of the secular society institutions and overthrow of the current government. They recruited Crimean Muslims.

During the searches, propaganda materials, means of communication, electronic data carriers were confiscated.

Criminal cases were initiated against the detainees.

Earlier, on 7 July, the FSB detained a terrorist recruiter in the Krasnoyarsk region. He is a Russian citizen, an adherer of radical Islam. The investigation believes that in 2018 in Norilsk, he urged a Russian to go to Syria to join an international terrorist group and participate in armed activities in the territory of the country. A criminal case was initiated.

Annex 1028

RIA Novosti Krym, "Expert about Hizb ut-Tahrir* in Crimea: they receive support from outside", 7 July 2020

Translation

RIA Novosti Krym (RIA News Crimea)

Expert about Hizb ut-Tahrir* in Crimea: they receive support from outside

https://crimea.ria.ru/society/20200707/1118478330/Ekspert-o-Khizb-ut-Takhrir-v-Krymu-oni-poluchayut-podderzhku-izvne.html

2:28 p.m. 7 July 2020

SIMFEROPOL, 7 July - RIA Novosti Krym, Alexey Goncharov.

Professionalism and painstaking work of the Russian intelligence agencies make it possible to effectively identify and suppress the activities of the extremist underground in Crimea, including representatives of the terrorist organization Hizb ut-Tahrir*. This opinion was expressed to RIA Novosti Krym by the Deputy of the Crimean Parliament, a former employee of the state security agencies of Russia, Sergey Dremov.

"This organization needs to be taken seriously and dealt with effectively. Our security agencies have succeeded in this. Very painstaking and voluminous work is performed with regard to them, the entire set of investigative activities is carried out. At the same time, it is rather difficult to document these unlawful acts since the conspiracy of this organisation is at a high level," the expert said.

Dremov recalled that while the Crimea was part of Ukraine, Hizb ut-Tahrir* launched vigorous activities on the peninsula, that the state did not oppose in any way, and recruited a large number of local residents into its ranks.

"The ideology of this organisation is aimed at building the so-called "global caliphate" and the manifestation of total intolerance towards all other religions and movements. This ideology allows radicals to use serious methods of influence, up to physical destruction. The attention to Hizb ut-Tahrir* should be the most intent. I think the security agencies are doing this job well," he noted.

The parliamentarian added that the Crimean Hizb underground receives organisational and ideological assistance from outside due to the extensive network of this structure, including on the mainland of Russia.

"There is no doubt that Hizb ut-Tahrir activists in Crimea receive support from outside. This is a very wide international network, in any case they use communication means, the Internet, maintain relationships with each other. I suppose that they receive both financial and ideological support," Dremov believes.*

As previously reported, in Crimea, the activities of a cell of the terrorist organisation Hizb ut-Takhrir*, prohibited in Russia, have been suppressed. In the operation, the Russian security forces detained three leaders and four rank and file members of the cell. They spread terrorist ideology among Crimeans and recruited Muslims of the peninsula into their ranks.

Searches were carried out in the houses of the suspects, and a large number of banned propaganda materials and communications were seized. Criminal cases have been initiated against the detainees.

** banned organisation in Russia*

Annex 1029

TASS, "Russia's FSB detains three Hizb ut-Tahrir ringleaders in Crimea", 7 July 2020

Russia's FSB detains three Hizb ut-Tahrir ringleaders in Crimea

tass.com/emergencies/1175631

MOSCOW, July 7. /TASS/. Russia's Federal Security Service (FSB) in Crimea has detained three ringleaders and four active members of the Hizb ut-Tahrir al-Islami terror group, outlawed in Russia, the FSB press service said in a statement on Tuesday.

Six suspected Hizb ut-Tahrir members detained in Crimea

"FSB officers, together with the Interior Ministry and the National Guard in Crimea, have exposed a cell of the Hizb ut-Tahrir al-Islami international terrorist organization. Three ringleaders and four active members have been detained," the statement reads.

According to the FSB, the detained were involved in activities violating the Russian Constitution, based on the idea to create the so-called global Caliphate, destroy secular public institutions and overthrow the current government by force.

"They secretly spread terrorist ideas among Crimeans and recruited Crimean Muslims," the FSB added.

A large amount of banned Hizb ut-Tahrir propaganda materials, communication equipment and digital storage devices were seized during searches of their homes. Criminal cases have been opened against the detained.

Annex 1030

MKRU Crimea, "FSB continues to methodically eradicate 'Hizb'* cells in Crimea", 26 July 2020 (excerpts)

Translation
Excerpts

MKRU (Moskovskiy Komsomolets) Crimea

FSB continues to methodically eradicate "Hizb"* cells in Crimea

crimea.mk.ru/politics/2020/07/26/fsb-prodolzhaet-metodichno-vykorchevyvat-v-krymu-yacheyki-khizbov.html

Olga Novitskaya 26 July 2020

[…]

Page 2

"Before Crimea returned to Russia, there were about four thousand members in the religious and extremist movement, 40 mosques out of more than 300 operating in the region were controlled by radicals", Alexander Formanchuk provides the figures. "Most members of the Hizb ut-Tahrir**, banned in Russia, are young representatives of the Crimean Tatar people.

[…]

Immediately after Crimea returned to Russia, representatives of the radical movement started leaving for Ukraine.

[…]

During this period, there was a wave of searches and detentions as a part of preventive measures. A lot of banned literature aimed at recruiting new members to the organisation was confiscated.

[…]

Page 3

* supporters of the organisation declared terrorist and banned in the Russian Federation

** organisation declared terrorist and banned in the Russian Federation.

*** adherents of extremist movements and organisations banned in Russia.

Annex 1031

Russkiy Mir Foundation, “Ukrainian Community of Crimea: Nothing here hinders the development of the Ukrainian language”, 5 September 2020

Translation

Information portal of the Russkiy Mir Foundation

Nothing here hinders the development of the Ukrainian language

https://russkiymir.ru/news/277013/

/ Main / All news / Ukrainian Community of Crimea: Nothing here hinders the development of the Ukrainian language

Ukrainian Community of Crimea: Nothing here hinders the development of the Ukrainian language
Editorial staff of the portal of the Russkiy Mir Foundation

5 September 2020

Chair of the Ukrainian Community of the peninsula, Anastasia Gridchina, called speculations about the preservation and development of the Ukrainian language in Crimea inappropriate. According to her, the President of Ukraine has received a copy of the magazine "Krym syogodni" ("Crimea today"). It is published in the Ukrainian language, RIA Novosti says.

The first cultural and educational publication in the Ukrainian language, "Krym syogodni", is released once a quarter. The first issue was published in early summer. It is released with the assistance of the Head of the Republic, Sergey Aksyonov.

Anastasia Gridchina expressed hope that Kiev will finally understand that the Ukrainian language is preserved and developed in Crimea. She clarified that there is no talk of human rights violations either.

In Kiev, they constantly talk about the mythical occupation of Crimea and talk about the so-called reintegration, the Chair of the Ukrainian Community said. At the same time, no one takes such conversations seriously anymore. But, unfortunately, Ukrainian politicians and their Western curators again and again talk about the oppression of Ukrainians in Crimea and the oppression of the development and functioning of the Ukrainian language.

According to her, the community does not expect any response from the Ukrainian President, as Kiev tries to ignore what it does not like. And they will not like the development of the Ukrainian language in Crimea either, because it contradicts their lies. Today the work on the next volume of the magazine is almost finished. Anastasia Gridchina promised to send it to Kiev as well.

Related news

Annex 1032

Lenta.ru, "Turkey wants to imprison the Crimean Tatars from Hizb ut-Tahrir", 30 September 2020

Translation

Lenta.ru

Turkey wants to imprison the Crimean Tatars from Hizb ut-Tahrir

https://lenta.ru/news/2020/09/30/crimea/

30 September 2020

The Court of the City of Antalya, Turkey, arrested two immigrants from Crimea, Limar and Osman Osmanov, for belonging to the Hizb ut-Tahrir terrorist organisation, banned in Russia. This was reported by RIA Novosti (RIA News) with reference to Mustafa Kodzhamanbash, the attorney of the arrested ones.

The Osmanovs are known to be Crimean Tatars with Ukrainian citizenship who arrived in Turkey in 2014. The Turkish Prosecutor's Office seeks to sentence them to seven and a half years in prison. In particular, the suspects had conversations on the Islamic topics in social networks, gathered for conducting religious lessons. The lawyer claims that there is no *corpus delicti* in the actions of his defendants and stresses that the Turkish Constitutional Court did not recognize the Hizb ut-Tahrir as a terrorist organization (although it is banned).

The Hizb ut-Tahrir was established in the 50s of the last century to fight for the global caliphate. It is banned in Russia, in the countries of Central Asia, Turkey, Egypt, China, Pakistan, Germany and some other states.

Annex 1033

Pereyaslavska Rada 2.0, "A literary evening was held at the Kotsyubinskiy Museum in Simeiz", 12 October 2020 (excerpts)

Translation
Excerpts

Translation from Ukrainian

Pereyaslavska Rada 2.0
http://pereyaslavskayarada.com/uk/article/show/8338

A literary evening was held at the Kotsyubinskiy Museum in Simeiz

12 October 2020

Photo: Information agency "Krym syogodni"

On 9 October, at the Mikhail Kotsyubinskiy Literary and Local History Museum in Simeiz an event dedicated to the life and work of this Ukrainian writer took place. On the veranda of the museum, lovers of creativity, music and Ukrainian culture met to read poems of their own composition and perform everyone's favorite Ukrainian songs.

[…]

Photo: Information agency "Krym syogodni"

[…]

Today, fans of Kotsyubynskiy's talent and Ukrainian culture in general come to the museum. For fans of the writer's talent, the museum staff organize literary evenings, where participants read poetry in Ukrainian, talk about the writer's life, sing Ukrainian songs to the accompaniment of guitar and bandura, and share their creativity. It was such an event that our editorial office was lucky enough to visit.

Photo: Information agency "Krym syogodni"

[…]

Photo: Information agency "Krym syogodni"

Photo: Information agency "Krym syogodni"

[…]

Annex 1034

Vesti Krym, “Crimean Tatars told how their life changed in Russia”, 4 November 2020

Translation

Vesti Krym (News Crimea)

Crimean Tatars told how their life changed in Russia

vesti-k.ru/news/2020/11/04/krymskie-tatary-rasskazali-kak-izmenilas-ih-zhizn-v-sostave-rossii

4 November 2020

According to Eyvaz Umerov, the prosperity of the people of Crimea is associated exclusively with Russia

4 November 2020 at 1:19 p.m. 454

Attempts to split the Crimean Tatar nation are doomed to fail. This opinion was expressed by the Head of the Crimean Regional National Cultural Autonomy of Crimean Tatars, Eyvaz Umerov, in an interview with RIA Novosti Krym (RIA News Crimea).

The social activist noted that Crimean Tatars over the years have seen significant changes in Crimea: roads, schools, kindergartens, hospitals were constructed and many other things, and this is only a small part of how life has improved due to the common work, the cornerstone of which was laid 6 years ago.

Politics

Tags:

Eyvaz Umerov

Annex 1035

TASS, "Palace of the Crimean Khans in the Crimean Bakhchisaray will be restored in 2022", 6 December 2020

Translation

TASS

6 December 2020, 8:14 a.m.
Palace of the Crimean Khans in the Crimean Bakhchisaray will be restored in 2022
Print version, full version: https://tass.ru/kultura/10182061

Palace of the Crimean Khans in the Crimean Bakhchisaray will be restored in 2022

About 2 billion rubles will be allocated for the works to be performed

© Sergey Pavliv/TASS

SIMFEROPOL, 6 December. /TASS/. The Palace complex of the Crimean Khans in Bakhchisaray, the only example of the Crimean Tatar architecture in the world, will be restored in 2022, almost 2 billion rubles have been allocated for this, the press office of the Ministry of Culture of the Republic of Crimea told TASS.
In November 2019, the Head of Crimea Sergey Aksyonov told that the first ever complete restoration of the residence of the Crimean Khans in the Bakhchisaray Palace would be completed in 2021.
“The total amount of funds provided for the implementation of the set of restoration works is 1.979 billion rubles. The completion date for the restoration works is 2022”, the press service informed.

The repair and restoration works are underway at eight of the 16 sites of the complex. Contracts have been concluded for the development of design documentation for three sites and another two are at the stage of the conclusion.
The total area of the Palace complex is about 4 hectares. It was the residence of the rulers of the Crimean Khanate in the 16th-18th centuries. The complex was subjected to looting and destruction. The winter palace, three of the four harem buildings, five marble baths and palace equipment have not survived. The Khan’s Palace ensemble includes 16 sites of cultural heritage of federal significance. Alexander Pushkin visited Bakhchisaray and the palace in 1820 and wrote the poem “The Fountain of Bakhchisaray” and the piece of poetry “To the Fountain of the Bakhchisaray Palace”. According to historians, it was these works that helped to preserve the name of the city.

Annex 1036

Crimea News, "Should we expect a big earthquake in Crimea: the Black Sea region is shaking", 28 December 2020

Translation

Crimea News

Should we expect a big earthquake in Crimea: the Black Sea region is shaking

https://crimea-news.com/society/2020/12/28/743239.html

28 December 2020, 0:07 / Society

SIMFEROPOL, 28 Dec – RIA Novosti Krym (RIA News Crimea), Eleonora Pavlovskaya. In recent months, several fairly strong earthquakes have occurred in the Black Sea region. The Krasnodar region and Chechen Republic were "shaken", but Turkey felt the largest number of aftershocks. The last one occurred in the morning of 27 December in the east of the country. Are these earthquakes harbingers of a recurrence of the 1927 disaster? The correspondent of RIA Novosti Krym asked for a comment from the expert-ecologist Anatoly Semenkov.

"Up to two thousand small-scale earthquakes occur in Crimea every year. People do not feel them, only special equipment does. This is due to the fact that the peninsula is located in the immediate vicinity of the seismically and tectonically active zone – the Alpide belt. At the same time, the level of seismic activity here is lower, since Crimea is located on the periphery, and Turkey is located directly along the plate boundary," Semenkov stated. The expert noted that it is currently impossible to predict catastrophic earthquakes in terms of scale and destructive capacity. "There is no scientific model for long-term forecasts. The shortest possible to predict a powerful earthquake is in a day," he said, adding that neither other Russian regions, nor other countries have better possibilities.

According to him, scientists also disagree about the cyclical nature of large earthquakes: "some believe that the gap is about 700 years, others - from 70 to 120 years". Therefore, it is almost impossible to predict a catastrophe a long time in advance, but it is possible to conduct observations, which in Crimea is done "with the help of a system of special sensors". The latter track not only earth shocks and their strength, but also all kinds of soil movements. The region also has a public alert system.

Semenkov recalled that the worst earthquake in Crimea occurred on 11 September 1927. According to the expert, then, due to the emissions of hydrogen sulfide from the bottom, the sea was burning, and the width of the flame was three to four kilometers, and the height reached 200-500 meters.

"The second time the sea burned on 13 September, at that time in Yalta there was an earthquake measuring 9 points. There was great destruction, but only one person died," he summed up and added that in the event of tremors it is important to stay calm and strictly follow the instructions of the authorities and the Ministry of Emergency Situations.
Earlier, the website of RIA Novosti Krym reported that in the morning of 27 December, an earthquake with a magnitude of 5.3 units occurred in eastern Turkey. In mid-December, seismologists recorded tremors with a magnitude of 4.3 units in the Black Sea. The earthquake occurred at 5:54 p.m. Moscow time. The epicenter was located at a depth of 10 km and was located 30 km south of Anapa and 41 km southwest of Novorossiysk.

Annex 1037

Kommersant, “Recruitment to a cell was assessed with severe sentence”, 12 January 2021

Translation

Recruitment to a cell was assessed with severe sentence

Members of a terrorist organisation were sentenced from 13 to 18 years in penal colony

"Kommersant" kommersant.ru/doc/4640954 of 12 January 2021, 8:13 p.m.

The Military Court in Rostov-on-Don announced a sentence in the case of the creation in the city of Belogorsk of a cell of the Hizb ut-Tahrir al-Islami, a terrorist organization banned in Russia, recruiting local residents into it, as well as promoting the idea of creating a "Global Caliphate" in Crimea. The accused - the father and son, Enver Omerov and Riza Omerov, as well as Ayder Dzhapparov - denied any involvement in the crimes they were charged with. They argued that they only discussed religious and political issues and did not intend to overthrow the constitutional order. The attorneys believe that there is no direct evidence of the guilt of their clients in the case and intend to appeal the sentence.

The Southern District Military Court announced the decision in the case of the natives of Uzbekistan, 60-year-old Enver Omerov and 40-year-old Ayder Dzhapparov, who live in Crimea and are accused of creating a cell of the "Islamic Liberation Party" (Hizb ut-Tahrir al-Islami), recognized by the Supreme Court of the Russian Federation as a terrorist organization and banned in the country. Another accused, 32-year-old Riza Omerov, was charged with participation in a structural unit of a terrorist organization. The accused were also charged with recruiting residents of the peninsula, as well as propaganda and other actions aimed at the violent seizure of power and the creation of a "global caliphate" with a Sharia-based form of government (part 1 of Article 205.5, part 1 of Article 30 and Article 278 of the Criminal Code of the Russian Federation).

The Court handed to Enver Omerov 18 years sentence in a high-security penal colony, 17 years to Ayder Dzhapparov, 13 years to Riza Omerov.

Moreover, they have to spend the first two years in prison. After the decision was announced, the bailiffs called an ambulance to the wife of Enver Omerov, who felt unwell, and a protocol according to part 2 of Art. 17.3 of the Code on Administrative Offences of the Russian Federation was drawn up for his daughter, who was trying to break through to the accused (failure to comply with a lawful order of a bailiff in charge of enforcing the lawful order of the courts). As reported to "Kommersant" in court, the girl refused to sign the protocol, citing the absence of an interpreter and lack of knowledge of the Russian language. She claimed that she just wanted to touch her father. The bailiffs, however, could construe her emotional impulse as an attempt to release the accused from custody. The punishment in an administrative case provides for a fine in the amount of 500 to 1000 rubles.

Supporters of the accused lined up in front of the Military Court building. Over the clothes they wore capes with inscriptions like "For what 13 years? Repression cannot be justified."

The trial found that from 2017 until his arrest by the security agencies in June 2019, Enver Omerov held meetings at his home, where the cell members studied the concept of Hizb ut-Tahrir. According to the materials of the case, Enver Omerov argued that only that organization preaches "true Islam" by calling for the creation of a "caliphate" state. Therefore, the organizer of the cell argued that it was the reason why every Muslim must fight for the creation of an Islamic state.

According to the materials of the case, the activity of the cell was meant to include recruitment of new members, encouraging the population to act against the government and demanding the transfer of power to the "caliph", and, in the long term - forced unification of Russia with the caliphate.

The activities of the cell were suppressed as a result of investigative activities. During the trial, audio recordings of the meetings and testimonies of classified witnesses, who told how they were recruited into the cell, were heard. At the preliminary investigation, the accused refused to testify referring to Article 51 of the Constitution of Russia. In court, they denied the charges brought against them and claimed that they were simply discussing religious and political issues among themselves. The attorneys of the convicted assume that the prosecution is based only on the testimony of witnesses, and there is no direct evidence of guilt in the case. The defense intends to appeal the decision. The Human Rights Center “Memorial”, recognized as a foreign agent, included the accused in its list of political prisoners.

Oleg Goryaev, Rostov-on-Don

Topics: Fight against terrorism (https://kommersant.ru/theme/2518? From=doc tema)

Annex 1038

Intentionally omitted

Annex 1039

Lenta.ru, "Ukrainian TV channels banned from speaking about the protection of the Russian-speaking population", 14 January 2021

Translation

Lenta.ru

Ukrainian TV channels banned from speaking about the protection of the Russian-speaking population

https://lenta.ru/news/2021/01/14/otake/

Peter Lavrenin 14 January 2021

The National Council of Ukraine on Television and Radio Broadcasting has appointed an unscheduled inspection of the NewsOne TV channel because of the guest's statement about the need to protect the Russian-speaking population of the country. This is stated on the website of the authority.

The report says that the TV channel will be checked for compliance with the norms on fomenting inter-ethnic discord.

The check was scheduled based on the monitoring of the air for 4 January. "On this day, the broadcaster from 21:00 (22:00 Moscow time) live broadcast the program "Epicenter of Ukrainian Politics" with the participation of a guest – Honored Journalist of Ukraine, TV presenter, analyst Vyacheslav Pihovshek. Pihovshek's statements about the need to protect the Russian-speaking population of the country, as well as the part of the country's population that considers itself to belong to the Ukrainian nation and is a native speaker of the state language, have signs of violation," the report says.

The National Council is of the opinion that the guest's statements have signs of incitements to hatred and intolerance. Neither the host nor other employees of the channel reacted to the subjective opinion of the guest, and no alternative position was expressed on this issue, the authority noted.

Furthermore, the regulator will appeal to the Commission on Journalistic Ethics and to the Commissioner for the protection of the state language Taras Kremen with a request to provide conclusions regarding compliance with the professional ethical standards of a journalist during the telecast, as well as the requirements of current legislation.

In Ukraine, from 16 January, the service industry will switch strictly to the Ukrainian language; it will be possible to serve the client in another language only at client's request. According to the law, all suppliers of goods and services must serve consumers and provide information in the Ukrainian language. It will be forbidden to speak Russian with clients.

In March, the Ukrainian President Vladimir Zelensky signed the law "On complete general secondary education", which eliminated Russian-language schools in the country from 1 September 2020. Students from Russian-speaking families from the fifth grade will have to study at least 80 percent of the subjects in Ukrainian. The Curriculum in Russian is canceled.

On 16 July 2019, the law "On ensuring the functioning of the Ukrainian language as the state language", developed by the Government of the former President Petro Poroshenko, came into force in Ukraine. According to the document, the Ukrainian language has become mandatory for state and local authorities, educational institutions, hospitals and the service industry.

Fast delivery of news - in the "Lenta Dnya" ("Feed of the day") in Telegram subscribe

Annex 1040

BBC News Turkey, "Hizb ut-Tahrir - What is the position in Turkey of an organisation banned elsewhere?", 22 January 2021
(excerpts)

Translation
Excerpts

BBC News Turkey

Hizb ut-Tahrir - What is the position in Turkey of an organisation banned elsewhere?

bbc.com/turkce/haberler-turkiye-55752612

22 January 2021

[…]

Page 1

Hizb ut Tahrir is an international political Islamist organisation operating since the 1950s.

In some countries, its activities are prohibited, and in some they are not.

The situation with the organization in Turkey, which has also been operating there for almost 60 years and which has come to the fore, especially in connection with the activities of the caliphate, causes confusion.

On the one hand, there are decisions of the Supreme Court in which Hizb ut-Tahrir is qualified as a "terrorist organisation".

On the other hand, the decision on violation of rights adopted by the Constitutional Court in relation to the organisation's judicial proceedings provoked the organisation's comment – "The Constitutional Court did not recognize Hizb ut-Tahrir as a terrorist organisation."

[...]

Page 2

Local courts seem to have different stances on the organization.

[...]

Annex 1041

Interfax Religion, “Crimean Muftiyat is concerned about the continuing recruitment of Muslims of the peninsula to Hizb ut-Tahrir”,
1 February 2021

Translation

Interfax Religion

Crimean Muftiyat is concerned about the continuing recruitment of Muslims of the peninsula to Hizb ut-Tahrir

http://interfax-religion.ru/?act=news&div=76633

1 February 2021, 1:31 p.m.

Simferopol. 1 February. INTERFAX - Hizb ut-Tahrir (an organisation declared terrorist and banned in Russia) has been working among Crimean Muslims on the Internet; the Muftiyat of Crimea explains to the believers the situation around the currents that have gone beyond the concept of traditional Islam.

“On our part, at Friday sermons and outside them, we carry out systematic work to explain the perniciousness of all the movements that have gone beyond the concept of traditional Islam. There are more than 300 imams all over Crimea, we have a mosque in almost every large settlement,” said Deputy Mufti of Crimea Esadullakh Bairov at a press conference in Simferopol on Monday.

According to him, “the opposite side does not slow down: it uses all the newest technologies, the work is done more online”. At the same time, a representative of the Muftiyat does not believe that “the cup is on their side”.

Bairov stressed that everyone has the freedom to choose which path to follow.

“If a person understands that this organization is banned in Russia, (but - Interfax) continues to go to meetings, continues to position himself as a member of this organization, then he is fully responsible for his own actions. Shifting the responsibility to the clergy - that no one has put in a word for them, has not done something - I think it is wrong,” said the Deputy Mufti.

Hizb ut-Tahrir (“Islamic Liberation Party”) was recognized as a terrorist organization by the Russian Supreme Court in 2003 and is banned in Russia.

Regular searches have been conducted in the homes of Hizb ut-Tahrir supporters in Crimea since it became part of Russia in 2014, and a number of cells have been liquidated. In Ukraine, where the Peninsula remained after the collapse of the USSR, the activities of the “Hizb” are not regulated in any way.

Annex 1042

Intentionally omitted

Annex 1043

Pereyaslavska Rada 2.0, "Commemorative events dedicated to the 150th anniversary of the birth of Lesya Ukrainka took place in Yalta", 26 February 2021
(excerpts)

Translation
Excerpts

Translation from Ukrainian

Pereyaslavska Rada 2.0

http://pereyaslavskayarada.com/uk/article/show/10404

Commemorative events dedicated to the 150th anniversary of the birth of Lesya Ukrainka took place in Yalta

26 February 2021

Photo: Information agency "Krym syogodni"

[…]

Photo: Information agency "Krym syogodni"

The name of Lesya Ukrainka means a lot for the residents of Crimea, including members of the RNGO (Regional Non-Governmental Organisation) "Ukrainian Community of Crimea" and

employees of the Municipal Budget-Funded Cultural Institution “Yalta Historic and Literature Museum” of Yalta City Municipality of the Republic of Crimea; therefore, on 25 February 2021, commemorative events were organized for the 150th anniversary of the birth of Lesya Ukrainka, which took place in Yalta - the Crimean city of happiness ...

Among them was the festive laying of flowers at the monument to Lesya Ukrainka, the opening of the temporary exhibition “The Forest Song of Lesya Ukrainka” to the 150th anniversary of the birth of the poetess and the 110th anniversary of the publication of the eponymous drama fairy play, and at the end a round table was held on the topic: “The motives of the life of Lesya Ukraine”, during which each of the participants made a presentation that shed light on the life and work of the phenomenon of Ukrainian and world literature - Lesya Ukrainka.

Photo: Information agency “Krym syogodni”

Today, on her birthday, dozens of Yalta residents came to pay tribute to the talented poetess Larisa Kosach-Kvitka, better known under the pseudonym Lesya Ukrainka.

Member of the RNGO (Regional Non-Governmental Organisation) “Ukrainian Community of Crimea”, Lolita Gerasimchuk, took part in the discussion of the life and work of the writer, which took place during a round table.

[…]

Photo: Information agency “Krym syogodni”

[…]

Annex 1044

Pereyaslavska Rada 2.0, "The 207th anniversary of the birth of Taras Shevchenko was celebrated in Crimea", 9 March 2021
(excerpts)

Translation
Excerpts

Translation from Ukrainian

Pereyaslavska Rada 2.0
http://pereyaslavskayarada.com/uk/article/show/10511

The 207th anniversary of the birth of Taras Shevchenko was celebrated in Crimea

9 March 2021

Photo: Information agency "Krym syogodni"

Today, 9 March 2021, the Regional Non-Governmental Organisation "Ukrainian Community of Crimea" held an action in memory of Taras Shevchenko in the Crimean capital on the occasion of the 207th anniversary of the birth of an outstanding Ukrainian poet and artist.

[…]

The venue for celebrations in Simferopol is traditionally the Shevchenko monument, where residents of the Republic come annually to lay flowers and remind of the role of this person in the history and culture of Ukraine and Russia.

Photo: Information agency "Krym syogodni"

[…]

Representatives of the Ukrainian, Russian and Belarusian communities came to lay flowers at the Shevchenko monument in the park of the same name in the Crimean capital. As part of the action, students of the Fevzi Yakubov Crimean Engineering and Pedagogical University recited the poet's poems in Russian and Ukrainian, and a representative of the Regional National and Cultural Autonomy "Belarusians of Crimea" read one of the poet's poems in Belarusian.

[…]

Annex 1045

Civic Chamber of the Republic of Crimea official website, “Crimea celebrated the 80th anniversary of the birth of Yury Osmanov”, 8 April 2021 (excerpts)

Translation
Excerpts

Official website of the Civic Chamber of the Republic of Crimea

News

Crimea celebrated the 80th anniversary of the birth of Yury Osmanov

http://www.opcrimea.ru/novosti/v-krymu-otmetili-80-let-so-dnya-rozhdeniya-yuriya-osmanova.html

8 April 2021

[…]

BACKGROUND.

Yury Bekirovich Osmanov was born on 1 April 1941 in the village of Biyuk-Karalez of the Kuybyshevsky District (now called – Krasny Mak of the Bakhchisaray District). After graduating from the Bauman Moscow Higher Technical School, he worked at the Joint Institute for Nuclear Research in Dubna and the Institute for High Energy Physics in Serpukhov. In his student years, he started studying the heritage of Ismail Gasprinsky and became a member of the national movement. He was arrested and convicted twice for his involvement in the national movement and spent 7.5 years in prisons and camps.

In 1973–1974, he organised a self-census of the Crimean Tatar people and drafted reports of damage caused to Crimean Tatars by their forced deportation on 18 May 1944.

In 1989, he joined a committee for Crimean Tatar affairs of the Soviet of Nationalities of the Supreme Soviet of the USSR, and following the committee's work, the Supreme Soviet of the USSR adopted the Declaration "On declaring repressive acts against the forcibly resettled peoples to be illegal and criminal and on the observance of their rights". Due to Yury Osmanov's active involvement, on 28 November 1989, the Supreme Soviet adopted the Resolution "On conclusions and proposals of the committee for problems of Soviet Germans and the Crimean Tatar people" that set out that the Crimean Tatar people had a legal right to return to Crimea, and that this problem was to be gradually solved through people returning there in an organised manner – on their own and in groups – and through the restoration of the Crimean Autonomous Soviet Socialist Republic.

In October 1990, he became the first Head of the Committee for Affairs of the Deported Peoples of the Crimean Regional Executive Committee. In 1991, he founded *Areket*, an information bulletin of the national movement of Crimean Tatars, and was its editor until his last days. In 1993, he became Dean of the Faculty of Oriental Studies of the Taurida International University of Environment and Political Science.

He opposed illegal methods of Mustafa Dzhemilev's supporters.

Yury Osmanov was murdered on 6 November 1993 in unknown circumstances.

Annex 1046

Pereyaslavska Rada 2.0, "Exhibitions dedicated to the 110th anniversary of the famous Crimean embroiderer Vera Roik were held in Simferopol", 26 April 2021
(excerpts)

Translation
Excerpts

Translation from Ukrainian

Pereyaslavska Rada 2.0

http://pereyaslavskayarada.com/uk/article/show/11029

Exhibitions dedicated to the 110th anniversary of the famous Crimean embroiderer Vera Roik were held in Simferopol

26 April 2021

Photo: Information agency "Krym syogodni"

In the Crimean Ethnographic Museum on 23 April at 3:00 p.m. the opening of the "Stitch to stitch the needle draws" exhibition will take place, dedicated to the 110th anniversary of the Crimean embroiderer, Hero of Ukraine, Vera Roik.[…]

Photo: Information agency "Krym syogodni"

[…]

A great figure of Ukrainian culture, whose memory is carefully preserved and promoted by the RNGO (Regional Non-Governmental Organisation) “Ukrainian Community of Crimea”, Vera Roik was an outstanding expert in folk applied art and created thousands of works in her life, and her masterpieces are kept in 50 museums around the world.

[…]

Photo: Information agency “Krym syogodni”

The main goal of the exhibition is to show the huge variety of Ukrainian and Crimean folk embroidery, which Vera Sergeevna Roik collected and recreated on her canvas.

On 24 April 2021, the Historical Museum of the city of Simferopol hosted an exhibition dedicated to the 110th anniversary of the famous Crimean embroiderer Vera Roik. For the visitors, the organizers of the exhibition conducted an excursion and told about the life and work of an outstanding Crimean woman of Ukrainian origin. As part of the opening of the exhibition, Ukrainian melodies and compositions performed by Crimean bandura players were performed. The works of Vera Sergeevna herself, her students, household items and personal belongings presented to the museum by the embroiderer's son, Vadim Mikhailovich Roik, were presented among the exhibits.

Photo: Information agency "Krym syogodni"

[…]

Photo: Information agency "Krym syogodni"

[…]

RNGO "Ukrainian Community of Crimea" will continue to make every effort to preserve the memory of the famous Crimean embroiderer Vera Sergeevna Roik.

Photo: Information agency "Krym syogodni"

[…]

Annex 1047

Central Statistical Directorate under the Council of Ministers of the USSR, Directorate for the All-Union Population Census of 1959, *Vocabularies of Nationalities and Languages to Encode Responses to Questions 7 and 8 of the Census Questionnaire (on nationality and native language)*, State Statistical Publishing House, Moscow, 1959 (excerpts)

Translation
Excerpts

Source: Electronic version of the *Population and Society* Bulletin, the Institute of Demography of the National University – Higher School of Economics;
http://www.demoscope.ru/weekly/knigi/alfavit/nacionaln_1959.html

CENTRAL STATISTICAL DIRECTORATE under the COUNCIL OF MINISTERS of the USSR
Directorate for the All-Union Population Census of 1959

VOCABULARIES OF NATIONALITIES AND LANGUAGES
to Encode Responses to Questions 7 and 8 of the Census Questionnaire
(on Nationality and Native Language)

STATE STATISTICAL PUBLISHING HOUSE
Moscow 1959
[…]

FOREWORD

The Vocabulary of nationalities for encoding answers to question 7 of the census questionnaire and the Vocabulary of languages for encoding answers to question 8 are manuals for distributing the population by nationality and native language when processing materials of the 1959 All-Union Population Census.
During the census, the nationality indicated by the respondent himself was recorded. During the census, the name of the language that the respondent himself considered his native language was recorded as native language.
The Vocabularies of nationalities and languages are based on the List of Peoples of the USSR, developed by the Institute of Ethnography of the Academy of Sciences of the USSR. In addition, when compiling the Vocabularies, the works of the Institute of Linguistics of the Academy of Sciences of the USSR, comments of the statistical departments, consultations of individual specialists in ethnography and linguistics were used.
The Vocabulary of nationalities, like the Vocabulary of languages, consists of a systematic vocabulary and an alphabetical vocabulary. The systematic vocabulary is preceded by a list of nationalities (languages) allocated during the development.
The list of nationalities contains 126 names, the list of languages contains 117 names.
In the systematic vocabulary, opposite each nationality (language), other names of the same nationality (self-names, synonyms) are given, which can be found in the census forms, and the territories of the main residence of most nationalities are also indicated.
In the alphabetical vocabulary, self-names, synonyms and main names of nationalities (languages) are given in alphabetical order. Moreover, the names of the main nationalities (languages), that is, those that make up the content of the list of nationalities (languages), are typed in bold in the alphabetical vocabulary.

VOCABULARY OF NATIONALITIES

The list of nationalities for processing of the 1959 All-Union Population Census materials

	Code	
	1st and 2nd digits	**3rd digit**
I. Nationalities and ethnicities of the USSR		
Page 3 [...]		
Crimean Tatars	73	-
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Central Statistical Directorate under the Council of Ministers of the USSR, Directorate for the All-Union Population Census, *Vocabularies of Nationalities and Languages to Encode Responses to Questions 7 and 8 of the Census Questionnaire (on nationality, native and other language of the peoples of the USSR)*, Statistika Publishing House, Moscow, 1969 (excerpts)

Translation
Excerpts

CENTRAL STATISTICAL DIRECTORATE
under the COUNCIL OF MINISTERS of the USSR
Directorate for the All-Union Population Census

VOCABULARIES OF NATIONALITIES AND LANGUAGES
to Encode Responses to Questions 7 and 8 of the Census Questionnaire
(on Nationality, native and other language of the peoples of the USSR)
of the 1970 All-Union Population Census

'STATISTIKA'
PUBLISHING HOUSE
MOSCOW – 1969
[…]

Page 4

LIST OF NATIONALITIES AND PEOPLES FOR PROCESSING
OF THE 1970 ALL-UNION POPULATION CENSUS MATERIALS
I. Nationalities and peoples of the USSR

[…]

Page 6

	Code
[…]	[…]
Crimean Tatars	- 081

[…]

Annex 1049

Fevzi Yakubov Crimean Engineering and Pedagogical University, Collections of research papers “Crimean Dialogues: Culture, Art, Education” (excerpts)

Translation
Excerpts

Translation from Russian

[…]

MINISTRY OF EDUCATION AND SCIENCE OF THE AUTONOMOUS REPUBLIC OF CRIMEA

REPUBLICAN HIGHER EDUCATIONAL INSTITUTION "CRIMEAN ENGINEERING AND PEDAGOGICAL UNIVERSITY"

"CRIMEAN DIALOGUES :

CULTURE, ART, EDUCATION"

Issue 4

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2010

BBK 70
K85

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For researchers, teachers, postgraduates, undergraduates and students of higher educational institutions.

ISBN 978-966-354-388-8 **BBK 70**

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STATE BUDGETARY EDUCATIONAL INSTITUTION
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K85 **Crimean Dialogues: Culture, Art, Education**. Issue 1 (9). - Simferopol: RIO CEPU, 2015. - 70 p.

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For researchers, teachers, postgraduates, undergraduates and students of higher educational institutions.

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Section 1. CULTURE

UDC 726.1(477.75)

I.Ya. Bilyalova

CHUFUT-KALE - CENTER FOR THE DEVELOPMENT OF SPIRITUAL CULTURE OF THE KARAITES

Problem statement. In recent years, there has been an increased interest to the problems of the history and culture of the Karaites. People of the younger generation have a growing desire to learn about the history and culture of their people. In this regard, the study of the heritage of the older generation is of considerable interest.

Analysis of the latest research. The result of research on this topic was a number of works by M.B. Kizilov, A.G. Herzen, Yu.M. Mogarichev, S. Shapshal, E.V. Molochko, etc. However, it should be noted that to date, little attention has been given to some episodes of Karaite history and culture.

In accordance with this the purpose of our article is to study the materials related to the origin of printing in Crimea using known sources and to clarify the location of the first printing house.

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Section 2. ART

UDC 745.52

N.M. Akchurina-Muftiyeva

CUT PAPER IN HANDICRAFT PRODUCTION OF THE CRIMEAN TATARS

Summary. *For the first time in this article the questions of Crimean Tatar "oyma" (decorative pattern cut from the paper) as a type of folk art is revealed. Considerable attention there is paid to traditions, materials, and technical methods of fulfillment, principals of classification, artistic and stylish peculiarities and fields of "oyma" usage. The museum archives revealed new names of "oyma" masters and their creative work* was *shown there. The authorship of one group work found in Russian ethnographic museum was defined on the basis of contrastive analysis.*

Key words: *oyma, cottage industry, Crimean Tatars.*

[...]

Purpose of the article is to reveal the practice of using a silhouette cutting in handicraft production of the Crimean Tatars.

[...]

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8, Uchebnuy pereulok, Simferopol, 295015

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"CRIMEAN DIALOGUES: CULTURE, ART, EDUCATION"

Issue 6 (14)

Simferopol
2020

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K85

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K85 **Crimean Dialogues: Culture, Art, Education**: *collection of scientific works.* Issue 6 (14). - Simferopol: RIO CEPU, 2020. - 88 p.

The collection includes articles that reflect the problems of culture, art, and education of cultural and art history directions.

For researchers, teachers, postgraduates, undergraduates, and students of educational institutions of higher education.

BBK 70

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[...]

Page 3

Section 1. CULTURE

UDC 008:37.013.43

Kh.E. Ablaeva

DIALOGUE OF CULTURES IN THE FORMATION OF INTERCULTURAL COMPETENCE

Annotation. *The article examines the genesis of the dialogue of cultures in the context of globalization and the spiritual integrity of modern civilization. The dialogical concept is presented in classical and modem interpretations through the prism of axiology and ontology. Based on the analysis of cultural, philosophical, historical and other literature, the axiological possibilities of the dialogue of cultures in the perspective of the formation of intercultural competence are substantiated.*

Keywords: *dialogue, dialogue of cultures, mutual understanding, value, intercultural competence.*

Problem statement. Dialogue is now the principal “conductor” of the world orchestra. The Bulgarian writer Panko Anchev compares national cultures with instruments in a large orchestra called “global culture”, which under the direction of a “conductor” perform one score, namely one grand symphony [1, p. 26]. S. Huntington says that the very fact of the diversity of local cultures requires dialogue. It is in the dialogue “an opportunity emerges to delegate your best achievements to the world culture, which is the result of the interaction of peoples” [2, p. 41]. World culture is not the only culture for everyone, but there is a unity of national cultures. That is why “more than ever before, humanity feels the need for dialogue, mutual understanding and communication, integration of cultural space as the basis of spiritual unity and harmony of peoples” [3, p. 3]. The Director of the UN Alliance of Civilizations Secretariat M. Scheuer states that “building cultural bridges across the cultural divides through dialogue” is increasingly seen as a direct factor of sustainable development and peaceful coexistence [4, p. 205]. The well-known American sociologist and historian I. Wallerstein states: “We must enter into a grandiose World Dialogue” [5, p. 24].

[...]

The purpose of the article is to highlight the socio-pedagogical value of the dialogue of cultures and to determine its axiological possibilities in the perspective of the formation of intercultural competence.

[…]

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Scientific publication

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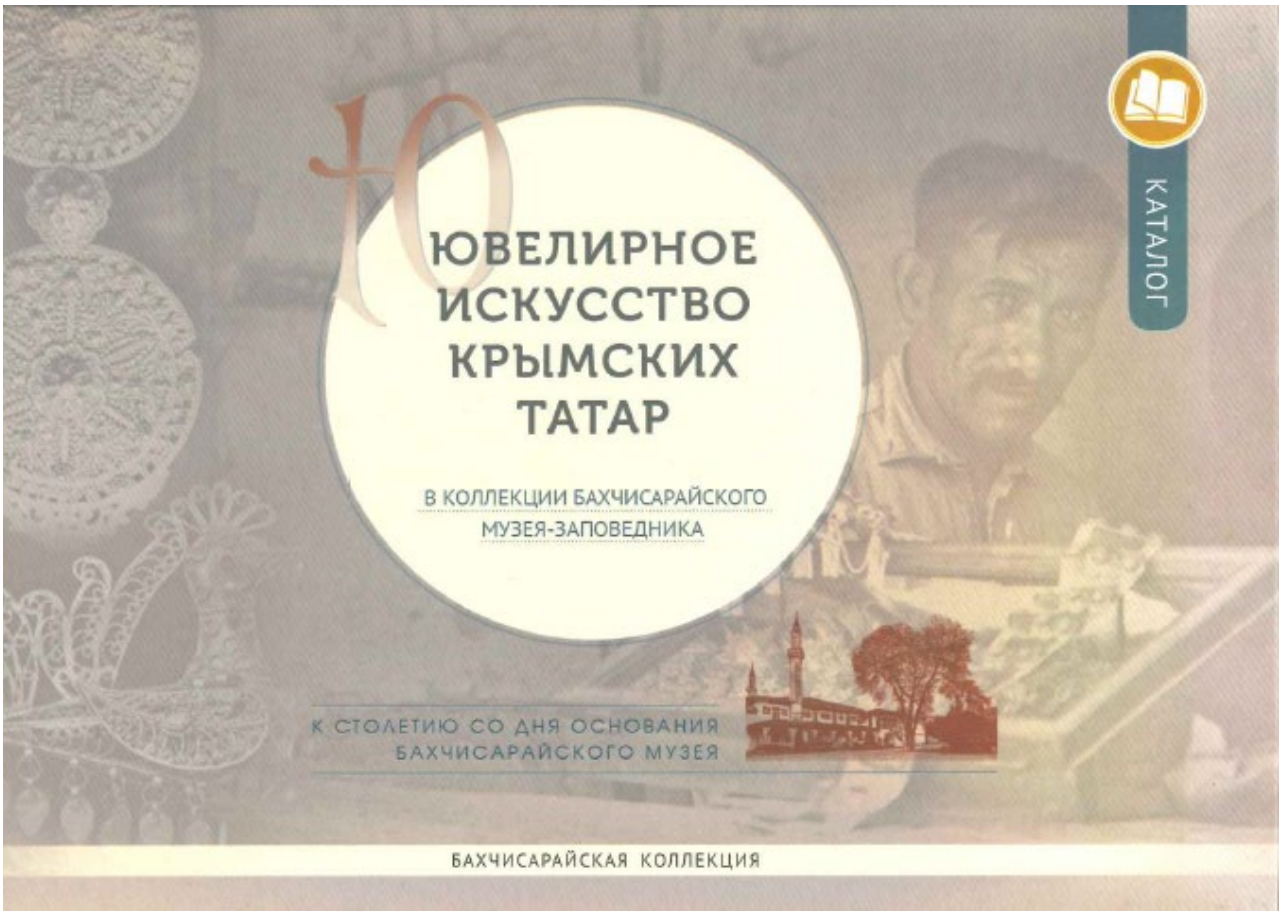
Annex 1050

L.Z. Chubukchieva, *Jewelry Art of the Crimean Tatars in the Collection of the Bakhchisaray Museum-Reserve: Catalogue*, Dolya Publishing House, Simferopol, 2015 (excerpts)

Translation
Excerpts



CATALOGUE

JEWELRY ART OF THE CRIMEAN TATARS

IN THE COLLECTION OF THE BAKHCHISARAY MUSEUM-RESERVE

TO THE CENTENARY OF THE BAKHCHISARAY MUSEUM FOUNDING

BAKHCHISARAY COLLECTION

[…]

UDC 739.2
LBC 95.12
CH 81

Published by the decision of the Scientific and Methodological Council of the State Budgetary Institution of the Republic of Crimea “Bakhchisaray Historical, Cultural and Archaeological Museum-Reserve”

Reviewer: I.V. Zaitsev, Doctor of Historical Sciences.
L.Z. Chubukchieva
CH 81 **Jewelry Art of the Crimean Tatars in the Collection of the Bakhchisaray Museum-Reserve: Catalogue.**
Simferopol: “’Dolya’ Publishing House” LLC, 2015. - 64 p., 77 illustrations.

ISBN 978-5-9907516-5-1

UDC 739.2
LBC 95.12

The purpose of this publication is to present the traditional Crimean Tatar jewelry art, the jewelry collection of the Bakhchisaray Museum-Reserve. The collection is represented by head, neck-chest, waist and hand jewellery made in the technique of filigree, engraving, chasing, and grain. The catalogue presents the history of the collection’s generation. The publication is addressed to ethnographers, historians, culturologists, museum workers, as well as to a wide range of readers interested in Crimean Tatar culture and traditions.

Photographer: Photographs from the funds of State Budgetary Institution of the Republic of Crimea “Bakhchisaray Historical, Cultural and Archaeological Museum-Reserve” (SBI RC BHCAMR) were used.
ISBN 978-5-9907516-5-1
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© L.Z. Chubukchieva, text, 2015
© “’Dolya’ Publishing House” LLC, 2015

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Kindergarten No. 7 “Zhemchuzhinka” of Simferopol official website,
“Opening of a Crimean Tatar group”, 6 November 2015

Translation

Kindergarten No. 7 “Zhemchuzhinka” of Simferopol official website

Opening of a Crimean Tatar group

simdou7.crimea-school.ru/content/otkrytie-krymskotatarskoy-gruppy

Main page »
Opening of a Crimean Tatar Group

On 6 November 2015, the Municipal Budgetary Preschool Educational Institution “General Development Kindergarten No. 7 “Zhemchuzhinka” of the city of Simferopol hosted a festive matinee dedicated to the opening of the first Crimean Tatar group in our preschool institution. The group’s solemn opening was attended by representatives of the Simferopol Directorate of Education. The Crimean Tatar group has 25 children, of which three are Russian-speaking ones from monoethnic Slavic families. The children’s parents have shown interest in the Crimean Tatar culture and wanted their children to attend an ethnic group [in the kindergarten].

Annex 1051

Annex 1051

Annex 1052

U.N. Ramazanova, *Hand-Written and Black-Lettered Qurans in the Collection of Bakhchisaray Museum-Reserve: Catalogue*, Konstanta, Belgorod, 2016 (excerpts)

Translation
Excerpts

CATALOGUE
HAND-WRITTEN AND BLACK-LETTERED QURANS

IN THE COLLECTION OF THE BAKHCHISARAY MUSEUM-RESERVE

Catalogue

TO THE CENTENARY OF ESTABLISHMENT OF THE BAKHCHISARAY MUSEUM

BAKHCHISARAY COLLECTION

[…]

UDC 002.2
LBC 76.10
R21

Published by the decision of the Scientific and Methodological Council of the State Budgetary Institution of the Republic of Crimea "Bakhchisaray Historical, Cultural and Archaeological Museum-Reserve"

Reviewer I.V. Zaitsev, Doctor of Historical Sciences.

Ramazanova, Ulker Narimanovna.
R21 Hand-Written and Black-Lettered Qurans in the Collection of Bakhchisaray Museum-Reserve: Catalogue / U.N. Ramazanova - Belgorod: KONSTANTA, 2016. - 84 p.: ill. (Series "To the centenary of the establishment of the Bakhchisaray Museum").

UDC 002.2
LBC 76.10

The catalogue contains information about the Qurans from the collection of the Bakhchisaray Museum-Reserve. The publication is intended for a wide range of readers: historians, orientalists, philologists and those who are interested in the history, culture and religion of the Muslims of Crimea.

Photographer: D.A. Sorokin. The cover was designed using the 18th century Quran from the funds of the State Budgetary Institution of the Republic of Crimea "Bakhchisaray Historical, Cultural and Archaeological Museum-Reserve" (SBI RC BHCAMR).

ISBN 978-5-9786-0466-5	© SBI RC BHCAMR, 2016 © U.N. Ramazanova, text, 2016 © "KONSTANTA" Publishing House, 2016

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[…]

Annex 1053

Simferopol Shevchenko Branch Library No. 7, VI-X Research and Practical Conferences “Taras Shevchenko and the Present” (excerpts)

Translation
Excerpts

Simferopol City Administration official website

simadm.ru/press/government/5385

VI research and practical conference "Taras Shevchenko and the Present"

30 May | 12:57

Simferopol Shevchenko Branch Library No. 7 hosted the opening of the VI Research and Practical Conference "Taras Shevchenko and the Present" with the participation of international scientists. The event is dedicated to the 155th anniversary of the reburial of Taras Shevchenko on Chernecha Gora in the city of Kanev.

VI research and practical conference "Taras Shevchenko and the Present" […]

The organizers of the conference are the Department of Ukrainian Philology of the Faculty of Philology of the State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Crimean Engineering and Pedagogical University" and Shevchenko Branch Library No. 7. The conference materials will be published in a scientific collection. The plenary session of the conference was opened by Nina Fedorovna Grozyan, candidate of philological sciences, associate professor, and head of the Department of Ukrainian Philology.

A welcome speech was made by a member of the organizing committee of the conference, head of Simferopol Shevchenko Branch Library No. 7 Natalia Karzhavina. Presentations were made by: scientists of the "Crimean Engineering and Pedagogical University", the Taurida Academy (structural unit) of the Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University" and other invited persons. The conference was attended by a member of the National Union of Writers of

Ukraine and the National Union of Journalists of Ukraine, Honored Journalist of Ukraine, Honored Journalist of the Autonomous Republic of Crimea, Viktor Stus, who donated his books to the library.

Head of Shevchenko Branch Library No. 7, Natalia Karzhavina, made a presentation “The role of the library in the popularization of the works of T.G. Shevchenko”.

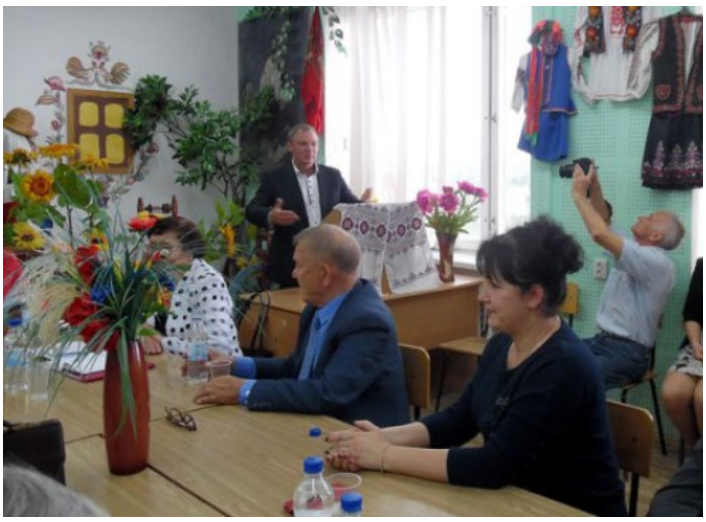
CENTRALIZED LIBRARY SYSTEM FOR ADULTS

Simferopol, Pushkina Street /A. Nevskogo 1/2

[…]

VII Research and Practical Conference "Taras Shevchenko and the Present"

23 May 2017



[…]

[…]

“Taras Shevchenko and the Present”

VIII Research and Practical Conference

[…]

[…]

FEVZI YAKUBOV CRIMEAN ENGINEERING AND PEDAGOGICAL UNIVERSITY

.

Monday, 11 March 2019, 12 a.m.

CEPU held IX Research and Practical Conference “Taras Shevchenko and the Present”

https://kipu-rc.ru/meropriyatiya/item/688-v-kipu-sostoyalas-ikh-nauchno-prakticheskaya-konferentsiya-taras-shevchenko-i-sogodennya.html

On 6-7 March 2019 IX Research and Practical Conference “Taras Shevchenko and the Present” was held.

[…]

Events dedicated to T.G. Shevchenko

libsevchenko.nethouse.ru/page/1081880

2020

“Taras Shevchenko and the Present”

X research and practical conference

On 5 March 2020, at Shevchenko Branch Library No. 7, the opening of the X Research and Practical Conference “Taras Shevchenko and the Present” took place. The organizers of the conference are the Department of Ukrainian Philology of the State Budgetary Educational Institution of Higher Education of the Republic of Crimea “Fevzi Yakubov Crimean Engineering and Pedagogical University”, Department of Ukrainian Philology, Faculty of Slavic Philology and Journalism of the Federal State Autonomous Educational Institution of Higher Education “Vernadsky Crimean Federal University”, and Shevchenko Branch Library No. 7 of the Municipal Budgetary Institution of Culture of the Centralized Library System for adults of the Simferopol municipal district. Conference materials will be published in a scientific collection.

The plenary session of the conference was opened by Nina Fedorovna Grozyan, candidate of philological sciences, associate professor, head of the Department of Ukrainian Philology of the State Budgetary Educational Institution of Higher Education of the Republic of Crimea “Fevzi Yakubov Crimean Engineering and Pedagogical University”. The conference was attended by students of the “Fevzi Yakubov Crimean Engineering and Pedagogical University” and students of “Secondary school No. 43”. Schoolchildren and students read poems of Taras Grigorievich Shevchenko.

Welcoming remarks were made by: candidate of political sciences, associate professor of the Department of Social and Humanitarian Disciplines, head of the Faculty of Philology of the State Budgetary Educational Institution of Higher Education of the Republic of Crimea “Fevzi Yakubov Crimean Engineering and Pedagogical University” Alime Ismailovna Apseliamova and a member of the organizing committee of the conference, head of Shevchenko Branch Library No. 7 Natalya Vasilievna Karzhavina, as well as other invited persons. Students of the “Fevzi Yakubov Crimean Engineering and Pedagogical University” read poems by T.G. Shevchenko in the Russian, Ukrainian and Crimean Tatar languages.

Presentations were made by: scientists of the State Budgetary Educational Institution of Higher Education of the Republic of Crimea “Fevzi Yakubov Crimean Engineering and Pedagogical University”, doctor of philology, professor, head of the Department of Ukrainian Philology of the Taurida Academy of the Federal State Autonomous Educational Institution of Higher Education “Vernadsky Crimean Federal University” Victor Ivanovich Gumenyuk and scientists of the Taurida Academy of the Federal State Autonomous Educational Institution of Higher Education “Vernadsky Crimean Federal University”. The conference was attended by a member of the National Union of Writers of Ukraine and the National Union of Journalists of Ukraine, Honored Journalist of Ukraine, Honored Journalist of the Autonomous Republic of Crimea, Viktor Stus.

Head of Shevchenko Branch Library No. 7, Natalya Karzhavina, presented the report “On the Endless Path to Taras Shevchenko”.

The plenary session of the X research and practical conference “Taras Shevchenko and the Present” ended with the traditional performance of the song “Wide Dnipro Roars and Groans” based on the poetry of T. G. Shevchenko.

ПОБЕДА!

ПОБЕДА!

Annex 1053

Annex 1054

A.A. Danilov, *History of Russia in the XX – Early XXI Century, 9th Grade*, Textbook for general educational institutions with instruction in the Crimean Tatar language, Prosveshchenie, Moscow, 2016 (excerpts)

Translation
Excerpts

[Original in Crimean Tatar]

Federal State Educational Standard

ACADEMIC SCHOOL TEXTBOOK

SPHERES

A.A. Danilov

History

Russia in the XX – early XXI century

grade 9

Textbook for general educational institutions with instruction in the Crimean Tatar language

Recommended by the Ministry of Education and Science of the Russian Federation

Moscow
Prosveshchenie 2016

[Original in Russian]

UDC 373.167.1:94(47)
LBC 63.3(2)ia72
D18

The "Spheres" series was founded in 2003

Project directors:
A.M. Kondakov, Associate Member of the Russian Academy of Education, Doctor of Pedagogics,
V.P. Dronov, Associate Member of the Russian Academy of Education, Doctor of Geography
"SPHERES" history learning and teaching packages line
Academic supervisor: ***A.A. Danilov***, Doctor of History
Academic adviser: ***I.Kh. Urilov,*** Academician of the Russian Academy of Education, Doctor of History
The author expresses gratitude to L.G. Kosulina, Doctor of History, for assistance in preparation of the textbook.

The textbook received **positive reviews** of scientific expertise of the Russian Academy of Sciences (Report of 14 October 2011 No. 10106-5215/502), pedagogical expertise of the Russian Academy of Education (Report of 29 January 2014 No. 235) and social expertise of the Russian Book Union (Report of 7 February 2014 No. 268)

[Original in Crimean Tatar]

A.A. Danilov
D18 History. Russia in the XX – Early XXI Century, Grade 9: Textbook for general education institutions with instruction in the Crimean Tatar language / A.A. Danilov. – M.: Prosveshchenie Publishing House. — Moscow: Prosveshchenie, 2014. — 223, [1] pages: illustrated, maps — (Spheres). — ISBN 978-5-09- 050368-6

This textbook completes the "Spheres" Russian history learning and teaching packages line. The content of the textbook is aimed at forming students' ideas about the modern history of Russia, about the features of its social and economic, political and cultural development in the XX – early XXI century. The Russian history events covered in this textbook are presented in close connection with the processes of the world history that took place in the European, Asian and American countries. The mutual influence of Russia and the largest countries of the world is shown. The main features of this textbook are the format fixed in thematic spreads, conciseness and rigid structure of the text, and a diverse illustrative series.

Using an electronic application to the textbook will significantly expand the information (text and visual) and learn how to use it in the preparation of creative works.

[Original in Russian]

UDC 373.167.1:91(47)
LBC 63.3(2)ya72

ISBN 978-5-09-050368-6

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[Original in Crimean Tatar]

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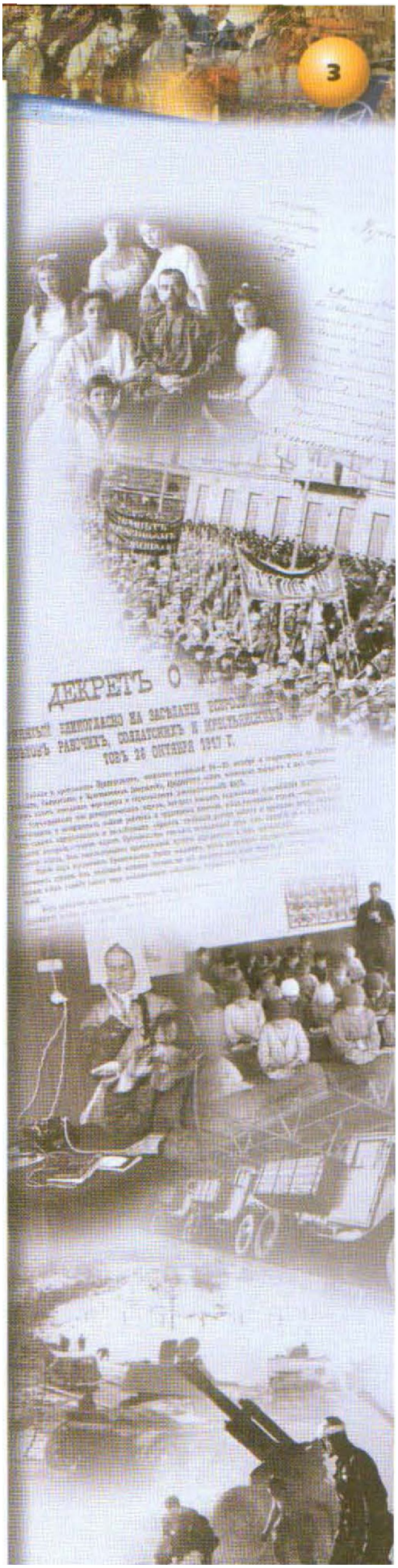

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[...]

Educational edition
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Aleksandr Anatolevich **Danilov**
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RUSSIA IN THE XX – early XXI CENTURY
9th grade
Textbook for general education institutions
with instruction in the Crimean Tatar language
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Annex 1055

A.A. Danilov, L.G. Kosulina, *History of Russia in the XIX Century, 8th Grade*, Textbook for general educational institutions with instruction in the Crimean Tatar language, Prosveshchenie, Moscow, 2016
(excerpts)

Translation
Excerpts

[Original in Crimean Tatar]

Federal State Educational Standard

A.A. Danilov L.G. Kosulina

HISTORY OF RUSSIA

XIX century

8th grade

Textbook for general educational institutions
with instruction in the Crimean Tatar language

Recommended by
the Ministry of Education and Science
of the Russian Federation

Moscow
Prosveshchenie
2016

[Original in Crimean Tatar]

UDC 373.167.1:94(47)
LBC 63.3(2)5ia72
D18

Authors of the textbook methodological system
A.A. Danilov, L.G. Kosulina, A.V. Ivanov, V.V. Artemov.

[Original in Russian]

The textbook received positive reviews of **scientific** (conclusion of the Russian Academy of Sciences of 14 October 2011 No. 10106-5215/507), **pedagogical** (conclusion of the Russian Academy of Education of 29 January 2014 No. 238) and **public** (conclusion of the Russian Book Union of 7 February 2014 No. 258) expertise.

[Original in Crimean Tatar]

A.A.Danilov
D18 History of Russia, XIX Century for 8th Grade: Textbook for general educational institutions with instruction in the Crimean Tatar language / A.A. Danilov, L.G. Kosulina; translation from Russian E.A. Bekirov – Moscow: Prosveshchenie, 2016. – 303 pages, illustrated pages, maps:– ISBN 978-5-09-049709-1.

The textbook corresponds to the Federal State Educational Standard of General Education and covers all the issues of the Russian history of the XIX century provided for by the "Curriculum Guidelines for Academic Subjects (History. grades 5-9)". Its content is aimed at developing the cognitive interests, intellectual and creative abilities of students.

The textbook methodological system is based on the system and activity learning approach contributing to the formation of students' skills of analysis, synthesis, selection and systematization of material, ability to work independently with information and use the acquired knowledge in everyday life.

[Original in Russian]

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Educational edition

Aleksander Anatolyevich Danilov
Lyudmila Gennadevna Kosulina

HISTORY OF RUSSIA
XIX century

8th grade

Textbook for general education institutions
with instruction in the Crimean Tatar language

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Annex 1056

Peoples of Crimea. Photo Album, Salta, Simferopol, 2016
(excerpts)

Translation
Excerpts

[PEOPLES OF CRIMEA. PHOTO ALBUM]

[…]

LBC 63.5 (2Ros.Crym)
L 24

Federal Agency for Ethnic Affairs
State Committee for Inter-Ethnic Relations and Deported Citizens of the Republic of Crimea
State Funded Institution of the Republic of Crimea “Crimean Ethnographic Museum”
Public Organisation “Sevastopol Tavricheskiy Historical Club”

This publication was prepared according to Federal Targeted Programme "Reinforcement of the Unity of the Russian Nation and Ethno-cultural Development of the Peoples of Russia (2014-2020)"

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L.A. Naumenko – Deputy Director of the State Funded Institution of the Republic of Crimea "Crimean Ethnographic Museum".

Peoples of Crimea. Photo album.
(Authors of the idea: Y. N. Laptev and V. N. Prokopenkov). – City of Simferopol:
Publisher: "Salta Company LTD" LLC, 2016 – 448 pages.

Crimea is a rich melting pot of cultures and traditions of different ethnicities, each of which brings its own deep traditions, way of life and philosophies. In this publication, the history and culture of the peoples of the Crimean peninsula is presented in photographs from the end of the 19th century to the middle of the 20th century. These photos have been kept in the collections of museums, societies, national-cultural autonomies, family archives and private collections.

ISBN 978-5-9908922-5-5 LBC 63.5 (2Ros.Crym)

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© Russian Ethnographic Museum, Saint Petersburg, 2016

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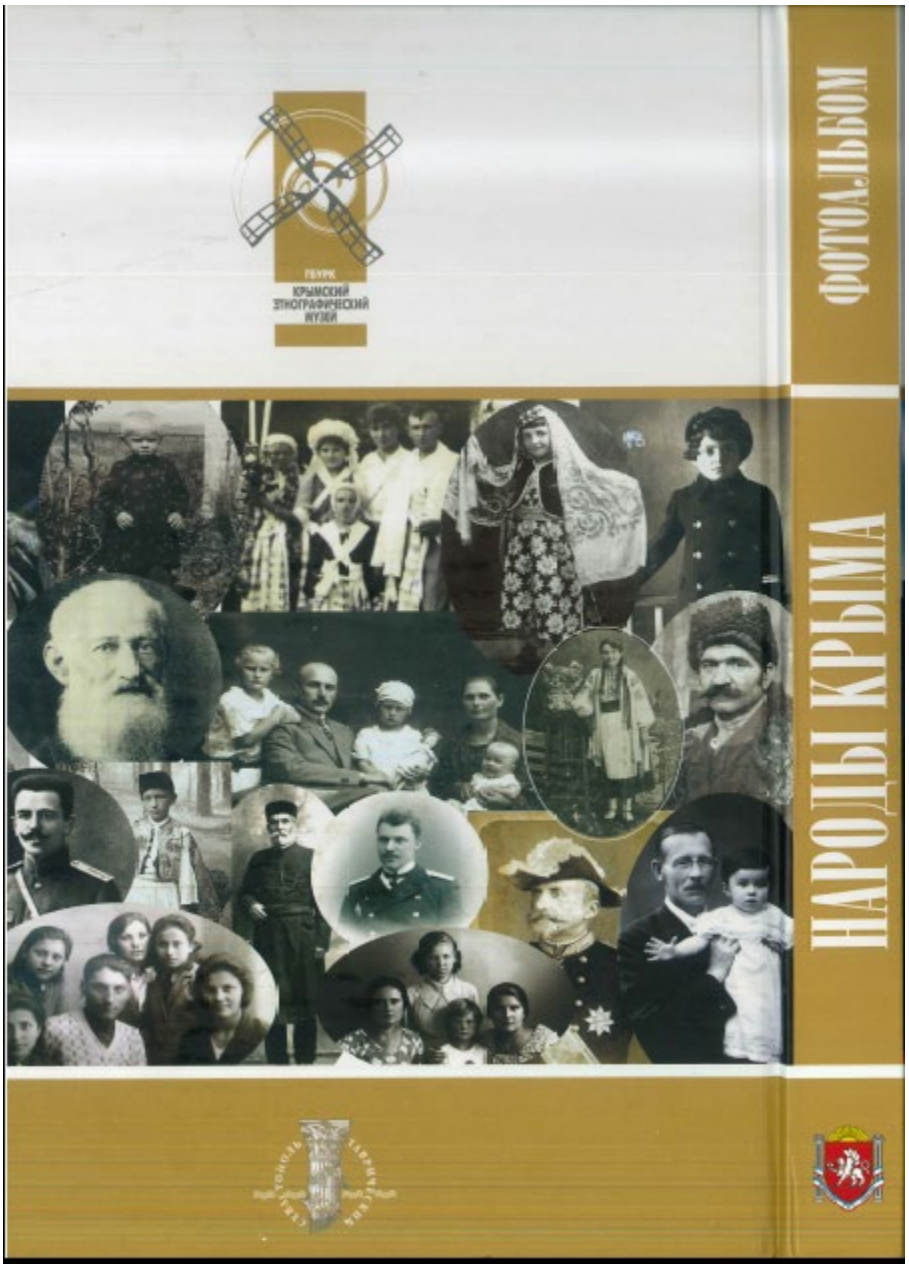


[PEOPLES OF CRIMEA. PHOTO ALBUM]

Annex 1057

Simferopol Academic Gymnasium official website, “A scientific practical conference ‘Mosaic of the peoples of Crimea’ was held in the Simferopol Academic Gymnasium”, 26 January 2016

Translation

Simferopol Academic Gymnasium official website

A scientific practical conference "Mosaic of the peoples of Crimea" was held in the Simferopol Academic Gymnasium

sagimnazy.ru/ru/2015-11-04-17-20-21/275-v-simferopolskoj-akademicheskoj-gimnazii-proshla-nauchno-prakticheskaya-konferentsiya-mozaika-narodov-kryma

As part of the scientific practical conference, more than 150 students from 26 schools in Simferopol prepared their research papers on the subjects of Crimean history and cultural heritage of the Crimean ethnic groups. The authors of the best 50 works were awarded certificates and prizes.

Welcoming the participants of the event, Vladimir Bobkov noted the high level of work, touching on the historical roots and cultural features, identity and diversity of Crimea, ranging from ancient times to the present day.

"The purpose of such events is to popularize the scientific approach to learning. After all, it is at school age that a child gets the first skills of a scientific systematic approach to any problem, which he or she can then apply in business and in the workplace. Undoubtedly, from among today's participants we will see the future candidates of science, teachers of our universities", the parliamentarian said.

According to Sergey Dodonov, the purpose of the conference is to involve children and teenagers in the study of the history of their native land, the preservation of customs and traditions of the peoples of the peninsula. The parliamentarian is convinced that parents play an important role in the scientific and creative education of schoolchildren, who "learning on their own, should instill a love of learning in their children".

After the conclusion of the festive part, the guests toured the exhibitions of the museum opened by the local history gymnasium "Blossom of the Cultures of Crimea", where the exhibits reflect the uniqueness of the cultures of more than 140 nationalities inhabiting the peninsula — the national costumes, handicrafts, souvenirs, paintings and works of applied art.

Annex 1058

Post in Yalta Historic and Literature Museum group in VKontakte social network, 24 March 2016

Translation

Yalta Historic and Literature Museum group in VKontakte

#YHLM In the Yalta Historic and Literature …
Yalta Historic and Literature Museum

https://vk.com/wall-41839240_699

#YHLM

24 March 2016

On 23 March 2016, Yalta Historic and Literature Museum hosted an evening-concert dedicated to the 90th anniversary of the birth of the teacher-bandura player, the founder of several music groups and ensembles of bandura players in Kuban and Yalta, researcher of the kobzar art of Crimea and Kuban, public figure Alexey Fedorovich Nyrko.

The organizers of the evening-concert were Inna Shintyapina, Candidate of Pedagogical Sciences, Associate Professor, Irina Kurovskaya, the Senior Lecturer of the Department of Musical Pedagogy and Performing Arts of the Humanitarian Pedagogical Academy (Yalta), Vernadsky Crimean Federal University , Alla Frolova, Head of the Department “Museum of Lesya Ukrainka”.

His students, followers and colleagues who continue the work started by Alexey Fedorovich, were present. The honored guests of the evening, the Honored Worker of Culture of the Autonomous Republic of Crimea, Candidate of Historical Sciences, Vyacheslav Kurch, and the Senior Lecturer of the Department of Music Pedagogy and Performance of the State Pedagogical University, Viktor Rodina, shared their memories of their joint work with Alexey Nyrko.

The concert program was rich and interesting. It was attended by the Exemplary children’s bandura ensemble “Krimski proliski” (headed by Elena Boyarko and Alexandra Lel), bandura players’ ensemble of the College of Economics and Humanities (headed by Evelina Chudanova), Trio of bandura players from the Yalta Music School named after A. Spendiarova (headed by Olga Stetsun), Bandura Ensemble named after Stepan Rudansky (headed by Inna Shintyapina).

They performed Ukrainian folk songs, and Denis Mokrentsov, the Candidate of Philology, Associate Professor and Vera Mandrika, a fourth-year student of the Department of Russian and Ukrainian Philology and Teaching Methods of the State Pedagogical University, presented the “Your Letters” dialogue by Lesya Ukrainka (directed by Tatiana Pavlyuk).

The evening passed in a warm and friendly atmosphere, each performance of the artists was accompanied by thunderous applause and exclamations of “bravo!”, and the audience sang their favorite songs together with the soloists. At the end of the concert program, no one was in a hurry to leave ...

Annex 1059

Simferopol Academic Gymnasium official website, “Day of Remembrance of the victims of the deportation of the peoples of Crimea (PHOTO)”, 18 May 2015

Translation

Simferopol Academic Gymnasium official website
18 May 2015

18 May – Day of Remembrance of the victims of the deportation of the peoples of Crimea (PHOTO)

sagimnazy.ru/ru/2015-11-04-17-20-21/484-18-maya-den-pamyati-zhertv-deportatsii-narodov-kryma-foto

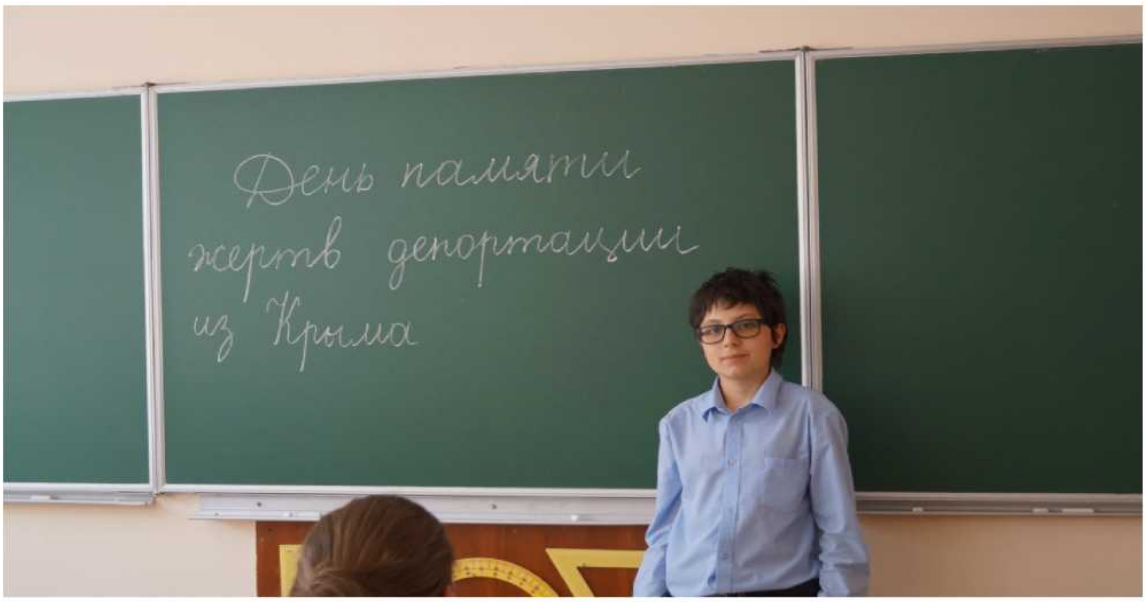
There is no such thing as guilty peoples.

There are those who are guilty before the peoples.

[Photo: 18 May - Day of Remembrance for the victims of the deportation of the peoples of Crimea]

18 May - Day of Remembrance of the victims of the deportation of the peoples of Crimea

In 2015, it was decided to hold 18 May without political rallies, and to pay tribute to all the peoples deported from the peninsula: Crimean Tatars, Bulgarians, Greeks, Armenians, and Germans.
On this day in all republican and municipal educational organizations of the Republic of Crimea homeroom hours, school meetings, extracurricular activities, exhibitions of photographs and drawings, meetings with eyewitnesses of the deportation were held. Our school students also took part in events marking the Day of Remembrance of the victims of the deportation of the peoples of Crimea.


День памяти
жертв депортации
из Крыма

НАШ КЛА
5

Annex 1059

Annex 1060

Fevzi Yakubov Crimean Engineering and Pedagogical University, Results of the regional round of the Ukrainian language academic competition in the Republic of Crimea, 27 October 2016

Translation

FEVZI YAKUBOV CRIMEAN ENGINEERING AND PEDAGOGICAL UNIVERSITY

.

Thursday, 27 October 2016 00:00

RESULTS OF THE REGIONAL ROUND OF THE UKRAINIAN LANGUAGE ACADEMIC COMPETITION IN THE REPUBLIC OF CRIMEA

https://kipu-rc.ru/meropriyatiya/item/196-rezultaty-regionalnogo-tura-olimpiady-po-ukrainskomu-yazyku-v-rk.html

Congratulations to the winners and awardees of the regional round of the Ukrainian language academic competition in the Republic of Crimea

On 15 October, in Simferopol, a regional round of the All-Russian academic competition on the official languages of the republics of the Russian Federation among pupils and students was held under the auspices of the Russian language. In Crimea, the competition was held in the Ukrainian and Crimean Tatar languages. It was attended by our students of humanitarian faculties. The winners of the regional round in the Ukrainian language were the students of the Faculty of Philology of the CEPU: Alexandra Baklazhova, 1st year master's student of the Department of Ukrainian Philology, Yulia Petrova, 2nd year master's student of the Department of Ukrainian Philology, and Susanna Khalilova, 3rd year student of the Faculty of Philology. Regional round awardees: Polina Korchinskaya, 1st year student of the Faculty of Philology, Zarema Muradasilova, 4th year student of the Faculty of Philology, Anatoly Kusurko, 4th year student of the Faculty of Philology.

The final round of the academic competition, which will take place from 2 to 4 November 2016 in Moscow, will be attended by two winners of our university, Alexandra Baklazhova and Yulia Petrova.

We sincerely congratulate the winners and wish them good luck in the next stage of the All-Russian competition!

Read 3318 times

Annex 1061

School Academy of Bakhchisaray official website, “Visit to the Khan’s Palace”, 14 November 2016

School Academy of Bakhchisaray official website

Visit to the Khan's Palace

2109.krymschool.ru/site/pub

14 November 2016

On 7 November, students of the 5th and 6th grades visited the Khan's Palace as part of the study circle "Excursions around One's Native Land". They visited the historical department.

Created on 22 October 2020

Updated on 22 October 2020

Published on 14 November 2016

Annex 1062

Taurida Academy of the Vernadsky Crimean Federal University,
Student newspaper, Issue No. 11, 2016,
(excerpts)

Translation
Excerpts

Student Newspaper
"Taurida Academy" Issue No. 11
[26 December 2016]

Faculty of Crimean Tatar and Oriental Philology

About us

[…]

Page 1

Let us introduce ourselves – the Faculty of Crimean Tatar and Oriental Philology! Yes, this is us – the place in the Taurida Academy where people of different nationalities, religions and ages have gathered together to comprehend all the secrets of the Crimean Tatar, Turkish, Arabic and Persian languages.
[We are] The place where East and West meet, creating the most unique phenomenon of cultural and spiritual unity. However, the study does not end with learning only new words and constructions, because philology is also about culture, literature, history, customs and traditions. Well, it is a long and time-consuming list, but this does not mean that our students and lecturers spend 24 hours a day reading books and manuscripts. Life at our faculty is multifaceted and in full swing! There is no need to wait. After all, our achievements and successes will speak for us better than simple words.
So, welcome to the Faculty of Crimean Tatar and Oriental Philology!

Ibraim Mukhterem, 2nd year, Crimean Tatar Language and Literature
From the first days of my studies, I have positive impressions of the Faculty. There are plenty of cultural, entertainment, scientific and other events at the Faculty. Also, the events held at the Taurida Academy leave many memories.
The lecturers are responsive, for any question they will suggest where to go or where to find the information you need. As Chairman of the Student Council, I would also like to note the students' proactive attitude to solving student problems. I am very glad that the students are not indifferent to the fate of the Faculty, so our Faculty is really like a small but very friendly family.

Sevilya Yunusova, 4th year, Turkish Language and Literature
Everything was perfect until recently. Everyone is very friendly; our Faculty is as well-knit as a single organism. Why do I say until recently? Because we have got a strange new schedule. Just lovely. You sit until

eight o'clock, don't see anyone and feel cut off from the entire Faculty. In terms of research life, everything is also great, conferences are held regularly, [our] works get published in scientific journals; for motivated students this is a good opportunity to demonstrate, present the work done and share their scientific views.

[…]

Alexander Karpov, 5th year, Persian Language and Literature
The Faculty's study life is interesting. The volume of the material studied here, is global, but it is still tempting to find and learn something extra in your specialty in order to better master the intricacies of the oriental languages. There are various scientific conferences held to help students develop themselves and improve their language abilities.

Page 2

Interview with the Dean

A.M. Memetov, Dean of the Faculty, Professor, Doctor of Sciences in Philology

In his interview, Ayder Memetovich Memetov, Dean of the Faculty, Doctor of Sciences in Philology, Professor, spoke about the Faculty's achievements.

— Ayder Memetovich, the second anniversary of the establishment of the Vernadsky Crimean Federal University is approaching. Two years is, of course, a short period of time, but still, certain results can be summarised. Please share them with us.

[…]

At the very start of our activity, we faced serious difficulties – these was the lack of teaching staff – orientalists, the lack of textbooks, study guides, curricula, programmes, material and technical resources, etc.

[…]

And now, answering your question, I should say that over the past two years, the Faculty has undergone major changes that are associated, primarily, with its transition from the Ukrainian educational system to the Russian one. It was a difficult transition. However, I believe that we have successfully overcome it. Our staff, first of all lecturers, have become more active in terms of research. […] Members of our Faculty have received several grants over the past two years. A short while ago, we held the All-Russian Scientific Conference on a grant from the Russian Humanities Research Foundation. Leading Russian scholars from Moscow, Kazan, Ufa, St. Petersburg and other cities of the Russian Federation presented interesting reports at the conference. A good cultural programme was arranged for the guests: they got acquainted with the sights of Crimea, visited Sevastopol, Yalta and Bakhchisaray.

In the course of these two years, our lecturers prepared and published several textbooks and study guides for both schools and higher education institutions:
• A. Memetov, L.A. Alieva – The Crimean Tatar language (7th grade) (Original in Crimean Tatar: Kyrymtatar Tili (7 synyph))
• A. Memetov, E. Akmallaev, L.A. Alieva – The Crimean Tatar language (8th grade) (Original in Crimean Tatar: Kyrymtatar Tili (8 synyph))
Just a few days ago, the monograph “On the Origin of Crimean Tatars. Volume 1. The Ancient Peoples of Crimea. Historical and Linguistic Essay (by A. Memetov, I.A. Memetov)” was published. The monograph “On the Origin of Crimean Tatars" is unique in its kind and was published for the first time. The funds were allocated from the budget of the Republic of Crimea with support of the State Committee for Inter-ethnic Relations and Deported Peoples of the Republic of Crimea.

[…]

The lecturers of the Faculty actively participate in all-Russian scientific conferences in Moscow, Kazan and Ufa.

[…]

— Now I am collecting material for the second volume of the monograph “On the Origin of Crimean Tatars”. This is very interesting. The first volume ended with the description of the history of Crimea from ancient times to the 5th century A.D.
The next book will consider the Avars, Turkuts, Uzes, Pechenegs, Ases, Khazars, Cumans, who lived in Crimea for several centuries until the XIII century, i.e. until the Mongol invasion.

[…]

— In accordance with the roadmap for the university’s development, it is planned to open the “Crimean Tatar and Russian Philology” double specialty in the near future. It is planned to open “Chinese language” and “Japanese language” training programmes, since the historical context and the realities of our time require us to train specialists with the knowledge of these languages.

[…]

Page 3

The Defence is the Result of Many Years of Work

A significant event in the Faculty's life was the defence of the doctoral dissertation by Lemara Sergeevna Selendili on the topic "Lexical-Semantic and Synth-Morphological Features of the Crimean Tatar Sentence Constructs (Formal and Practical Aspects)". After her successful defence, Lemara Sergeevna received the degree of Doctor of Sciences in Philology. In her interview with us, she talked about the twists and turns of her defence as well as the very process of writing the work, her research interests and views.

— ***Lemara Sergeevna, please tell us about your research interests.***

[…]

The semantics, pragmatics and structure of the Crimean Tatar sentence and the psychologism of statements – this is what interests me the most right now. Along with these issues, I pay a lot of attention to studying the issues of linguistic cultural studies, psycholinguistics, sociolinguistics; it is important to solve the problems of the Crimean Tatar language functioning in Crimea, of language policy, bilingualism, polylingualism, assimilation and acculturation. For me, the problem of the Crimean Tatar education is still important: the study of the Crimean Tatar language and teaching in the Crimean Tatar language.

— How long have you been preparing for the defence of your doctoral dissertation?

— It took me a long time to defend my doctoral dissertation – almost 16 years.

[…]

In 2012, I published a monograph, completed my dissertation and presented the work to the Specialised Council at the Vernadsky National Library of Ukraine; I passed the preliminary defence in two specialties, the defence was scheduled for March 2013, but the Council was closed... It was destined to re-open only in March 2014. Then we woke up in a new state, and I found myself at a crossroads: Kiev beckoned with defence in two specialties, and Moscow – with something absolutely unknown. An announcement about my defence was even published in Kiev in 2015. The relatives didn't allow me to go to Ukraine. I went to conquer Moscow. But it turned out that it was ours, and I was greeted by warm and welcoming people there; as once with my candidate's dissertation in Kiev, I did not feel like some kind of stranger. Even when the electricity was turned off in Crimea, all the staff of the Institute of Linguistics of the Russian Academy of Sciences gave me moral support.

— Lemara Sergeevna, tell us, how did your defence go?

— Those who took part in the process say that everything went great. But I myself cannot evaluate what was happening around me.

[…]

I can proudly say that eminent Russian linguists participated in the defence, many of whom I had never known personally before, [these were] Doctors of Sciences in Philology, Professors M.Z. Zakiev, D.M. Nasilov, S.A. Krylov, T.B. Agranat and others.

[…]

— What difficulties did you face in the defence process?

— The power blackout in Crimea was the biggest problem that I have faced in preparation for the defence. There was no light – and the life stopped in our dormitory in a blink. There was no light, no heating, you can't cook for your family, there was no internet, you don't know where to run to... I wrote something with a candle, dictated something to my Moscow friends over the phone until the battery ran out. Never mind, we survived. Inshallah, it's all over.

— What research goals do you set for yourself at this stage of your activity?

— Now I am engaged in the elaboration of the prototype of the "Electronic Dictionary of the Crimean Tatar Dialects". With Doctor of Sciences in Philology Yu.V. Normanskaya, leading researcher at the Institute of Linguistics of the Russian Academy of Sciences, we are studying the dictionary of I. Gasprinsky. At the instruction of the Ministry of Education, Science and Youth of the Republic of Crimea, we are, together with the creative team, writing a textbook on the Crimean Tatar language as a non-native language, i.e. for those who have never studied it.

[…]

— What kind of scientific research do you conduct with the students?

— I never limit a student to my topics and directions. I try to assist in their various aspirations and endeavours. I love the sparkle in their eyes when they achieve something on their own. For example, Nilyufer Seitbekirova, a student of the Turkish department, is researching the vocabulary of the "Terdzhiman" newspaper; Sevilya Yunusova is studying the issues of existentialism in Turkish literature. My graduate master's student of 2016 Mavile Seit-Abla wrote an original and very interesting paper on verb phrases based on the works of S. Seutova. The students enjoy exploring the issues of advertising, PR, political propaganda. For the second year already, we have been actively mastering the functional grammar of the Crimean Tatar language using the latest information technologies in philology: the programmes Wordsmith, concordancer and others.

[…]

Page 4

X All-Russian Scientific and Practical Conference
"Topical Issues of Turkic Studies and Oriental Studies: History, Ethnogenesis, Language and Literature of the Turkic-Speaking Peoples of Crimea"

From 13 to 18 September 2016, X All-Russian Scientific and Practical Conference "Topical Issues of Turkic Studies and Oriental Studies: History, Ethnogenesis, Language and Literature of the Turkic-Speaking Peoples of Crimea" was held at the Faculty of Crimean Tatar and Oriental Philology with the financial support of the Russian Humanities Foundation. In the course of the conference, at the sectional sessions, the important issues of linguistics, interaction and origin of languages, contemporary issues of literature, history and culture were discussed. The said conference brought together scholars from leading universities of the Russian Federation, allowing them to share their scientific research with colleagues and students of the Faculty.

The conference was attended by scholars from Iran, the republics of Tatarstan, Bashkortostan, Dagestan, the Chuvash Republic, from the cities of Ufa, St. Petersburg, Moscow, Tyumen, Yekaterinburg, Chelyabinsk and, of course, from Simferopol and Bakhchisaray. The sessions and presentations were divided into corresponding sections, during which the relevant issues of national languages, cultures and literatures, as well as the interaction thereof, were discussed.

[…]

"[For] us, this conference is one of the first funded by a grant, and we have invited specialists from leading educational institutions. Also, our lecturers had the opportunity to get acquainted with new achievements in the fields of Iranian studies, Arabic studies and Turkic studies. And, of course, they themselves took part in presentations and scientific debates. I believe that the conference was useful and important for both sides and made it possible to establish invaluable scientific contacts," noted Ayder Memetovich Memetov, Dean of the Faculty of Crimean Tatar and Oriental Philology, Professor, Doctor of Sciences in Philology.

After the plenary session, the conference continued its work in sections: "Turkic Linguistics", "Turkic Languages and Literatures", "History, Ethnogenesis, Language and Literature of the Turkic-speaking Peoples of Crimea", "History and Culture of the Turkic-speaking Peoples of Crimea", "Crimean Tatar Linguistics", "National Languages and Literatures in Interaction", "Applied Linguistics and Translation Studies", "Turkology and Oriental Studies".

Also, within the framework of the conference, participants visited the libraries and museums of the Republic of Crimea, including the Larishes Museum and the "Khan's Palace of the XVI-XIX centuries" palace and garden complex.

The materials of the conference will be published in the scientific journal "Scientific Notes of the Vernadsky Crimean Federal University. Philological Sciences".

Life is in full swing!

The life of the Faculty is exciting and multifaceted. Over the past year, the students of our departments, together with the student self-government and the trade union committee of students, have achieved significant heights in cultural-mass activities. Not a single event of the Taurida Academy or the Crimean Federal University remained unnoticed by them. To tell you more about all the achievements of the Faculty in this area, we spoke to Leviza Ismailovna Bekirova, Deputy Dean for Educational Work, Candidate of Sciences in Philology, Associate Professor.

[…]

Also, the Faculties' Dance Floor has been held recently, where our students showed their dance talents in many nominations and received their well-deserved awards; the Musical Olympus was also conquered by our students.

— Leviza Ismailovna, tell us, what events do the students organise at the Faculty themselves?

— Recently, it has become a good tradition for us to conduct thematic quizzes, quests and debates. The students choose the topics that interest them and get together to discuss them. This relates to the serious part of your question. We also organize trips and the Faculty's May parties. After all, exactly such events bring students and lecturers closer to each other.

[…]

Page 5

Academic Mobility

Lecturers of the Department of Crimean Tatar Philology Lemara Sergeevna Selendili, Edie Shevketovna Memetova and Timur Bekirovich Useinov took part in the academic mobility [programme] for lecturers at the Russian Institute for Advanced Study of the Federal State Budgetary Educational Institution of Higher Education "Moscow Pedagogical State University" in Moscow. Timur Bekirovich and Edie Shevketovna talked about the details of the trip and the kind of scientific research that they were engaged in.

[…]

"Within the framework of the project of the Development Programme, I have chosen the following topic: "Ethnopoetics of Crimean Tatar Paroemias".

[…]

— During the indicated period, within the walls of the Russian State Library, the work was carried out to discover and collect the Crimean Tatar textological material in Latin and Cyrillic as well as to study the scientific works of universally acknowledged scholars-orientalists.

[…]

Compilation of the Electronic Dictionary of the Crimean Tatar Language

One of the large-scale projects, being worked out by the Faculty at the moment, is the compilation of the electronic dictionary of the dialects of the Crimean Tatar language. Edibe Nazimovna Medzhitova, senior lecturer of the Department of Crimean Tatar Philology, executor of the project, is dealing with the issue of the northern dialect, collecting the material on this topic and processing it. In November, she visited the Sholokhov Moscow State University for the Humanities, where the results of her work on the dictionary were evaluated. Edibe Nazimovna shared with us the results of her work.

— Edibe Nazimovna, you have recently been on a work trip to the Moscow Pedagogical State University. Tell us about your scientific work at the said university, what was the purpose of your trip?

— We are implementing a grant from the Russian Humanities Research Foundation to compile the electronic dictionary of the Crimean Tatar dialects *(Reference: Russian Humanities Research Foundation No. 15-34-10116 "Electronic Dictionary of the Crimean Tatar Dialects" at the Moscow Pedagogical State University (the Sholokhov Moscow State University for the Humanities)*. In order to evaluate the results obtained, on the invitation of the Moscow Pedagogical State University, I went there on a work trip, and during my visit I was mainly engaged in the collection and research of the theoretical foundations, since it is very difficult to find practical material there.

— Please tell us more about the work on the electronic dictionary.

— A part of the dictionary is now ready. That is the northern dialect section. The dictionary is built up on the works of the writers who wrote in the dialect. At this stage, the language of Memet Muzet's works has been processed. While working on the project, I mainly use my knowledge as well as the works in the dialect language. The material, collected by the students for practical classes, is also very useful. In the future, we of course strive to compile the dictionary of all three dialects of the Crimean Tatar language. But this is a large-scale task, because you can spend all your life compiling the dictionary.

— Edibe Nazimovna, what scientific research do you conduct with your students?
— With the students, I research the history of the Crimean Tatar language and of all its three dialects. *(In the Crimean Tatar language there are three main dialects: steppe (çöl şivesi), middle/ Bakhchisaray (orta yolaq şivesi/Bağçasaray şivesi) and south coast (yalı boyu şivesi) – Author's note.)* It is in these areas that the students write their term papers, which later develop into graduation theses.

Susana Khalapova, 3rd year, Crimean Tatar Language and Literature
Our faculty is special. It differs from other faculties, perhaps, in its distinct character. Despite the different nationalities, all students get along without problems and find a common language; I think the love for the East helps with this. By studying the Crimean Tatar language, culture, history, customs and traditions of our people, we become true patriots. This is undoubtedly the merit of the Faculty and the entire teaching staff.

Ruslan Ryapov, 5th year, Turkish Language and Literature
Frankly, I did not believe that in the stormy ocean of life I would find an island of prosperity and self-realisation. Everything, absolutely everything here, in the building of my Faculty, pushes, inspires and motivates to new scientific achievements. The East is a delicate matter. Certainly. The rich organisational life of the Faculty is like a cut diamond: it is multifaceted and represents all the mystery and indescribable beauty of the Eastern culture. Hardly anyone in the world will remain indifferent after seeing this. Neither could I)

Evangelina Kornienko, 4th year, Arabic Language and Literature
In the last year, after Ibraim revived the active work of the Faculty, obvious changes began to take place. The Student Council of the Faculty resumed its work, the students began to be more often involved in cultural-mass and scientific events, which are held in the main building, and began to win prizes in university competitions.

Page 6

The Department of Crimean Tatar Philology

There are two departments at the Faculty of Crimean Tatar and Oriental Philology – of Oriental Philology and of Crimean Tatar Philology. In the present interview, we would like to introduce to you, dear readers, the Department of Crimean Tatar Philology. We managed to speak to Edie Shevketovna Memetova, Head of the Department, Candidate of Sciences Philology, Associate Professor.

— Edie Shevketovna, tell us, what are the most significant events that have taken place at your department over the past two years?
— A significant event for the department was, first of all, the successful accreditation of the training programmes 45.03.01 Philology (Crimean Tatar Language and Literature – bachelor's level) and 45.04.01 Philology (Crimean Tatar Language and Literature – master's level); secondly, no less successful was the

defence of the doctoral dissertation by Lemara Sergeevna Selendili on the topic "Lexical-Semantic and Synth-Morphological Features of the Crimean Tatar Sentence Constructs (Formal and Practical Aspects)".

— What promising and relevant research is your department engaged in?
— All the research projects, carried out by the Department of Crimean Tatar Philology, are promising and relevant because the philology concerned has been subjected to detailed examination and research for a relatively short period of time. These include verbal folklore (the foundation of any nation), the dialectal differences of the Crimean Tatar language (mosaic of the Crimean Tatar speech), the history of Crimean Tatar literature, the modern Crimean Tatar language, the functional grammar of the Crimean Tatar language as well as stylistics. The department is engaged in the research of all the above areas.

[…]

I would especially like to mention the winners of the regional stage of the Olympiad in the state languages of the republics of the Russian Federation under the Russian language umbrella: Nilyufer Cherkes, Sultanie Siflyaeva and Shakhsnie Degermendzhi. All three winners got the right to represent the Republic of Crimea at the final stage of the Olympiad in Moscow on 2-4 November of this year; however, unfortunately, only two winners, Sultanie Siflyaeva and Shakhsnie Degermendzhi, took advantage of this right. We hope the girls will represent our blessed land with dignity and return with a victory!
— You have passed the academic mobility competition for lecturers. What scientific topics will you develop at the Institute for Advanced Study?
— Yes, we were lucky enough to successfully pass the academic mobility competition. At the Institute for Advanced Study, I hope to elaborate on the theme of the figurative means of the Crimean Tatar language using the example of excellent translations of the most interesting works of Korney Chukovsky into the Crimean Tatar language.

[…]

Page 7

The Department of Oriental Philology

The Department of Oriental Philology trains the specialists in the fields of Arabic, Persian and Turkish languages. When entering our Faculty, the students choose the main oriental language themselves, and from the third year, they can choose one more language to study. However, the study life is only part of the story. The lecturers of the department, led by head of the department Ayder Memetovich Memetov, are engaged in various scientific explorations and promising research. At the moment, the department is engaged in a large-scale research project "Multidisciplinary Aspects of Orientalism" that allows to cover all aspects of the languages studied.

[…]

Page 8

The Faculties' Dance Floor

On 24 November, the third Open competition of student dance skills "Faculties' Dance Floor" was held at the Taurida Academy of the Crimean Federal University. The event was organised by the Centre for Creative Initiatives and Cultural-Mass Events of the Taurida Academy.
The competition was judged by a professional jury, which included the Chairman of the trade union committee of the students of the Crimean Federal University and the competition organisers. The jury noted the team

spirit and professional preparation of the faculties. The students from the faculties of the Taurida Academy, the Institute of Economics and Management, the Academy of Civil Engineering and Architecture and the Physics and Technology Institute took part in the event. The dance groups presented a large number of performances and demonstrated their skills in various styles and directions.

Our Faculty was no exception and also took part in the competition. According to the results of the performances, the participants were awarded with diplomas and cash certificates from the trade union committee of the students of the Crimean Federal University.

Adile Muslyadinova, a first-year student of the Crimean Tatar department, became the winner in the "Folk Dance" nomination in the "Solo" category.

Alina Kosheleva, a third-year student of the Turkish department, became the winner in two nominations at once – the "Ballroom Dance" nomination in the category "Duet" and in the "Best Ballroom Dance" nomination […].

The most important achievement of the Faculty was its victory in the nomination "Dance Discovery of the Taurida Academy" […].

The All-Russian Olympiad for Schoolchildren and Students

On 15 October, Simferopol hosted the regional stage of the All-Russian Olympiad for schoolchildren and students in the state languages of the republics of the Russian Federation under the Russian language umbrella. In the Republic of Crimea, the Olympiad was held in Ukrainian and Crimean Tatar languages.

The winners of the regional stage in the Crimean Tatar language were exclusively the students of our Faculty:

1. **Sultanie Siflyaeva** (1st year of the Master's programme)
2. **Nilyufer Cherkes** (1st year of the Master's programme)
3. **Shakhsnie Degermendzhi** (4th year).

The girls also participated in the second round of the Olympiad, which took place on 2-4 November at the Pushkin State Russian Language Institute, and told us about how it went:

Sultanie: "The second round lasted for three days. During this time, we all became a big multinational family, we all became friends and there was no thought among us that we were competitors. We made new friends, exchanged our knowledge, experience, we even found some similarities, for example, in languages".

Shakhsnie: "First of all, I would like to say that this is an incredibly interesting idea to gather representatives of all regions, different nationalities and religions in one place! This is a great opportunity to meet people from another point of the mainland, to learn a lot of new things and to look at your own traditions and culture from the other side. We were very pleased with the organisation of the event itself. Everything was thought out to the smallest detail, except for the traffic jams :)"

The Faculty expresses its deep gratitude to the organisers of the Olympiad, our participants Sultanie and Shakhsnie, lecturer Gulnara Shukurievna Chantalova, who accompanied the participants to the Olympiad, as well as Elzira Osmanovna Fetieva, who prepared the participants for the competition tasks.

[…]

Annex 1063

O.N. Alpashkina, *Khan's Palace Household Items in the Collection of the Bakhchisaray Museum-Reserve: Catalogue*, Antikva, Simferopol, 2017 (excerpts)

Translation
Excerpts

CATALOGUE
KHAN'S PALACE HOUSEHOLD ITEMS
IN THE COLLECTION OF BAKHCHISARAY MUSEUM-RESERVE

To the centenary of the Bakhchisaray Museum founding
BAKHCHISARAY COLLECTION

[…]

UDC 74(477.75)
LBC 85.12(2 Ros-Krm)
A51

Published by the decision of the scientific and methodological council of the State Budgetary Institution of the Republic of Crimea "Bakhchisaray Historical, Cultural and Archaeological Museum-Reserve", minutes of 31 August 2016

Reviewer:
I.A. Zaatov - Candidate of Arts, Deputy Minister of Culture of the Republic of Crimea
Translation of inscriptions:
I.V. Zaitsev - Doctor of Historical Sciences
N.R. Abdulvaapov - Candidate of Philological Sciences
Photographers:
Yu.G. Repetsky, O. M. Stoykova

The catalogue uses photographic materials of the Bakhchisaray Museum-Reserve

O.N. Alpashkina
A51 Khan's PalaceHousehold items in the collection of the Bakhchisaray Museum-Reserve: Catalogue/O.N. Alpashkina; Ministry of Culture of the Republic of Crimea, State Budgetary Institution of the Republic of Crimea "Bakhchisaray Historical, Cultural and Archaeological Museum-Reserve"; foreword by V. Martynyuk. - Simferopol: Antikva LLC, 2017. - 220 p.: ill. - (Bakhchisaray collection Series).
ISBN 978-5-9909796-2-8

The catalogue introduces the collection of home decor items of the Khan's Palace kept in the funds of the Bakhchisaray Museum-Reserve. These items were the first exhibits in the collection of the Bakhchisaray Museum of Turkic-Tatar History and Culture, created in 1917.
For ethnographers, museum workers, art historians and a wide range of readers.

UDC 74(477.75)
LBC 85.12(2 Ros-Krm)

Texts and names of documents were transferred with the preservation of the stylistic, linguistic and spelling features of the original

ISBN 978-5-9909796-2-8
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Annex 1064

Fevzi Yakubov Crimean Engineering and Pedagogical University official website, Festive events with participation of the CEPU ensembles held between 2017 and 2019 (excerpts)

Translation
Excerpts

FEVZI YAKUBOV CRIMEAN
ENGINEERING AND
PEDAGOGICAL
UNIVERSITY
.

Tuesday, 14 November 2017 00:00
UNITY OF THE PEOPLE - HONOR AND GLORY OF THE MOTHERLAND

On 14 November, in the Assembly Hall of our university, an event “Unity of the People - Honor and Glory of the Motherland!” was held aimed at introducing young people to the culture of the peoples living in Crimea.
Representatives of various secondary vocational education institutions showed through their choreographic, vocal creativity, and special presentations, as well as culinary samples, the richness of the culture of nations, which is full of a bright bouquet of the peoples of Crimea. The word at the opening ceremony of the event was provided to the Rector of the CEPU Chingiz Fevzievich Yakubov who in his welcoming speech stressed the importance of holding such events and spoke about the role of our university in creating conditions for the creative coexistence of a multinational and multi-confessional community of Crimeans.

The indigenous people of Crimea, i.e. the Crimean Tatars, was presented by the Engineering and Pedagogical College of the CEPU on the stage and at the culinary exhibition. We thank the acting director of the college S.I. Ismailova and the team of students of the Engineering and Pedagogical College for the excellent organisation of the presentation!

Read **2229** times

IMAGE GALLERY
View the embedded image gallery online at:
https://kipu-rc.ru/meropriyatiya/item/325-edinstvo-naroda-chest-i-slavaotchizny.html#sigProId5cbe0729e6

Министерство
образования, науки и
молодежи
Республики Крым
ГБПОУ РК
«СИМФЕРОПОЛЬСКИЙ
КОЛЛЕДЖ СФЕРЫ
ОБСЛУЖИВАНИЯ И ДИЗАЙНА
ОБЪЯВЛЯЕТ ПРИЕМ
НА ОБУЧЕНИЕ !
- Закройщик
- Парикмахер
- Повар, кондитер
- Мастер отделочных строительных ра
- Портной
- Оператор вязально-швейного оборудо
Профессиональное обучение
инвалидов и лиц с ОВЗ
14 нояб. 2017 г.

БЕЛАРУСЬ
14 нояб. 2017 г.

14 нояб. 2017 г.

14 нояб. 2017 г.

ПРОГРАММА МЕРОПРИЯТИЙ, ПОСВЯЩЕННЫХ
80—ЛЕТИЮ
ГИЧЕСКИЙ

СТИВАЛЬ
ЛАНТОВ - 2017
ноября 2017 г.
начало в 11:00

ВЫХОД
ВЫХОД
Программа мероприятий, посвященных
80-летию проф. Янкобия Ф.Я.
КРЫМСКИЙ

Рош-Ашана:
Леках:
ФОТОАЛЬБОМ

FEVZI YAKUBOV CRIMEAN
ENGINEERING AND
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Monday, 11 December 2017 00:00

FESTIVE CONCERT DEDICATED TO THE 100TH ANNIVERSARY OF THE FIRST QURULTAY OF THE CRIMEAN TATAR PEOPLE

On 6 December, the Crimean Tatar Academic Musical Drama Theater hosted a solemn event dedicated to the 100th anniversary of the First Qurultay of the Crimean Tatar people. The Rector of the CEPU, among a number of high-ranking officials, as well as students of the university attended the event. Bright dance numbers and touching songs about dear Crimea, which did not leave the audience indifferent were dedicated to this event significant both for the indigenous people and for the entire Crimea, which took place in December 1917. At the end of the concert, the anthem of the Crimean Tatar people was played.

Read **1994** times
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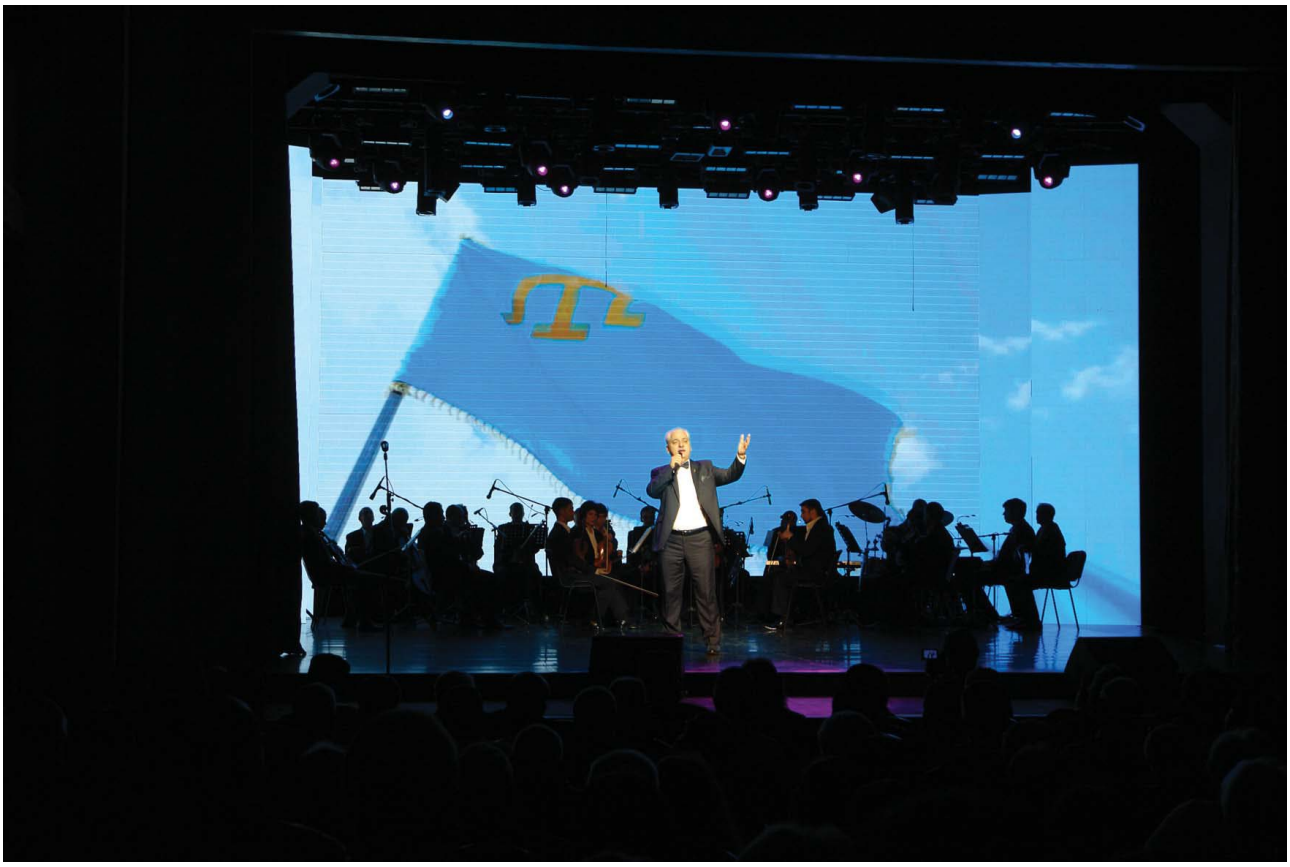

FEVZI YAKUBOV CRIMEAN
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UNIVERSITY

Wednesday, 9 May 2018 00:00

CEPU AT THE HIDIRLEZ

The holiday “Hidirlez” was held this year at the new venue in Bakhchisaray at 5, Mira street, and as always, it gathered many guests from all over the Crimea.

[…]

After the solemn performance, event participants held a demonstration of the holiday symbol, which this year became the world’s largest fez, i.e. the Crimean Tatar women’s headdress with a diameter of 1.5 m and 0.65 m high specially sewn for the holiday by the creative team of the Selyam laboratory at the Department of Technology, Fashion Design, and Professional Pedagogy of the CEPU. The Mufti of Crimea was given the opportunity to secure the first symbolic coin with the image of the holiday logo, which traditionally adorns the fez.

Throughout the day, the audience and guests of the festival were pleased with the grand concert, which presented the musical and choreographic culture of the indigenous people of the Crimea, i.e. the Crimean Tatars. A bright contribution to the atmosphere of the holiday was also made by the creative collectives of the CEPU, such as the Violin Ensemble “Selsebil” under the leadership of the Honored Worker of Education Zarema Aliyeva, the Vocal Ensemble “Tan Yildizi”, as well as the mixed choir of the CEPU under the leadership of the Honored Worker of Education Elmira Seitmemetova, the Choreographic Ensemble of the

CEPU “Uchan-su” and the Vocal Ensemble “Djan” under the leadership of the Honored Artist of Crimea Zera Kenzhikaeva, the Wind Orchestra “Jazz Band” under the direction of Candidate of Arts Sciences Dilyaver Muetdinov, solo performances of the Honored Artist of the Crimea, singer, composer, and teacher of the CEPU Uryana Kenzhikaeva, as well as students of our University Susanna Maksutova,Nilufer Khalilova, Anna Andreeva, Razie Seitablayeva, and other artists. Together with our creative groups, many creative folk groups and singers of Crimea performed on the stage, and the main guest of the program was the Russian singer Elbrus Dzhanmirzoev.
[…]

The holiday was held on a large scale, thus emphasizing its great importance for Crimea in uniting the multinational community of Crimeans!

IMAGE GALLERY
View the embedded image gallery online at:
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МОСКОВСКАЯ ВЕСНА A CAPPELLA
Голосуй!
179
СТУДЕНЧЕСКИЙ ХОР ГБОУ ВО РК «КРЫМСКИЙ ИНЖЕНЕРНО-ПЕДАГОГИЧЕСКИЙ УНИВЕРСИТЕТ»
на сайте acappella.moscow

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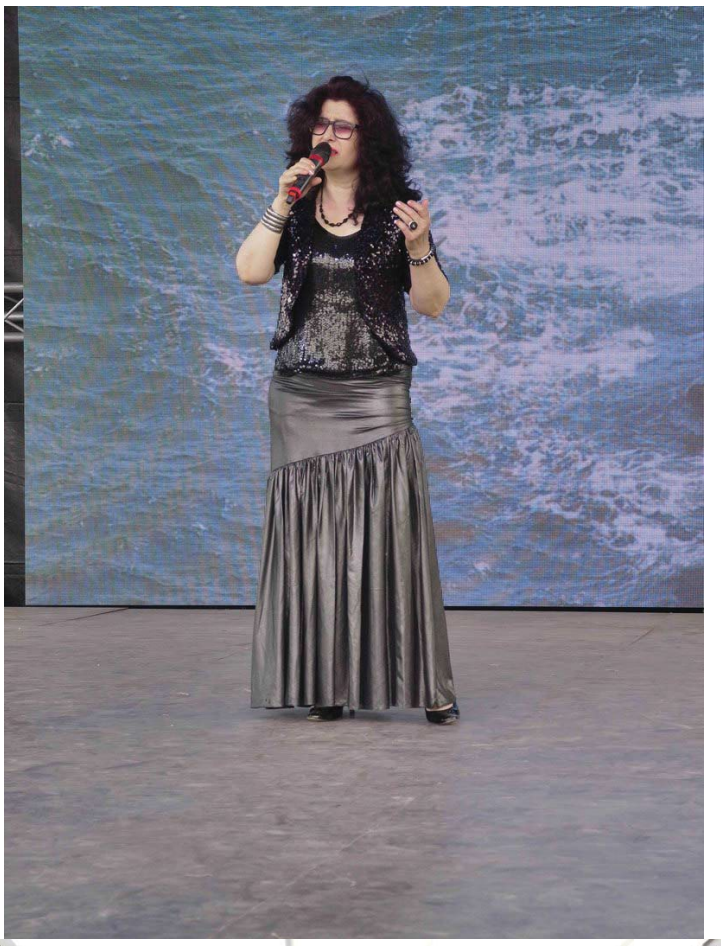
ХЫДЫРЛЕЗ



Государственное бюджетное образовательное учреждение высшего образования Республики Крым
«КРЫМСКИЙ
ИНЖЕНЕРНО-ПЕДАГОГИЧЕСКИЙ
УНИВЕРСИТЕТ»

FEVZI YAKUBOV CRIMEAN
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Wednesday, 26 December 2018 00:00

REPRESENTATIVES OF THE CEPU BECAME PRIZE-WINNERS OF THE CONTEST OF CRIMEAN TATAR MUSIC, SONG AND DANCE

Sunday evening became a welcome event for many people of Crimea, since on this day, the Crimean Tatar Drama Theater began a solemn ceremony of awarding participants, laureates and prize-winners of the Republican Contest of Crimean Tatar Music, Song and Dance arranged by the Ministry of Culture of the Republic of Crimea together with a number of institutions, including our university.

[…]

All the winners of the Grand Prix, along with certificates and cups of the Ministry of Culture of the Republic of Crimea also received monetary rewards, the highest of which was 100 thousand rubles. The CEPU women's choir led by Saide Usmanova also was among the winners of the competition. The program of the event was continued by a gala concert, where all the winners presented their performances, and as a guest of honor, the CEPU Violin Ensemble "Selsebil" was invited to the stage, which together with all the performers pleased the audience with their bright performances.

[…]

IMAGE GALLERY
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РЕСПУБЛИКАНСКИЙ КОНКУРС, КРЫМСКОТАТАРСКОЙ МУЗЫКИ, ПЕСНИ И ТАНЦ
РЕСПУБЛІКАНСЬКИЙ КОНКУРС, КРИМСЬКОТАТАРСЬКОЇ МУЗИКИ, ПІСНІ І ТАНЦК
ДЖУМХУРИЕТ КЪЫРЫМТАТАР МУЗЫКА, ЙЫР ВЕ ОЮН ЯРЫШЫ
Shot on OnePlus
By НАС КИПУ

РЕСПУБЛИКАНСКИЙ КОНКУРС, КРЫМСКОТАТАРСКОЙ МУЗЫКИ, ПЕСНИ И ТАНЦ
РЕСПУБЛІКАНСЬКИЙ КОНКУРС, КРИМСЬКОТАТАРСЬКОЇ МУЗИКИ, ПІСНІ І ТАНЦК
ДЖУМХУРИЕТ КЪЫРЫМТАТАР МУЗЫКА, ЙЫР ВЕ ОЮН ЯРЫШЫ
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Tuesday, 17 December 2019 00:00

ATTENTION! THE UCHAN-SU ENSEMBLE IS WAITING FOR YOU!

Everyone who wants to learn how to move beautifully, be artistic and plastic is invited to the Folk Choreographic Ensemble “Uchan-su” under the direction of the Honored Artist of the Republic of Crimea Z.S. Kenzhikaeva

[…]

IMAGE GALLERY
View the embedded image gallery online at:
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KIRIM

Annex 1065

Fevzi Yakubov Crimean Engineering and Pedagogical University, "Collection of students' scientific papers 'Installations: practical philology'", 2017 (excerpts)

Translation
Excerpts

Translation from Ukrainian

State Budgetary Educational Institution of Higher Education of the Republic of Crimea
"Crimean Engineering and Pedagogical University"
Faculty of Philology
Department of Ukrainian Philology

Installations:
Practical Philology

Collection of students' scientific papers

Simferopol
"DIP"
2017

UDC 821.161.2.-1
LBC 83.3.(Ukr.)1
I 67

Approved for publication by the Academic Council of the Faculty of Philology of the State Budgetary Educational Institution of Higher Education of the Republic of Crimea
"Crimean Engineering and Pedagogical University"
(Minutes of 17 May 2017)

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I 67 **Installations: Practical Philology.** Collection of students' scientific papers.
– Simferopol: DIP, 2017. – 171 p. ISBN 978-966-491-560-2 (5)

The collection is the result of a research and practical seminar of students of the Department of Ukrainian Philology of the Crimean Engineering and Pedagogical University. It presents the heritage of students who are passionate about the art of the word, the comprehension of modern tendencies of philological science. These are studies on linguistics, literary criticism, methods of teaching philological disciplines, the work of undergraduates and future bachelors mainly from the Department of Ukrainian Philology of the Crimean Engineering and Pedagogical University.
The texts offered in the collection are the first step on the way of intellectual and spiritual formation of the future creative personalities, no matter what field of activities they pursue. The publication is intended for teachers-philologists, teachers, students, schoolchildren, all those who are interested in the scientific search, in the development of linguistics and literary studies, belles-lettres. The articles are published as revised by the scientific supervisors.

UDC 821.161.2.-1
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ISBN 978-966-491-560-2 (5)

© Department of Ukrainian Philology
"Crimean Engineering and Pedagogical
University", 2017

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Annex 1066

Participation of Crimean Tatars in the Great Patriotic War of 1941-1945: Photo Album, compiled by G.A. Sichaeva, Tarpan, Simferopol, 2017 (excerpts)

Translation
Excerpts

PARTICIPATION OF CRIMEAN TATARS IN THE GREAT PATRIOTIC WAR OF 1941-1945

Ministry of Culture of the Republic of Crimea
State Budgetary Institution of the Republic of Crimea
“Crimean Tatar Museum of Cultural and Historical Heritage”

PARTICIPATION OF CRIMEAN TATARS IN THE GREAT PATRIOTIC WAR OF 1941-1945

Photo album

Volume I.
Heroes of the Soviet Union
and the Russian Federation
Simferopol
2017

UDC 94 (=512.19)“1941/1945”(084.12)
LBC 63.3(2)622.78ya6

The photo album was published in the framework of the State Programme of the Republic of Crimea “Development of Culture, Archival Affairs and Preservation of the Objects of Cultural Heritage of the Republic of Crimea” for the years 2017-2020.

Responsible for the issue: G.A. Sichaeva, S.L. Eminova, N.A. Gemedzhi

Compiled by: G.A. Sichaeva

The authors of the articles: R.Dzh. Kurtseitov, G.A. Sichaeva, Sh.A. Mamutova, T.U. Mukhterem

Published in accordance with the decision of the scientific and methodological board of State Budgetary Institution of the Republic of Crimea “Crimean Tatar Museum of Cultural and Historical Heritage”.
Protocol No. 12 of 27.12.2016.

Participation of Crimean Tatars in the Great Patriotic War of 1941-1945. Photo album. Vol. I. Heroes of the Soviet Union and the Russian Federation / compiled by G. Sichaeva. — Simferopol: Tarpan, 2017. — 104 p.: illustrations. — (The Golden Treasury [Original in Russian and Crimean Tatar]).

The photo album includes articles on the heroism of soldiers shown on the battlefields during the Great Patriotic War of 1941-1945, photo documentary material and brief biographical information about Heroes of the Soviet Union: Amet-Khan Sultan, Abdul Teyfuk, Uzeir Abduramanov, Fetislyam Abilov, Abdraim Reshidov, Seytnafe Seytveliev and Hero of Russia Alime Abdenanova. The photo album includes materials from the collections of the State Budgetary Institution of the Republic of Crimea “Crimean Tatar Museum of Cultural and Historical Heritage”, the State Budgetary Institution of the Republic of Crimea “Central Museum of Taurida”, electronic databases as well as family archives.

ISBN 978-5-9500338-5-8

[…]

Annex 1067

Crimean Tatars Club website, “Seminar for teachers of Crimean Tatar ethnic groups”, 1 March 2017

Translation

Crimean Tatars Club Website

Seminar for teachers of Crimean Tatar ethnic groups

crimeantatars.club/education/seminar-dlya-vospitatelej-krymskotatarskih-natsionalnyh-grupp 1 March 2017

The CEPU hosted a seminar for pedagogues and teachers of Crimean Tatar ethnic groups in kindergartens. In total, 1,080 children study Crimean Tatar in Crimea.

Watch Video At: https://youtu.be/MpEJbzoNXMo

Annex 1068

School Academy of Bakhchisaray official website, “Ethnographic museum”, 13 March 2017

Translation

School Academy of Bakhchisaray official website

Ethnographic Museum

2109.krymschool.ru/site/pub

13 March 2017

On 6 March, students of the 5th and 6th grades visited ethnographic museum as part of the club “Excursions”. They familiarised themselves with the culture, traditions, activities and crafts of Crimean Tatars.

The students are now working on projects that they are going to defend in late April.

Created on 22 October 2020

Updated on 22 October 2020

Published on 13 March 2017

Annex 1069

Fevzi Yakubov Crimean Engineering and Pedagogical University official website, “Hidirlez - all-Crimean spring holiday!”, 10 May 2017

Translation

FEVZI YAKUBOV CRIMEAN
ENGINEERING AND
PEDAGOGICAL
UNIVERSITY

.

Wednesday 10 May 2017 00:00

"HIDIRLEZ" - ALL-CRIMEAN SPRING HOLIDAY!

https://kipu-rc.ru/meropriyatiya/item/229-khydyrlez-vsekrymskij-prazdnikvesny.html#sigProIdebce27f5c8

On 6 May 2017, the annual All-Crimean festive event dedicated to the Crimean Tatar national holiday "Hidirlez" was held on the 25th kilometer of the Simferopol-Bakhchisaray highway. The delegation of representatives of the government, deputies, clergy, public figures, who came to congratulate the participants of the event, was also met by students of our university. Our students, together with other representatives of the Crimean youth, who were dressed in national Crimean Tatar costumes, holding flags, greeted the delegation all along the way. Head of the Government of the Republic of Crimea S.V. Aksyonov together with the rest of the delegation: N.F.Malenko, First Deputy Chairman of the State Council of the Republic of Crimea, R.I. Balbek, Deputy of the State Duma of the Russian Federation, R.I.Ilyasov, Deputy Chairman of the Council of the Republic of Crimea E.S. Bilyalov, member of the Presidential Council on Interethnic Relations, Z.R. Smirnov, Chairman of the State Committee on Interethnic Relations and Deported Citizens of the Republic of Crimea, hajji E.Ablaev, Mufti of the Republic of Crimea and the city of Sevastopol, N.G.Goncharova, Minister of Education, Science and Youth of the Republic of Crimea Ch.F.Yakubov, Rector of the CEPU, and others, congratulated the Crimeans with the holiday from the stage and noted that today the Crimean Tatar "Hidirlez" has become a national holiday and is celebrated by all representatives of the nationalities of Crimea.

In the official part of the event, the CEPU students, as volunteers of the holiday, took on the responsible mission of the traditional unveiling of the world's largest Crimean Tatar flag, which could be seen even from a bird's-eye view. The concert program of the festival was brightened up with performances of the outstanding violin ensemble of the CEPU "Selsebil", under the leadership of Zarema Aliyeva, Honored Worker of Education, Zera Kenjikayeva, Honored Artist of Crimea, singer, composer and teacher of the CEPU, popular vocal ensemble "Tan Yildizi", under the leadership of Seitmemetova E.A., Honored Worker of Culture of the Republic of Crimea, choreographic ensemble of the CEPU "Uchan-su", as well as Susanna Maksutova, the student of our university, multiple winner of international vocal awards competitions. Together with them, many creative folk groups and singers of Crimea and guests from Russia performed on the stage.

The program of the holiday was rich and exciting. Crimeans witnessed the preparation of the world's largest cheburek measuring 2,5*1,5 m, which is considered a Crimean Tatar national dish. Attractions and animators worked for children, and the municipal divisions of Crimea in their specially designed tents presented elements of creative amateur activity and national cuisine, which their representatives are famous for.

Read **3105** times

Annex 1069

РАЙОН

Annex 1070

Fevzi Yakubov Crimean Engineering and Pedagogical University official website, “CEPU honours the memory of the victims of the deportation”, 22 May 2017

Translation

CRIMEAN
ENGINEERING AND PEDAGOGICAL
UNIVERSITY
NAMED AFTER FEVZI YAKUBOV
(CEPU)

Monday, 22 May 2017 00:00

CEPU HONOURS THE MEMORY OF THE VICTIMS OF THE DEPORTATION

https://kipu-rc.ru/meropriyatiya/item/237-v-kipu-pochtili-pamyat-zhertvdeportatsii.html#sigProId267e7dd44d

18 May – the Day of Remembrance of the Victims of the Deportation of the Peoples of Crimea. Not only Crimeans remember this, the whole world knows about it today!

Students of the CEPU led by the university administration as well as guests – representatives of the State Council of Crimea, the State Committee for Inter-ethnic Relations of Crimea, the Spiritual Directorate of Muslims of Crimea, the administration of Simferopol and others – honoured the memory of the victims of deportation and laid flowers at the monument "Revival of the Crimean Tatar people" located on the territory of the university.

Thousands of the CEPU staff came out on this day to commemorate and remind others once again of the terrible date that predetermined the fate of an entire nation, leaving it at that time with virtually no hope for existence. But despite the prevailing circumstances, the spirit of Crimean Tatars did not fall and allowed them to return to their homeland and continue their lives according to the precepts of their ancestors, many of whom did not manage to live up to these bright days. Today we also remind young people of the cost of returning to their homeland, of the difficulties and hardships that the generation of Crimean Tatars, who shouldered the burden of resettlement to Crimea in the late 80s and early 90s, had to endure. Many families then had to start their life, as they say, "from scratch".

At 12.00, a mourning service and a requiem concert were held in the Bakhchisaray region of Crimea, not far from the Siren railway station, from where the first echelons with deported Crimean Tatars departed on 18 May 1944. At this place, a memorial complex dedicated to the memory of the victims of deportation of the peoples of Crimea is currently being constructed. A group of over 100 students of the CEPU visited the site of the event and after the addresses of the Head of the Republic of Crimea Sergey Aksyonov, the Chairman of the Crimean Parliament Vladimir Konstantinov, and the Mufti of Crimean Muslims Emirali Ablaev, together with the rector and president of the university laid flowers at the railway wagon-teplushka, installed at the memorial complex under construction in memory of the tragedy of 18 May 1944.

An evening event in Simferopol dedicated to the Day of Remembrance of the Victims of the Deportation of the Peoples of Crimea took place at the initiative of the State Committee for Inter-ethnic Relations of Crimea, the "House of Peoples' Friendship" and the CEPU

in the square named after V.I. Lenin. Over 300 students of the Crimean Engineering and Pedagogical University took part in the event “Light a Fire in Your Heart”. Our students, together with the delegation that included the Chairman of the Crimean Parliament Vladimir Konstantinov, the Chairman of the State Committee for Inter-ethnic Relations Zaur Smirnov, the rector of the CEPU Chingiz Yakubov, the president of the university Fevzi Yakubov and other dignitaries laid out and simultaneously lit candles along the contour interpreting the country’s outline. The memory of the people who died in those years was honoured with a minute of silence. This event was yet another reminder of the terrible tragedy that befell the Crimean Tatar people. Representatives of public organizations, including the Education and Science Employees’ Union of Russia, the Russian Union of Youth and others, also joined the event.

Read 2841 times

Annex 1071

Simferopol Academic Gymnasium official website, “Congratulations to all Muslims on Eid al-Adha!”, 1 September 2017

Translation

Simferopol Academic Gymnasium official website

1 September 2017 Congratulations to all Muslims on Eid al-Adha!

sagimnazy.ru/ru/2015-11-04-17-20-21/901-01-09-17-pozdravlyaem-vsekh-musulman-s-prazdnikom-kurban-bajram

On 1 September 2017, Muslims will celebrate one of the main Islamic holidays, Eid al-Adha, or the Festival of Sacrifice, dedicated to the end of the Hajj, the pilgrimage to Mecca.

Every year Eid al-Adha is celebrated on the seventieth day after Eid al-Fitr, in other words, on the tenth day of the Islamic month of Zul-Hijjah. Thus, in 2017 this holiday falls on 1 September.

On this day,

Let us not forget

Those in need of care,

And let us help them.

Let the sun shine in the sky,

Let there be only peace on earth,

And let there be only joy in your heart,

Happiness to your nearest and dearest!

Annex 1072

Simferopol Academic Gymnasium official website, “Events dedicated to the Day of solidarity in the fight against terrorism (PHOTO)”, 10 September 2017

Translation

Simferopol Academic Gymnasium official website

10 September 2017 Events dedicated to the Day of Solidarity in the Fight against Terrorism (PHOTO)

sagimnazy.ru/ru/2015-11-04-17-20-21/907-10-09-17-meropriyatiya-posvyashchennye-dnyu-solidarnosti-v-borbe-s-terrorizmom-foto

In September, the Simferopol Academic Gymnasium held events dedicated to the Day of Solidarity in the fight against terrorism.

The gymnasium held a unified lesson “Peace in the World”, dedicated to the tragedy in Beslan, “Action in Emergency Situations”. Drawing and poster competitions and talks were held among junior school students. Film lectures about the fight against terrorism were held in middle and high schools.

[photographs]

Information on the inclusion in the annual plans of educational activities of educational institutions of the events related to anti-terrorist education of children and youth in the 2017/2018 academic year the Municipal Budgetary General Educational Institution "Simferopol Academic Gymnasium"

No.	Main activities planned for the 2017/18 school year	Usage of methodological recommendations
1.	Implementation of the Action Plan for the International Day against Terrorism. The plan is attached (APPENDIX 2)	Involvement of students and youth in events dedicated to the Day of Solidarity in the Fight Against Terrorism (flash mobs, laying wreaths, memorial watch, etc.);
2.	Interviews, surveys: "What do I know about terrorism?" "Terrorism is..." "Are you familiar with terrorism on the Internet?" "Do you know the rules of conduct in case of a terrorist threat?" APPENDIX 3	Continuous monitoring of public opinion among young people
3.	Thematic unified security lessons, lessons and trainings on civil defense.	Conducting activities to train students and young people in practical skills and conduct when terrorist acts are committed against them (scenarios: hostage-taking, bomb threat, etc.).
4.	Talks Talk on the prevention of offenses under Article 207 of the Criminal Code of the Russian Federation Knowingly false report of an act of terrorism.	Legal education: respect for laws and the rule of law.
5.	Consultations and conversations with a psychologist and social pedagogue "Prevention of extremism and antisocial behavior among students"	Preventive work with asocial teenagers and dysfunctional families. To conduct targeted prevention work with students who have been exposed to terrorist ideas
6.	Thematic homeroom hours for grades 1-4: "Safety at School and at Home" "Rules of Conduct in Crowds" "Rules of Conduct with Strangers", etc.	Development of safe behavior skills in case of emergencies
7.	Thematic homeroom hours for grades 5-8: "Forms of Terrorism" "Modern Terrorism" "Terrorism on the Internet"	Preventing the spread of terrorist ideology among students, safe behavior issues
8.	Thematic homeroom hours for grades 9-11:	To explain on an ongoing basis on the essence and public danger of terrorism, on responsibility for

	"The World Community and Terrorism" "Legislation of the Russian Federation in the Field of Combating Terrorism"	committing acts of a terrorist nature
9.	Inviting juvenile inspectors for disorderly conduct, hooliganism, administrative and criminal responsibility.	Interaction with law enforcement agencies for the timely suppression of identified threats of a terrorist nature
10.	"Leadership School" classes, work of student self-government	To monitor the activities of informal youth groups and national communities. Formation of civic engagement, worldview and responsibility.
11.	Cooperation with the Crimean branch of the Russian State University of Justice (on a separate Plan) Joint activities with students: debates, quizzes. Lectures on anti-terrorism topics: "Methods and ways of involving young people in terrorist activities and counteracting them"	To develop discussion platforms to discuss terror and counterterror issues, organise student and school debates, quizzes, and contests
12.	Issues of anti-terrorist education in the framework of the cadet education, practical training in first aid.	Interaction with the Ministry of Emergency Situations and Russian Union of Lifeguards
13.	Watching videos, presentations, design stands on anti-terrorism	To constantly organise the placement of visual campaigns, demonstrate movies and video products of anti-terrorist content.
14.	Leaflet and drawing contests "Terrorism is a Threat to Society!"	Visual campaigns, formation of an anti-terrorist worldview
15.	Parents' class meetings on anti-terrorist security	To explain on an ongoing basis the essence and public danger of terrorism,
16.	Organisation by the school librarian of an exhibition of popular science and methodological literature on the topic: "Anti-Terrorist Security"	Visual campaigns, formation of an anti-terrorist worldview
17.	Thematic week devoted to the World Day of Tolerance (on separate Plan)	To actively carry out propaganda activities aimed at discrediting terrorist ideology, the formation of ideas of interethnic and interreligious tolerance among young people
18.	Weeks of security (on a separate Plan)	Development of safe behavior skills in case of emergencies
19.	Festivals, competitions, concerts, scientific conferences	To involve and encourage students and young people to participate in activities aimed at their spiritual and patriotic upbringing, formation of interethnic and interreligious harmony
20.	Participation in competitions and social projects, The work of the volunteer group "Living is Good! I Choose Life"	Implementation of measures for the socialisation of children

Annex 1073

Simferopol Academic Gymnasium official website, “Results of the All-Russian Contest of museums of educational organisations of the Russian Federation in Moscow (PHOTO)”, 3 October 2017

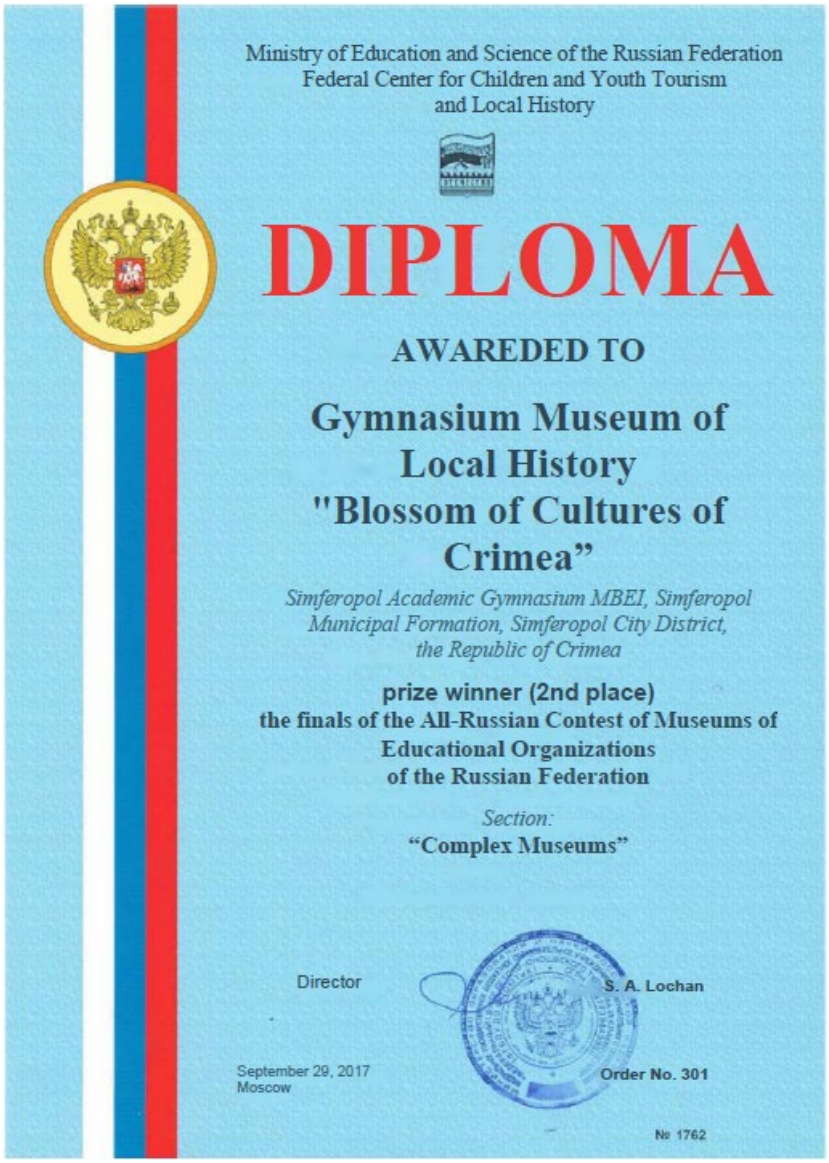
Translation

Simferopol Academic Gymnasium official website

3 October 2017 Results of the All-Russian Contest of Museums of Educational Organisations of the Russian Federation in Moscow (PHOTO)

sagimnazy.ru/ru/2015-11-04-17-20-21/931-03-10-17-itogi-vserossijskogo-konkursa-muzeev-obrazovatelnykh-organizatsij-rossijskoj-federatsii-v-gorode-moskva-foto

From 25 to 29 September 2017, the finals of the All-Russian Contest of Museums of Educational Organisations of the Russian Federation were held in Moscow. The finals were attended by a delegation from the Republic of Crimea, the winners of the national competition for the best organisation of educational and outreach activities of museums of educational institutions of the Republic of Crimea in 2016/2017. The delegation was presented by activists of the museum "Blossom of Cultures of Crimea" of Municipal Budgetary General Educational Institution "Simferopol Academic Gymnasium", Alina Rudenko and Albina Nurislamova and the head of the museum Elena Borisovna Serebryakova.



Ministry of Education and Science of the Russian Federation
Federal Center for Children and Youth Tourism
and Local History

DIPLOMA

AWAREDED TO

Gymnasium Museum of Local History "Blossom of Cultures of Crimea"

Simferopol Academic Gymnasium MBEI, Simferopol Municipal Formation, Simferopol City District, the Republic of Crimea

prize winner (2nd place)
the finals of the All-Russian Contest of Museums of Educational Organizations of the Russian Federation

Section:
"Complex Museums"

Director S. A. Lochan

September 29, 2017
Moscow

Order No. 301

№ 1762

The competition was held in nominations:

- “Children’s Movements”
- “Military-History Museums. History Museums”
- “Complex Museums”
- “Tour guides”

On 25 September, there was a grand opening of the Contest, where teams from almost all the regions of the European part of the Russian Federation were presented. St. Petersburg presented several teams. On the same day, videos about the work of the museums were handed in, and the defense of presentations and concepts for museum development began, which lasted three days. On the day of arrival, a friendship evening with a contest of art programs was organised.

On 26 September, the sections went to Moscow State Budgetary Vocational Educational Institution “Vorobyovy Gory” to defend the presentation and concept of museum development "Blossom of Cultures of Crimea”.

There were 15 defenses of interesting and unique in content school museums in the category “Complex Museums”. The Crimeans were given special attention by both the jury (N.I. Reshetnikov, Y.S. Samokhin, A.I. Persin), and the contestants. Great interest was shown in the exhibition “Mosaic of the peoples of Crimea”. Students from other regions asked questions, showed interest in the ethnic groups of Crimea, the unique places of the peninsula, the life of the Crimeans after joining Russia. We were greeted with warmth and hospitality.

Annex 1074

Simferopol Academic Gymnasium official website, “On the meeting of gymnasium students with public representatives and foreign guests on issues of cooperation of Ukrainian public associations (PHOTO)”, 10 October 2017

Translation

Simferopol Academic Gymnasium official website

10 October 2017 On the meeting of gymnasium students with public representatives and foreign guests on issues of cooperation of Ukrainian public associations (PHOTO)

sagimnazy.ru/ru/2015-11-04-17-20-21/941-10-10-17-o-vstreche-gimnazistov-s-predstavitelyami-obshchestvennosti-i-inostrannymi-gostyami-po-voprosam-sotrudnichestva-ukrainskikh-obshchestvennykh-ob-edinenij- foto

As part of the round table on cooperation between Ukrainian public associations of the Republic of Crimea and compatriots abroad, on 9 October 2017 in the Municipal Budgetary General Educational Institution "Simferopol Academic Gymnasium", there was a meeting of gymnasium students and representatives of the public, foreign guests.

The school once again hospitably opened its doors to welcome guests with songs, dances, and a presentation of works by our creative groups. The meeting with the volunteer group "Colorful Heart", the staff of the gymnasium museum "Blossom of the Cultures of the Crimea", the members of the clubs and studios left the warmest and most pleasant impression on our guests. In addition to creative performances, and interesting stories about the exposition of the museum, the students read poems in different languages — German, Bulgarian, Greek, Armenian, Uzbek, Belarusian, Russian and Ukrainian. All guests also received souvenirs made by children. The delegation then attended a lesson on Ukrainian literature and watched a performance of the "Triumph" theater studio in the Ukrainian language.

МОЗАИКА НАРОДОВ КРЫМА

1944

АЛЕКСАНДЪ
ГРИНЪ

The guests expressed their opinions about the meeting: "Many thanks to the staff of the gymnasium for the fact that you continue the traditions of the Crimean people — to live in peace, friendship and brotherhood. In our challenging times, when the world is torn by contradictions, wars and hostility, you are doing a great job of educating young souls in love and not in hatred. After meetings such as these, there remains hope for a happy future for our peoples..."

Annex 1075

Fevzi Yakubov Crimean Engineering and Pedagogical University official website, “Printed publications of the Crimean Engineering and Pedagogical University”, 16 October 2017

Translation

Printed publications of the Crimean Engineering and Pedagogical University

kipu-rc.ru/nauka1/sborniki.html

Published: 16 October 2017 Views: 19921

No.	PUBLICATIONS NAME	Russian Science Citation Index/ Higher Attestation Commission	PERIODICITY	ELIBRARY
1.	Scientist's journal of the Crimean Engineering and Pedagogical University	Higher Attestation Commission/ Russian Science Citation Index	4 issues per year	
2.	Scientist's journal of the Crimean Engineering and Pedagogical University Series: History. Philology	Russian Science Citation Index	4 issues per year	
3.	Scientist's journal of the Crimean Engineering and Pedagogical University Series: Pedagogics. Psychology	Russian Science Citation Index	4 issues per year	
4.	Scientist's journal of the Crimean Engineering and Pedagogical University Series: Biological Sciences	Russian Science Citation Index	2 issues per year	
5.	January pedagogical readings	Russian Science Citation Index	1 issue per year	
6.	Engineering and Pedagogical Bulletin: light industry	Russian Science Citation Index	1 issue per year	

7.	Man – Nature – Society: theory and practice of life safety, ecology and valeology	Russian Science Citation Index	1 issue per year	
8.	Pedagogical experiment: approaches and problems	Russian Science Citation Index	1 issue per year	
9.	Information and computer technologies in the economy, education and social sphere	Russian Science Citation Index	4 issues per year	
10.	Crimean dialogues: art, culture, education	Russian Science Citation Index	1 issue per year	
11.	Considerations of Crimean Tatar philology, history and culture	Russian Science Citation Index	1 issue per year	
12.	Crimean Tatar Philology: problems of study and teaching	Russian Science Citation Index	1 issue per year	
13.	BONUM INITIUM (A Good Start)	Russian Science Citation Index	1 issue per year	
14.	Perspectives of modern psychology and pedagogy		1 issue per year	
15.	The path to pedagogical science: problems and solutions		1 issue per year	
16.	The key to a future profession		1 issue per year	

Annex 1076

Simferopol Academic Gymnasium official website, “Open lesson of Ukrainian literature in the 6-U class during the week of the Russian language and literature (PHOTO)”, 17 November 2017

Translation

Simferopol Academic Gymnasium official website

17 November 2017 Open lesson of Ukrainian literature in the 6-U class during the week of the Russian language and literature (PHOTO)

sagimnazy.ru/ru/2015-11-04-17-20-21/1004-17-11-17-otkrytyj-urok-v-6-u-klasse-v-ramkakh-provedeniya-nedeli-russkogo-yazyka-i-literatury-foto

On **15 November**, as part of the week of the Russian language and literature an **open lesson** was held by subject teacher Y.V. Kharitonenko together with a fourth-year student of Taurida Academy of Federal State Educational Institution of Higher Education "Vernadsky Crimean Federal University" Alyona Olegovna Kamysheva on Ukrainian literature in the 6-U class. The main purpose of the event was to get acquainted with the facts about the works of Ukrainian writer Stepan Rudansky and the study of short original works called "spivomovkas" (*proverbs*).

At the lesson it was noted that the writer has long lived in Crimea, namely in the city of Simferopol and Yalta. Stepan Rudansky's work is particularly valuable because he is also a translator. The master of words translated Homer's "Iliad", "The Tale of Igor's Campaign", Mikhail Lermontov's poem "Demon", and other works into Ukrainian. The students showed a lot of enthusiasm for the lesson, and also tried their hand at making their own "spivomovkas".

Thus, holding such events inspires students to learn the languages of their Homeland.

Y.V. Kharitonenko, teacher at the Simferopol Academic Gymnasium

Annex 1077

Songs Embroidered with Threads: Album of Embroidery and Patterns of Vera Roik, compiled by Vadim Roik, Gasprinsky Media Centre, Simferopol, 2018 (excerpts)

Translation
Excerpts

Translation from Ukrainian

[VERA ROIK
SONGS EMBROIDERED
WITH THREADS]

SONGS EMBROIDERED WITH THREADS

ALBUM OF EMBROIDERY AND PATTERNS OF VERA ROIK

Simferopol

2018

UDC 746.3(477)(084)
LBC 85.12(4Ukr)
P 29

Approved by the Native Language Publishing Advisory Board.
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P 29 Songs Embroidered with Threads: Album of Embroidery and Patterns of Vera Roik / Compiled by Vadim Roik. - Simferopol: Gasprinsky Media Centre, 2018. - 492 p.

UDC 746.3(477)(084)

ISBN 978-5-906959-54-6 LBC 85.12(4Ukr)

The album contains original photographs of works and restored drawings of patterns of the outstanding embroiderer, the Hero of Ukraine, Vera Sergeevna Roik. For the first time photos of V. S. Roik's macrame products are shown.

The album begins with a series of articles by art critics, scientists, museum directors, and writers devoted to the analysis of the embroiderer's creative work. There is also a full list of awards and titles of Vera Roik, her personal exhibitions.

The publication will be of interest to the cultural community, art critics and all fans of Ukrainian folk art.

© **V.M. Roik,** album of embroidery and patterns, 2018

ISBN 978-5-906959-54-6 © **Gasprinsky Media Centre**, 2018

[...]

Annex 1078

A.S. Ablyatipov, *Crimea: Education in Native Languages*, Dolya Publishing House, Simferopol, 2018 (excerpts)

Translation
Excerpts

A.S. Ablyatipov Crimea: Education in Native Languages, Simferopol: 'Dolya' Publishing House, 2018

Page 16

277 languages and dialects are being used in the Russian Federation; 97 languages are functioning in the state system of general education: education is carried out in 24 languages and 73 languages are being studied as a subject.

[…]

APPENDIX No. 10

**Statistical data
for 2016/2017, 2017/2018, 2018/2019
academic years**

1. The total number of students receiving general education (primary, basic, secondary) on the territory of the Republic of Crimea

In total, 192.3 thousand people studied in the 2016/2017 academic year, 200.4 thousand students [studied] in the 2017/2018 academic year and there are 200.7 thousand students in the general educational organisations of the Republic of Crimea in the 2018/2019 [academic year].

2. The total number of students:

2.1. Those receiving primary general (grades 1-4) and basic general (grades 5-9) education in the state languages of the Republic of Crimea:

LANGUAGES OF EDUCATION	ACADEMIC YEAR		
	2016/2017	2017/2018	2018/2019
Russian	186,547	194,399	194,359
Crimean Tatar	5,382	5,683	6,092
Ukrainian	371	318	249

2.2. Those studying the native languages in various forms:

STUDIED LANGUAGES	ACADEMIC YEAR		
	2016/2017	2017/2018	2018/2019
Crimean Tatar	24,636	24,081	31,180
Ukrainian	13,263	8,480	6,050
Armenian	54	97	108
Bulgarian	62	73	42
Greek	136	343	382
German	56	58	55

[…]

Annex 1079

Academy of Sciences of the Republic of Tatarstan, Brochure “Tabligh - a look from the inside. Part 1”, Kazan, 2018
(excerpts)

Translation
Excepts

[Academy of Sciences of the Republic of Tatarstan
Brochure "Tabligh - a look from the inside
Part 1"
Kazan, 2018]

[…]

Page 5

WATCH OUT THE CULT!

First time going out [khuruj]

The first time is always special. Often it determines whether you plunge into the abyss of Tablighi Jamaat (TJ) or not. I went out with them for "three days" and, of course, I was "bombarded with love". Muslim from Russia! Masha'Allah[2]! There were many compliments, admiration for my person, coffee in bed, national homemade meals. I was treated like a special guest, like a very beloved person.

In the very first hours of my "three days" out, I was immediately sent on my walkabout [gasht, jawla][3] with one of the seniors [kudama][4]. He took me through the streets of the neighborhood and periodically introduced me to one of the locals and asked to talk to them about Islam. I didn't really understand what I was supposed to do, but I tried to explain something. That is how my first initiation happened. As I learned later, it is a common Tablighi practice to send a newcomer out into the street to preach, or at least let him observe (if he is completely ignorant). In addition, by the end of these three days, the newcomer is assigned to recite the "6 attributes" after the taglim or at the morning bayan[5]. He understands little about what this is and why it is necessary. Yet he is assigned this role anyway.

It is worth knowing that it is a worldwide sectarian practice to charge newcomers with proselytizing [recruiting]. Research in the field of social psychology shows that nothing contributes so much to the consolidation of a new system of values as the work on indoctrinating other people into it. As a result, the process of "crystallization" of new members goes faster.

During these first "three days" with TJ I experienced a completely new sensation, unknown to me before. On khuruj it feels like you enter a different spiritual world, one that is artificially created, where everything is good and everything works out, everyone loves you and listens to you …

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TABLIGH – A LOOK FROM THE INSIDE

… and there is a humility in Salaat, brotherly love.

It is as if you get a dose of spiritual adrenaline, doping. However, when you return home after "going out", you can no longer experience those feelings, no matter how hard you try, and you become dependent on this imposed spiritual stimulation.

If you keep "going out" with them, you gradually get hooked on the "needle" of Tablighi, because when you "go out" your heart psychologically works hard, being immersed in constant rites of worship, preaching, religious activities. All these activities are in some way directly related to Islam and therefore the uninformed Muslim is deceived by such activity, and the distorted spiritual "thrill" he receives while "going out", misleads the man.

Even at the end of "going out" before returning home, the leader [amir] of the Jamaat gathers all the participants of the going out and asks them about the benefits received and the sensations experienced. In the

[2] "How wonderfully Allah has willed it!"
[3] This is what the Tablighi members call a walk through the area to talk about the importance of religion and to invite people to an evening meeting at a mosque or a house.
[4] This is the name given to those who have already spent four months in the Tablighi Jamaat system.
[5] We will explain what the "6 attributes", bayan, and taklim are later on.

language of TJ, this is called “giving karguzari”. Everyone begins to tell their dreams, their feelings, and their raptures. There are usually few indifferent people. Alternatively, someone who has listened to others might be embarrassed to say that he or she has not felt anything.

Two rules need to be understood here.

First, the purpose of worship is not to experience any special feelings. The purpose of worship is, first of all, to obey the will of the Almighty and to do His bidding sincerely and in accordance with the guidance of the Prophet, may Allah bless him and grant him peace. It does not matter whether you feel anything or not.

Secondly, that system of activities, affairs and daily routine established at the Tablighi “khuruj”, though connected with Islam, are yet to be distributed exactly in that order as performed by the cult’s ideologists, is not the Sunnah, i.e. the prophetic guidance.

There is a Sharia rule: *“We cannot perform haphazardly those worships sent down by the Lawgiver [Shari’] in a strictly defined system, nor can we change the order established by the Lawgiver. And for those worships sent down by the Lawgiver haphazardly, without specifying when, where and in what form and quantity they must be performed, we cannot establish rules and a system ourselves.”*

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WATCH OUT THE CULT!

That is to say, for example, the fivefold prayer is established by the Almighty and His Prophet, may Allah bless him and grant him peace, at strictly defined intervals, and there are specific rules and conditions for it. We can no longer change or adjust anything in this worship on our own. For example, Allah’s commands to make an invocation [dawat], to do zikr [praise Allah], or to address Him with a prayer [du’a] are partly stipulated by the Almighty and partly left up to the initiative of the believer. Therefore, we have no right to establish an obligatory [wajib] or a desirable [mustahab] procedure for performing dawat or zikr.

“Khuruj”

“Khuruj” is Arabic for “going out”, or “tashkil” for “formation”. This is what the Tablighi members call the three-, forty-day, and four-month going out. You can also call them “seminars on wheels” or seminars on foot. And every Tablighi member is taught that they must go out for the rest of their lives.

Above, we have already begun to talk about the established order of going out for three, forty, and one hundred and twenty days. The system is built in such a way that there is complete **control of the life activity** of the sect member. The ultimate goal of TJ, like any sectarian organization, is the control of many, or in the ideal scenario, all spheres of a person’s life. In order to achieve this goal, TJ adherents are torn from their normal lives and deprived of their usual social circle. Tablighi members have an intense daily routine, restrict their sleep and food (or, on the contrary, receive lavish treats), and engage in strenuous activity that leaves no opportunity to critically examine the sectarian beliefs and personalities of the leaders.

Although this control of the life activity is directly connected with religion, and the daily routine consists of worship and sermons, the Tablighi sheikhs had no right to establish them in such an order, as we have already said. Moreover, there is always such a phrase in the vocabulary of the Tablighi members: *“Allah will accept/will not accept your “khuruj”*, i.e. it turns out that they regard it as a rite of worship [‘ibadat]. Therefore, it is for this form of call [dawat] to Islam and worship that …

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TABLIGH – A LOOK FROM THE INSIDE

… there should be clear proof from the Quran or hadiths. There is no such ayah or hadith that says that it is necessary to do dawat, to spread Islam, and to work for religion according to the order established by the Tablighi members!

The basic principle in worship is prohibition, and in worldly affairs it is permissibility. That is, all worship is forbidden except that which Allah and His Messenger, may Allah bless him and grant him peace, established. All worldly affairs are permissible except those forbidden by Allah and His Messenger.

The daily routine of the "khuruj"

The Tablighi Jamaat is characterized by a clear and well-established system of activities that is uniform throughout the world. Only when one comes to the main Indo-Pakistani Tablighi centers [markaz] located in Delhi in the Nizamuddin district, in Raiwind, near Karachi, and stays there for a few days to learn and gain theoretical skills, the daily routine changes slightly. First we will tell you what happens in the markaz, and then we will show you how the Tablighi members carry out their activities during the "khuruj" outside the markaz.

When you arrive at the Tablighi center, you will usually be greeted by "khidmat istikbal", i. e., those who are specially appointed to greet everyone arriving at the markaz from all over the world, simply attendants. You will certainly be treated to tea and sweets, asked where you are from, asked for your passport and registered. Usually, while you are taking your tea and the registration process is underway, someone on duty starts talking in a casual manner about the advantages of going out with TJ (they call it "going the way of Allah"), about how you have been given a great favour and that not everyone is given the chance to come here. They talk about using the time with benefit and so that Allah accepts your going out "khuruj", you have to participate very carefully in all activities, lessons and affairs [a'mal]. This conversation usually does not last long and is only formal in nature. Then, usually, the new arrivals start looking for fellow countrymen, or fellow countrymen find them themselves. After registration, the newcomers are allowed to settle in the markaz and look for a suitable place on their own.

The markaz is a spacious, multi-storey and very ascetic building. There are no special facilities except for bathrooms and showers.

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WATCH OUT THE CULT!

People sleep on mats on the floor. Many people usually bring their own sleeping bags or buy them at the nearby bazaar. No bedding, no hotel rooms, no furniture. Everything is very simple, it is not very clean (to put it mildly) and there is nothing superfluous.

- **The prayer of night worship [tahajjud].**

The day in markaz begins long before sunrise. All Tablighi member are strongly advised to rise at the third part of the night to perform the tahajjud[6] Salaat. This prayer is part of the religion of Islam, but the Tablighi members view it in a completely different context. The interesting thing is that it is recommended not just to pray at night, but to pray for the whole world. That part of the night is the most auspicious for turning to Allah, so when you "go the way of Allah" (to Tablighi) you should not ask for yourself, you should cry and ask Allah to forgive you for living without the Tablighi and not doing dawat before. You should also ask Allah for all the people around the world to become Muslims (which is actually not contrary to Islam) and that they also join the TJ (!) and dedicate their lives to going out for various periods of time.

In the markaz they tell you: "Once you go out 'in the way of Allah' (to Tablighi) you have no right to ask for yourself. Your going out is very precious, it is highly valued by the Almighty, so ask for your friends, relatives, neighbors, classmates. Worry about their lives, ask for hidayat [guidance to the right path] for them".

- **Morning zikr.**

After the tahajjud Salaat, one is supposed to do the morning zikr [praise Allah]. The Tablighi sheikhs have established that everyone who has gone out to Tablighi should repeat tasbih[7], istighfar[8], and salawat[9] a hundred times each morning and evening.

[…][10]

[6] It is one of the voluntary prophetic prayers performed deep into the night.
[7] Tasbih — Subhan Allahi, al-Hamdu lillah, la ilaha illallah, Allahu Akbar.
[8] Istighfar — Astaghfirullah (I ask forgiveness of Allah)
[9] Salawat — Blessings upon the Prophet Muhammad, may Allah bless him and grant him peace.
[10] [...]

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WATCH OUT THE CULT!

Breakfasts, dinners, suppers.

Meals at the markaz are unpretentious. The food is very simple and the canteen itself is not very clean. Everyone is fed for free. It is interesting that outside the markaz there are many cafes and restaurants, and the prices are negligible. Many Tablighi members who have arrived at the Indian Markaz are already tired of the food that is offered there, and go to these cafes and restaurants. This is where they are told: "Don't leave the markaz without an emergency, better don't leave at all, even if you need something, give money to the special people on duty among the locals, they will go and buy whatever you want. When you leave the markaz, you may spoil your "khuruj", you may not get all the benefit, you may lose the nur [light, shining] from those 'amal [deeds] that you perform in the markaz. In addition, there is no "nur and barakah"[11] in the food that is outside, but the food that is prepared in the markaz with the blessing of our sheikhs has great barakah."

Here is an evident method of restricting information that is widespread in various sects around the world. A person, under any pretext, is minimized contacts and communication with the outside world, preventing him from communicating with external sources of information. Even before leaving for India, all Tablighi members are already warned on the spot that they cannot and should not try to call home, should not be distracted by work matters. One must devote oneself entirely to the work of the Tablighi and the effort to understand this "great work" for the whole duration of the "khuruj" going out. Once you arrive at the Indo-Pakistani Markaz, you are indoctrinated with this again and reminded of it every day. Don't go out to the bazaar, don't eat in cafes, don't go out into the city, otherwise you won't benefit from your "khuruj" going out, since Allah, they say, will not accept it. What an ignorance!

From the point of view of Islamic doctrine the "khuruj" is not accepted anyway, because it is not a rite of worship established by Allah and His Messenger. It is an invention of the Indian Sheikhs, the roots of which go back to the traditions of the religious leaders of Hindustan to organize processions and walks from town to town, from village to village[12]. This old tradition was remembered by Muhammad …

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TABLIGH – A LOOK FROM THE INSIDE

…Ilyas Kandhlawi and then customized for the commoners. Now ordinary Muslims from different social strata began to march and call upon their fellow believers to join them and come out for 3, 40 and 120 days with the Tablighi.

As for restricting information in the markaz, those who rigorously follow the admonitions of the TJ sheikhs and do not go out or call anyone (called "not to violate tartib" in TJ language) come back completely infected with the ideas of Tablighi Jamaat. Those who have disrupted the procedure do not return as "spiritualized". There is an aggressive attempt at total life control. **Newcomers go through the markaz, where they are taught how to establish contact and how to recruit new members.** The newcomer is constantly fed with various information, occupied with activities, and never left alone with his own thoughts.

The Tablighi understanding of Islam is knocked into the newcomer during round-the-clock sessions and is preached continuously until he begins to use the terminology, vocabulary and metaphorical language of the Tablighi in the course of his own existence. "The meaning of life" promoted by the doctrine may be absurd or simple to an outsider, but it does not matter. The content of the Tablighi sheikhs' appeal is not essential. Its strength consists in providing integrity, a synthesis in offering an alternative to the existing state of affairs. Once this structure of thinking is adopted by the TJ recruit, it helps him organize most of the chaotic information that bombards him from the outside. The stress of information overload and confusion that takes place in modern life is immediately relieved. **Structure does not provide the truth as such, but order**, and thus the meaning of existence.

Let us analyze together what TJ calls for. The newcomer, as well as the experienced one, is constantly suggested that the problem of all Muslims is the absence of "yaqin" (we will explain what it is below), and the absence of "yaqin" means that our religion is incomplete. Because of this, we are all unhappy and our life is

[11] Nur and barakat are light and grace.

[12] Abu al-Hasan al-Nadawi describes it in his book "What the World Lost because of the Muslims' departure from Islam", in the chapter "The Value of the Spirit of God-seeking".

useless.

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WATCH OUT THE CULT!

In order to develop "yaqin" in one's soul and to begin to live by full religion[13], it is necessary to do dawat (to call people to Islam). Since all Muslims have stopped doing dawat, there has been a decline in all spheres of their lives. To do dawat, you have to sacrifice [do qurbani], and the true sacrifice is to take time to go out for "khuruj" for 3, 40, 120 days and more (in the future). You will go out with the Tablighi, and all problems will be solved! All of them! TJ sees the solution to all of life's problems in constant going out for "dawat", and upon returning from "dawat" — in the creation of Tablighi units in places, in cities and villages all over the world. This, according to the Tablighi sheikhs, is the work of the Prophet, may Allah bless him and grant him peace, and this is the meaning of life [maksadu al-hayati] and the greatest work!

It is that simple, isn't it? In this new life order and structure many find "the truth" and that is how they understand Islam. It all would have been fine if not for the fact that this is not how our Prophet presented Islam to the people. Look, by giving its members a sense that **the teachings of TJ have a certain meaning and that they need to convey that sense to others, the Tablighi idea offers life purpose and consistency in our inconsistent world.**

The theoretical sessions and daily conversations among the Tablighi adherents are reinforced by "positivity": smiles, treats, gifts, attention and care given to the newcomer. However, not every behavior of the newcomer is reinforced and approved, but only the desirable one. If the newcomer says what they want to hear in response to a question, smiles bloom around him, and his every word is received with joy. If he gives a negative or uncertain answer, his listeners frown, avoiding his gaze. Clouds grow heavier. At a certain point, the person begins to realize that if he wants to remain surrounded by cordiality and attention, he must begin to talk and behave as his new friends want him to. **Then one of the laws of social psychology comes into play — external actions gradually become internal beliefs.**

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TABLIGH – A LOOK FROM THE INSIDE

The danger is that psychological manipulation in TJ, as in other sects, occurs unnoticed and is not recognized by cult members. The newcomers get the impression that their emotions are spontaneous and that their behavior is voluntary. They understand all psychological changes as signs of "spiritual recovery".

Well, as for the content of "nur and barakah" in the markaz food, this should not be believed either. After all, the source of barakah [grace, abundance] is Allah Himself, and He puts it wherever He wills. In general, the Tablighi members are very fond of looking for and finding "nur and barakah" in various places. However, we must know that the "barakah status" of something is assigned and designated by Allah Himself and His Messenger. We have no right to declare a thing to be a source of barakah by ourselves. In addition, Allah has mentioned the reasons for the sending down of barakah in His Book, He said: **"If the inhabitants of the settlements believed and became God-fearing, [observing My will in accordance with the Sunnah teachings of the Prophet, may Allah bless him and grant him peace], We would reveal to them the grace [barakah] from heaven and earth."**[14]

Only by submitting to Allah on the basis of Muhammad's guidance can one obtain Allah's barakah. How do the Tablighi members want to obtain barakah when their actions and teachings contradict the Sunnah?!

• Guidance to those going out [hidayat].

After the morning bayan, breakfast, and a short rest, people in the markaz proceed to the "hidayat". At about 9:30-10 o'clock, they begin the long, at least two-hour long admonitions and exhortations for those going out for tashkil[15]. The word "hidayat" itself already stings, because we Muslims are used to asking for hidayat

[13] This is another of the Tablighi slogans: "We must live by full religion", though this idea is not thoroughly explained. For many it is simply an unattainable dream. And not a very clear one.

[14] Quran 7:96.

[15] Tashkil is partial, intermediate going out during the 40- or 120-day "khurudz" in the Indo-Pakistani Markaz. The duration of tashkil varies, usually from 3 to 20 days.

only from Allah, reciting surah “Al-Fatiha”. No one else but Him can give hidayat. In Urdu, the admonitions are called “hidayat”, a word borrowed from the Arabs and not quite well applied. Well, never mind.

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WATCH OUT THE CULT!

At such “hidayats”, the sheikh first speaks a lot about the importance of “yaqin”, the greatness of the dawat work based on the TJ method, the great responsibility, and that you have the great honor of being a part of this movement. The sheikh then proceeds with actual recommendations: how to behave en route, in transport, what to do when arriving at your destination, how to behave in the mosque, how to conduct visits and agitation, what to say and what not to say, and much more. Usually such “hidayats” are not conducted by the most important sheikhs of the Tablighi, but by someone among the very experienced [buzurg] of the center. They are also called sheikhs, but they are from those who have spent many years on “khuruj” sessions around the world and have great practical experience, but they are not TJ ideologists.

“Hidayats” conclude with a “musafaha” [handshake] with the sheikh. Everyone who goes to “tashkil” on this day must stand in a long line and shake hands with the sheikh, who sits in a special place. He usually holds his hand out, and those on duty warn them not to squeeze the sheikh’s hand hard. People take turns coming up and shaking the sheikh’s hand. What is this ritual for? Was it an oath or a vow of allegiance or something else, I still haven’t figured it out.

• **Taglim.**

In the markaz, there is usually a short taglim in the afternoon. Taglim in Arabic means teaching, but in the Tablighi language, the word means a lesson or an activity. In the markaz, it usually lasts for an hour or an hour and a half at the most. In tashkil, it is two to two and a half hours. Taglim is conducted strictly according to the books assigned by the TJ sheikhs: “Virtues of Deeds” (Faza'il-i-A'mal) by Muhammad Zakariyya al-Kandhlawi [16], or “Selected Hadiths” by Sa’ad Kandhlawi. The Arabs also use the book “Gardens of the Righteous” (Riyad-us Saliheen) by Imam Nawawī.

The meaning of taglim is that a pre-appointed Tablighi member takes one of the above books, gathers his group [jamaat], and begins to read it page by page.

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TABLIGH – A LOOK FROM THE INSIDE

When the whole group has assembled, the presenter may put the book aside for 10–15 minutes and talk about the virtues of taglim and the rules to be followed when participating in it. He then continues reading the book again, which lasts a total of 1.5–2 hours.

The main requirement during taglim is the desirable presence of taharah [little ablution], humble posture, and patient silence. It is necessary to look continuously at the person reading, or at the book. Even if you do not understand or agree with something, you should not interrupt the taglim with your questions. You should just listen and be quiet, listen and be quiet. Since the purpose of this taglim from the point of view of the Tablighi members is not to gain knowledge, but to gain “nur and barakah” from what is read and heard. In other words, one has absolutely **no opportunity to ask questions, disagree, or object.**

You are assured that you must simply learn to listen to the Prophet’s hadiths and must learn to love them and be imbued with them. On the one hand, there is some truth in these words. On the other hand, there are many poor and unreliable hadiths in the book “The Values of Deeds” [Fada’il al-A`mal]. Moreover, Muhammad Zakariya Kandhlawi has written extensive commentaries, parables and comparisons to these hadiths. In other words, one has to listen in silence for two hours and absorb this man’s conclusions and his interpretation of Islam?!

Another problem is that these books are required to be read endlessly, and having read it once from cover to cover, one has to start it over again. It goes on for years! No variety. You cannot read all the other books during taglim. The sheikhs forbade it. The other books, they say, have no nur or blessing from the sheikhs. If you say, let us read the Russian translation of “Sahih al-Bukhari”, they will reply: “No! You cannot. It is not

[16] This book consists of several parts: “Virtues of the Quran”, “The Virtues of Zikr”, “The Virtues of Salaat”, “The Virtues of Tablighi”, and in the month of Ramadan, the Tablighi members also read “The Virtues of Ramadan”.

according to tartib!"[17]

[…]

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TABLIGH – A LOOK FROM THE INSIDE

Everyday rites of worship do not seem to bring new emotions to some Muslims, so they seek them in some other understanding of Islam. After an hour and a half or two hours of reading "The Values of Deeds", repeating the last ten surahs of the Quran along with the "Al-Fatiha", the third part of the taglim begins — the recitation of the six attributes. We will devote the next chapter to these six attributes.

The Six Attributes

The "six attributes" is the know-how of the Tablighi sheikhs. Usually, the ordinary Tablighi members recite them in the morning on the bayan, at the end of each taglim, sometimes on the evening bayan, and by order of the Ameer [group leader] at his discretion at any free time. The point of endlessly repeating these "six attributes" is not to eloquently recite them. At least that is what the Tablighi leaders declare. It is necessary to recite them constantly so that they will become part of every Muslim's life, so that everyone will acquire these six attributes. It is only by repeating them daily that the desire to practice and implement them in your life will arise.

They try to teach these "six attributes" to any newcomer, any Muslim who accidentally joins the ranks of the TJ. It happens that a person doesn't know how to perform Salaat or he has converted to Islam just two days ago, and they assign him to recite them in front of others. They write them down on paper for him, quickly explain what they mean, and then he goes ahead, to the masses! The "six attributes" are not the whole religion, as their sheikhs declare, but they are a large part of it, and by striving for them (for acquiring the "six attributes") one can come to the whole religion.

Each Tablighi member is shown a rough plan of how to talk about these attributes:

1. To explain the meaning, i.e., what it is and what the purpose of working on this attribute is.
2. How to achieve it.
3. To present one hadith about the merits of this attribute.

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It is not necessary to say many words, the main thing is to repeat and repeat them endlessly according to the specified plan. Where did the Tablighi sheikhs get them from, what principle did they use to determine them, why did they select these six attributes and not the others? Why is there exactly six attributes and not more or less? There are more questions than answers.

1. First Attribute.

La ilaha Illallah Muhammadur RasuluLlah.

La ilaha Illallah means that there is no Creator [Halik] but Allah, no Giver [Razik] but Allah, no Ruler [Malik] but Allah. The purpose of this attribute is to remove from the heart the wrong belief [yaqin fasid] concerning the power of "things" and to instill in the heart the right belief [yaqin sahih] concerning Allah alone. That is, things (money, weapons, medicines, relationships, etc.) can do nothing and possess nothing, but Allah alone can do everything. It is necessary to speak about it constantly, so that this kind of correct "yaqin" enters the heart.

"Only Allah created the hippopotamus, there is no creator but Allah" "Only Allah created the giraffe, there is no creator but Allah" "Only Allah created the bear, there is no creator but Allah" Some Tablighi members can say such repetitions endlessly with different variations.

Telling, repeating, constantly talking about the greatness of Allah — this is the motto I heard during all

[17] Tarteeb is an established order.

the years I was in the Tablighi.

But this interpretation is fundamentally flawed, because it corresponds to the beliefs of the Meccan pagans. They did not deny the power of Allah and His ability to create, to bring to life, to destroy, and to grant abode. They opposed the sole right of Allah to worship Him alone. Consequently, the Tablighi adherents' understanding is only a partial explanation of Allah's oneness.

Muhammadur Rasulu Llahi. In explaining this part of the shahadah, the Tablighi adherents, at first glance, present everything correctly. They say that one should follow suit of the Prophet, that is, one should worship Allah in the image and likeness of Muhammad. In reality, however, the Tablighi members focus most of all on the outward manifestations of the Sunnah: the Prophet's order of eating and sleeping, and the clothing …

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… which is actually national Pakistani, but which they call "Sunnah" among themselves.

The fact that it is necessary to study the Sunnah from competent scholars is not even mentioned among the Tablighi adherents. The Sunnah, they assert, must only be studied "in the way of Allah", that is, in their "khuruj". The Tablighi sheikhs still confidently assert that this "going out" and what it consists of is the Sunnah. Although there is not a single Prophet's utterance that this is how the Prophet walked and called for, and this is what he called for.

Many of the activities they call the "prophetic Sunnah" are based on unreliable hadiths, or generally on some personal inferences learned from a variety of sources and from Indian parables and wisdom.

2. Second Attribute.
Salaat with Humility and Submission.

The purpose of this attribute is to achieve such a level of Salaat that by performing two rak'ahs of voluntary prayer you would be able to solve all your problems. It means that by turning to Allah through two raka'ahs of Salaat, your prayers would be instantly accepted and your wishes would be fulfilled. Nice words, of course! Yet, did our Prophet call for this, and is such an aspiration the main purpose of performing the fivefold Salaat at all?!

3. Third Attribute.
Ta'lim Wa Ta'allum. Teaching and Learning.

This is the most contradictory attribute of all six. On the one hand, the Tablighi members constantly talk about learning and loving scholars. On the other, they read nothing but the book "The Value of Deeds", and they forbid reading at all. When I myself completed the Islamic bachelor's programme in Tunisia, I didn't attend anywhere else on the advice of my Tablighi mentors. They said that my knowledge would be good enough for Siberia. To any young Tablighi member who, after going out with TJ, is imbued with the desire to learn Islam, they say: "You don't have to study, go and do dawat, go out for four months, worry about the whole world, Allah will teach you everything you need to know."

Even those who want to attend their educational institutions, where young scholars are brought up in the spirit of TJ, cannot easily get there.

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To those Tablighi members who are in their thirties, the sheiks say: "Leave the knowledge to the children, let them study, and work at the dawat yourself." So how can one call for Islam without education?! Besides, any sensible Muslim, having studied at a third-party (non-tablighi), Muslim educational institution, will begin to think and reason critically and will not become an active member of TJ. This is why, in my opinion, the Tablighi sheikhs in every way prevent the ordinary members of TJ from improving their knowledge, especially in matters of religious doctrine. Even some Salafi sheikhs refer to the TJ as the "enemy of knowledge".

4. Fourth Attribute.
Ikram Al-Muslimin. Respect for Muslims.

Ikram Al-Muslimin among the Tablighi members is expressed exactly in respect for those who are already

in the Tablighi or those they hope to attract to the ranks of the TJ. The sheikhs say that we should do Ikram to Muslims and non-Muslims with the intention that they should go out for "khuruj", i.e. join the TJ.

5. Fifth Attribute.

Ikhlas. Sincerity.

At first glance, everything is clear here. However, they understand the word "ikhlas" partially and explain it only as performing acts for the sake of Allah's pleasure. This is the correct explanation! However, apart from this meaning, "ikhlas" is also the aspiration of believers to get rid of hypocrisy, ostentation, sanctimony and striving to earn credibility out of Islam. That is to say, ikhlas must always be interpreted in a universal sense, not just a private one.

6. Sixth Attribute.

Al-Haruju fi Sabili Llahi. Going out in the way of Allah.

This is where any Tablighi member begins to talk a lot. He talks about the Sahabahs who went out for life, which can be disputed. He talks about the prophets who gave their whole lives to religion (and it is true). He says that we all have a responsibility towards religion, that we will all be accountable to Allah for …

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… not calling the people we rode the streetcar with or the people we worked with. He also says that all of the five attributes mentioned above can only be achieved through the sixth one, and that the only way to achieve complete religion is to practice dawat by applying the methods of TJ. In short, it is a matter of opinion. Some people don't understand the meaning of the six attributes and include whatever they want or assume, and especially the sixth attribute is comprised of all the things that were not mentioned in the first five.

Even during my first going outs with TJ, I was always angered, and continued to be angered until I left this sect, by the fact that all of the Tablighi members during bayans, when explaining the six attributes in private conversations, babbled tall tales, parables, and stories, savoring their own or others' life situations. They tell poor or unreliable hadiths, folk wisdoms, and instructive examples. As they do so, the listeners exclaim: "Masha'Allah!", marvel, and admire the eloquence and ingenuity of the speakers...

The sheikhs themselves often cite examples from the lives of animals as evidence. For example, the sheikh asks, why does a chicken immediately after hatching from an egg stand on its feet and move independently, but a doweling remains in a helpless state for a long time? It turns out that the father of the chicken is a rooster, and he does dawat! He calls people to Salaat in the morning and wakes them up with his crowing, while the pigeon's father does not do dawat — he just flies and eats. So Allah takes care of the chicken because of his father's work, i.e. the rooster, and does not take care of the doweling. It's the same with people: if a father constantly goes to dawat according to the method of TJ and even though he cannot see his children, Allah will still take care of them, but if you don't go out, then the children will grow up with no sense of purpose. These are the kind of comparisons Tablighi members are brought up on.

The explanation of the six attributes always ends with an address to the listeners: "The Sahabahs have given their whole lives to religion, they have gone out for life! We can't do that because we are weak! So, our scholars have set for us a minimum tartib [order]: three days a month, forty days a year, four months at the first opportunity. Are you ready to go out in the way of Allah?

Who is ready to go out for four months [forty days, three days] …

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… for the sake of the religion and for the sake of the whole Ummah? Who is willing to save themselves from the fire of jahannam? Etc." People start encouraging each other, many stand up embarrassed, sign in, or raise their hands, saying, "I'm ready."

I think this is a kind of psychological technique, a **"Step by step" technique** — a small concession to which the recruit agrees leads to more and more substantial concessions: "you're ready — fine — come to us — spend a weekend with us — go out for three days — for forty days, etc."

The Tablighi sheiks themselves say that you have to get at least the intention of the one being called to come, at least an hour of his time. You can't just let him go. You must ask: "Well do you have any intention?"

Manipulation "You're the Chosen One / You're the Guilty One"

From the first minutes of "going out", the newcomer is led to believe that he has been given a great favour, that he has finally found the meaning of life [maksadu al-hayati]. They say that TJ is a great endeavour, and you are a Dawatist who calls for Allah! It should certainly not be forgotten that calling people for Islam, [i.e., doing *dawat*] and delivering to them the fundamentals of Islam ["tablighi" — arab. *delivering*] is indeed a God-pleasing work and is a significant part of religion. There are certain rules and requirements for the methodology of calling and for the caller himself. However, the ideologists of Tablighi have perverted this part of Islam and presented their own distorted view of dawat.

The following happens in practice. Tablighi members constantly keep each other in a state of exalted emotion and guilt. On the one hand, you are constantly indoctrinated, and you indoctrinate others, that you are the deputy of the Prophet[18], that you are the best of the Muslims, you have been entrusted with a great mission. Only those whom Allah loves are allowed to "go out" to dawat with the TJ. The Tablighi sheikhs say that those who participate in the TJ will have a special place in front of Allah on the Day of Judgment. They say that for ordinary believers there will be *merely* Paradise, but for a Tablighi member there will be the most luxurious place in Paradise next to Allah. After all, Allah is the Halik [Creator], and Paradise is makhluk [created].

Therefore, one should strive for the Creator, not for His creation, and merely Paradise, according to them, is not the goal. Although Allah says in the Quran: **"Strive for the forgiveness of your Lord and Paradise, the width of which is equal to the heavens and the earth, prepared for the God-fearing."**[19]

On the other hand, you are constantly imputed guilt for not being fully engaged in spreading religion (as understood by the TJ). You do not devote enough time to this "honorable work", you worry little about the whole world, you sleep a lot, you give yourself a lot to worldly affairs [duniya]. "How can you eat and sleep in peace when people in different parts of the world live and die without religion. They are all firewood for hell, and you are selfish, thinking only of yourself. If you don't do this work, there will be no happiness for you in this world or in the future. Wherever you are, you must always have the instinct of Dawatist. Fikr [thought][20] and gamm [distress][21] must not give you rest, because you are responsible for the whole world. If you saw that a dog could not escape from a burning house?! After all, you would certainly make an effort to save it. Now imagine that thousands of people around you could be in hell tomorrow and you didn't try to save them," the Tablighi members suggest to each other. This technique of manipulation — "you're the chosen one / you're the guilty one" is used very effectively in TJ.

Attitude towards others.

The TJ members are inculcated with the idea that they are the only happy people, that everyone around them is a "second-class" person, doomed either to perdition or to the lowest degrees of Paradise, because they do not share the teachings of the sect. Without this attribute, no sect can exist, for otherwise it is difficult to explain to oneself and others why a TJ member needs to separate in lifestyle from ordinary Muslims, why one is obliged to constantly advertise TJ teachings, and why TJ members are not accepted in society. Those who do not understand this work, quit or neglect it, are considered unhappy; they are Muslims, of course, but not full-fledged.

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18 This status was invented by the Tablighi sheikhs themselves.

19 Quran 3:133.

20 That is, one must constantly think about who to call and take out on the "khurudz".

21 That is, pain in the heart and worry for the whole world, for all people.

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We used to look at those who don't "go out" as miskins [poor people].

They say that if you couldn't get "hidayat" here with the Tablighi Jamaat, if you didn't comprehend the truth in this work, if you didn't get better here, then you can't get better anywhere else. Where else will you be able to purify yourself like this? Become close to Allah? Where? Nowhere else. The tablighi, they say, is the greatest endeavour. If you leave it, you will lose peace and happiness. That's what they tell their adherents.

So it turns out that I, having converted to Islam and practiced it, must still follow the teachings of TJ? So my Islam — with tawhid, Salaat, fasting, hajj, abstinence and keeping away from sins, teaching the basics of Islam — is not yet of that quality and completeness?! If I become a Tablighi member and go to study in the Indian Markaz, only then, according to them, will I become a true Muslim! By the way, there are people who were first introduced to Islam through TJ. They thought that the Tablighi is what Islam is all about. They went out with the TJ for three and for forty days. Then they walked around in turbans and Pakistani shirts, talking to everyone about how Allah created everything, and after a while they not only left TJ, but they left Islam altogether and, moreover, started drinking alcohol and having an immoral lifestyle. There are few of them, but there are still some.

I think this is because, having learned a distorted version of Islam through TJ, they got an exorbitant dose of "spiritual doping" when they went out with them to "khuruj" and found themselves in the first days of being religious under the powerful pressure of the tartib and daily routine of the Tablighi. Too many things for the first days of Islam. A lot of zikr, a lot of Salaat, a lot of dawat, a lot of night prayers, a lot of talk about religion. There is emotional burnout going on. Actual violence to the soul. No neatness, caution, gradualness, tactfulness with the human soul. Then a person is left alone, especially if in his region the work of TJ is not established, as in India and Pakistan. He remains alone, and he cannot recreate these emotions, this euphoria. And he doesn't understand Islam yet. It's just feelings.

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TABLIGH – A LOOK FROM THE INSIDE

There is no one around, only illiterate Tablighi members who take him to ziyarats [visits], often there is no work and no money. There is no opportunity to consult with knowledgeable imams, or he is deliberately instilled so that he does not consult with anyone except the Tablighi members. He is only told that he still needs to go out with the TJ, he needs to prepare for India. After a few months of such attempts, the man gives up Salaat, gets disappointed in Islam and gets into all sorts of trouble. Since the certain equilibrium in his soul he had before Islam was lost completely with the TJ. Once he leaves Islam, he can't live in the old way, and he's no longer attracted to religion. So he walks around with a traumatized soul. Until he joins another sect.

Yaqin

The Tablighi Jamaat, among other things, places great emphasis on "self-improvement", that is, on developing "yaqin" [absolute confidence in Allah] in the believer. In other sects, this is called the development of supernatural abilities. The adherents of sects are constantly inculcated with the need to develop such abilities in order to distinguish themselves from ordinary people.

In the TJ, ordinary believers are not told explicitly that it is necessary to develop supernatural abilities. I have not heard of such a thing. Usually the talk about "yaqin" boils down to learning to solve one's problems directly through Allah, through du'a and Salaat. True Quranic stories are cited about how the prophet Ibrahim did not burn in the fire, and the sea opened before the prophet Musa. They say that "yaqin" is the most important part of imah [faith], that it is the most important attribute of a believer. That said, the sheikhs of the Tablighi assure that it is not necessary to test Allah by dipping one's hands into boiling oil or by not working anywhere. However, commoners (and such are the majority in the TJ) who do not have a strong Islamic education understand "yaqin" as the ability to get money without working, to be healed without taking medicine, to fly on planes without a ticket, etc.

Naturally, "yaqin" is part of the Islamic faith, one of the important spiritual attributes of a Muslim.

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However, the ideologists of the Tablighi have exaggerated this single part of the faith to the global goal of every true believer. All the troubles of the Ummah, as they assure us, turned out to be concentrated on the issue of “yaqin”, i.e. the on lack of it. Allegedly, today the Ummah is weak and helpless, sinful and passive, because its ordinary members have no “yaqin”. In turn, “yaqin” is brought up only through dawat, and dawat should be done only as Muhammad Ilyas Kandhlawi — the founder of the TJ — taught it.

Every Tablighi member blames another Tablighi member, and the TJ sheikhs blame them all, that we (you, them, etc.) have no “yaqin”. They blame us Muslims for being weak and helpless, that without “yaqin” we will not see the Allah’s pleasure. In order to have such absolute confidence in Allah, it is necessary to constantly do dawat and talk about the greatness of Allah. The sheikhs even stipulated that every Tablighi member should talk to 25 people every day about the greatness of Allah. Otherwise, there will be no “yaqin”. Also, it is necessary to allocate 2.5 hours daily only for visiting [ziyarats] and dawat. This is in addition to time for fivefold Salaat, work, family and self-education!

The 2.5 hours mentioned by the Tablighi sheikhs were derived from a very poor hadith[22] which says that if the companions omit even a tenth of the religion, they will all perish and be lost. However, there will come a time when Muslims will be saved by practicing at least one tenth of the religion. Hadith scholars have called this hadith poor [munkar][23] and unsuitable for argumentation. And even assuming that this hadith is good [hasan], how does it fit in the present times?! If the Tablighi members believe that such times have come, then it follows that one tenth should even be performed of the fivefold Salaat?! And that one can fast for mere three days during Ramadan?! This is nonsense!

Besides, consider what kind of a normal person with a family and a job would be able to talk to so many people every day. 25 people! When?! Five people a day at most.

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TABLIGH – A LOOK FROM THE INSIDE

Maybe ten. And spend two and a half hours every day on the Tabligh?!

Naturally, you can’t do it all. But if you have already imbibed the ideas of the Tablighi and become attached to it, then you start to feel guilty, to blame yourself for being so weak, for not being able to leave worldly affairs for the sake of Allah.

Here we have a paradox, a contradiction, a discrepancy. The Tablighi members say that it is necessary to make dawat to save people from the flames of hell. This is understandable and correct. Then they say that dawat is necessary for yourself, that you need it yourself in order to find “yaqin”. You have to talk to Muslims so much about the greatness of Allah in order to finally gain full religion and that same “yaqin”.

“How will you gain “yaqin” if you haven’t even talked to three or four Muslims about the greatness of Allah during the day? — say their buzurgs [elders]. How will full religion come to you if you do not give two and a half hours to dawat every day?!”

Considering that the ordinary Tablighi member has no Islamic education, what can he say?! Of course, he repeats what he has heard from other similarly illiterate adherents of the TJ, or from the TJ sheikhs if he traveled to India, or heard from those who have traveled there, or he makes something up and says it himself.

Thus, everyone who is immersed in TJ is self-defeating and scourging others, constantly reproaching us for not doing enough dawat and for not having “yaqin”. In order for “yaqin” to appear, one must devote one’s whole life to religion and its propagation. Since we cannot go “in the way of Allah” for our entire lives by devoting ourselves to the cause of dawat, it means that we have to “give Allah” at least one tenth of our lives. Three days a month, forty days a year, four months at the first opportunity. Forty days a year is just for the weak. People who do the real dawat, they say, give four months to religion every year.

Any speech, any appeal, any sermon ends with approximately the following words: “In order for a full

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[22] Al-Tirmidhi No. 2267; Al-Tabarani, “Al-Mu'jam as-Saghir” No. 1156.

[23] Al-Tirmidhi said: “This is weird, we don't only talk about Naim bin Hamad, from Sufyan Ibn' Uyaynah”
This hadith was counted from the sentence of manakir Abu Naim
Abu Abdulrahman Al-nasi said: “This is a talk of denial, narrated by Naeem bin Hamad, and not with confidence”
(963/2) “Extreme illnesses”

“yaqin” on Allah to appear in our hearts, we need to go out on the paths of Allah...”

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WATCH OUT THE CULT!

In the Tablighi, they keep telling you: “Go out for 3, 40, 120 days, then the “yaqin” and understanding of this great work will come to you.” You go out, and nothing comes, the understanding of “dawat” does not come, and you are told again: “Go out again.” And you go out again hoping for something. You have to be on “khuruj” until the last moment; you can't come back earlier, not even for one hour. So “three days” is 72 hours. So you cannot go home even one hour earlier. Otherwise Allah will not accept your “going out” and you will not get “yaqin”. Four months is 120 days and you cannot come back a day earlier.

If the person who is called to go out for “khuruj” says that he has problems, his wife is about to give birth, his little son is seriously ill, he has large debts, etc., then he will be told: “What is the matter with you! If you go out for three days, forty days, four months, Allah will solve all your problems. How will full religion, “yaqin”, imah [faith] come to you if you do not sacrifice the dearest things?! You have to go out, no matter what. You have to leave everything and go out with the TJ, then you will see the power of Allah and His miracles!”

The cancer will be healed, the wife will be cured, debts and other problems will disappear. You just have to go out. That is what the Tablighi members at different levels say all the time. People actually leave their pregnant wives, long-term debts, and being sick themselves, go out in the hope of a miraculous cure. This contradicts all religious and non-religious principles, the simple rules of society and humanity.

In 2007, the last time I went to India, my companion was my countryman. I knew he had heart problems. He said that he had a heart defect, but he didn’t complain much and I didn’t go into details. My companion, under the influence of all this Tablighi talk about “yaqin”, had a burning desire to go to India for four months, as he later told me, with the hope of a miraculous cure “in the way of Allah” (i.e. on the Tablighi in India). Meanwhile, his diagnosis was a heart defect, “Tetralogy of Fallot” in a very severe form. Air travel was absolutely prohibited to him. He needed a strict diet, a daily regimen, scheduled medications — different and expensive.

[…]

Annex 1080

Academy of Sciences of the Republic of Tatarstan, Brochure “Tabligh - a look from the inside. Part 2”, Kazan, 2018 (excerpts)

Translation
Excerpts

[Academy of Sciences of the Republic of Tatarstan
Brochure "Tabligh - a look from the inside
Part 2"
Kazan, 2018]

Page 1

[in Arabic: In the name of God, Most Gracious, Most Merciful]

The tactics of recruitment

It should be noted that for various reasons, the Tablighi Jamaat (TJ) does not openly lure people of other faiths into its ranks, unless, of course, they themselves are interested in this cult. Tablighists work exclusively with Muslims, both with practitioners and with those who consider themselves Muslim by origin, but do not abide by anything. What is the reason of this?! I think that according to the views of the leaders of the TJ, bringing a non – Muslim into the cult is a rather laborious, costly and long process. It is easier to work with someone who knows at least something about the religion of Allah, or at least in word considers themselves a believer. After all, the number of adepts and Tablighi centers in various areas of the globe should be increased, and if you call others together with the Muslims, the process will be delayed, and will also attract excessive attention of the competent authorities.

In addition, Tablighi sheikhs claim that their goal is precisely to return Muslims to Islam, i.e. to its Indian-Tablighi interpretation. And then, when the Muslims themselves begin to live according to the "full religion", then other peoples will also gravitate towards Islam. I remember that quite often, when we were in a particular area, we loudly declared to the local Muslims that we were Dawatists and had come to make the call. Then, the locals, excited, invited us to speak to Christians or Russian atheists, to which we replied that "we do dawat only to Muslims." They looked at us in confusion, and then we had to resolve this contradiction, explaining that "we came to correct ourselves through dawat and an additional set of so-called prophetic acts."

This again caused confusion, and we had to explain to the locals that "you need to go out with us for at least three days, and then you will understand everything. And until you come out with our Jamaats, you will not understand the meaning of life. Only by joining the TJ and starting to go out on the three-day and forty-day "khuruj" will you be able to understand "the prophetic work and the true essence of Islam.

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But if you can get out for four months, then this is actually superb!"

It turns out that one of the main areas of Tablighi activity is to convince a person to go out with TJ for three, forty days and four months. After all, in an ordinary home environment, in the family circle, working, answering calls, it is almost impossible to embrace the ideas of TJ. But by limiting the information and communication space of a person and by taking him out of his usual environment, it is much easier to place pressure on him and manipulate his inner world, putting new ideas and thoughts into his consciousness. This is the tactic of all the world's destructive cults. Both religious and non-religious.

The main thing is to pull a person out of his daily life and gain control over:

1) his behavior;
2) his thinking (thoughts);
3) his emotions (feelings);
4) the information that he gains.

This is a universal technique used by all closed-type organizations. In such conditions, critical thinking is completely disabled. And then, by maintaining such constant control, a person can be implanted with anything, especially if the cult pretends to be a representative of a traditional religion that ordinary people are accustomed to trust.

The leaders and ideologists of destructive and pseudo-religious movements pay great attention to meeting the four basic human needs:

1) need for oneness;
2) need for balance;
3) need for relevance to other people;
4) need to imitate.

Tablighi Jamaat is no exception here. **The need for relevance to others** is satisfied through the "You are the chosen one / you are the guilty one" manipulation, which we discussed in the first part.

A good many Tablighists say that they are very attracted to Tablighi by a clear, well-established and, most importantly, unified system of activity [tartib] throughout the world.

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WATCH OUT THE CULT!

Of course, here, on the one hand, there is a **need for community**, and on the other hand, there is a **need for structure**.

Every Tablighists, realizing that he is not alone and that his cult is worldwide, already feels like a part of one big friendly community. Moreover, he is sure that TJ is the place where he will be understood without many words, where he knows exactly how and what to say and what not to say.

He knows how to behave, and how to distinguish himself in this system and be accepted/recognized. And he knows what to look out for, so as not to become rejected.

And when he swallows the idea of his own importance, the desire to become a part of "something great" appears by inertia, involuntarily. Because he is not alone! Brothers are everywhere! Besides, everything is so clear in TJ (as, indeed, in any other cult). Everything is explained and systematized. There are those who think and decide for you. There are people you can trust and consult with.

The modern world is so diverse, sometimes even chaotic. A person needs to make certain, sometimes considerable efforts to find himself in this world, to somehow organize, "pull himself together", to systematize his attitude towards life and the information that comes before him. And here, of course, due to various circumstances, external and internal, a person can fall into the networks of recruiters (campaigners) of various cults. They are ready to offer him their vision of reality and their way to bring it into harmony with himself and with this world. And thus satisfy its need for structure.

Ordinary Muslims who come to TJ, who are not brought up in the spirit of "work on yourself, have clear life plans, set high goals for yourself, do not follow the lead of chance", with happiness and sincerity accept the Tablighi system of life and consider it true. They admire it, try to build their lives according to the recommendations of the main sheikhs (mashaikh) and, most importantly, they strongly offer it to others. That's exactly what they say: *"We have found a purpose in life, we have learned why we are here, our chaotic, bustling life has found meaning and a certain order."* As a result, many adepts of both TJ and other destructive cults find it difficult to leave the sect.

[…]

Pages 6-7

[…]

Then, in search of protection and patronage of a strong tribe, the Messenger of Allah decided to go to the city of Taif, having considered that the tribe of Saqif, who inhabited this city, had significant power and that if its inhabitants accept Islam, they will act as protectors for the believers. When he reached Ta'if, he met with the three chiefs who ruled the city, and after talking about Islam, he called on them to recognize the religion of Allah and help the Muslims. Instead, however, without paying any honors or showing any signs of respect to the guest who visited their city, they started being rude, showering Him with sharp and impertinent answers… Seeing such a rude and boorish attitude on the part of the chiefs, the Messenger of Allah decided to talk to the ordinary residents of the city. But even they, instead of listening to the Prophet, began to drive Him out of the city with mockery, throwing stones at him. His shoes were stained red from the blood that ran down His wounded body. Returning back to Mecca, the Messenger of Allah, finding a secluded place, opened his hands and said a prayer to the Almighty Creator... At that moment, the angel Jibril appeared with the angel in

charge of the mountains, and said that the Prophet could command the angel of the mountains to do whatever he wanted. But the Messenger of Allah answered to the angels: "I hope that even if these do not accept Islam, then by the will of Allah, their successive generations will become those who will worship Allah and recognize Him as their Lord.[6]" Tablighists cite this story as proof that the Prophet himself personally made dawat [calling], traveling long distances on foot, i.e., he performed ziyarat [gesht, javla], visited people in order to call them to Islam. With this story, HTs prove their strategy, that it is necessary to seek support from strong and influential leaders [Talab Al-Nusra]. However, the main meaning of this story is connected with the description of the character of the Prophet, who had an immense kindness and gentleness of soul.

Assessment of the activities of the adept of the Tablighi Jamaat

The actual value of an adept of TJ and his prestige are evaluated not by his knowledge and righteousness, as is generally accepted in Islam, but by the number of people he managed to bring out for three, forty, one hundred and twenty days. His organizational skills are also highly appreciated.

Page 8

TABLIGH – A LOOK FROM THE INSIDE

The fact that he can gather the Jamaat, lead them to the Khuruj, create a TJ cell in his region, be in constant contact with the Delhi center [Markaz] Nizamudin. Therefore, mashwara [meetings] are constantly held in Tablighi. By frequency: daily, weekly, monthly, annual, and there are also emergency meetings. By territory coverage: district, city, state and mainland areas.

At such meetings, Tablighists tell each other and their leaders about their activities and the activities of the brothers in the region. How many people went out for three days, how many went out for forty days and four months. In how many places (mosques) regular Tablighi work is carried out, in how many houses taglim (training) is carried out. All of this, of course, is necessary both for the report, and to increase personal self-esteem, and to make the less active one feel uncomfortable, ashamed that he has prepared few people for forty days or four months against the background of others.

Mashwara [meeting] is also held in order to conduct an analysis of newcomers who have recently joined the TJ. Such meetings are rather spontaneous, when experienced Tablighists and community leaders, as if by chance, express their personal opinions, which are sometimes contradictory, on each specific person. Whether they see any promise in him, whether he is expected to be useful for the common cause, whether he will be imbued with the ideas of the cult or remain a passive participant. I have heard, for example, that so-and-so only talks a lot and beautifully about dawat, and so he is of no use. He loves all Muslims, supports all trends, but does not go out with TJ to Khuruj and does not sacrifice anything. We shouldn't waste our attention on him, they say.

Selection of adepts

Tablighi Jamaat, like many other totalitarian cults, systematically gets rid of persons who sympathize, but do not possess the necessary qualities.

Pages 9-10

And this is one of the main differences between destructive cults and traditional religions — the latter are usually open to everyone. Tablighists, who associate themselves with mercy and gentleness, certainly do not rudely reject Muslims who are unsuitable or unnecessary to their movement. Such people are simply ignored, payed no attention to, and they themselves gradually move away from the TJ.

You become necessary for Tablighi if you consistently go out for three, forty, and one hundred and twenty days, sacrifice your time and property, attract new members, and are ready to go on "taqaz" [Tablighi errands] without hesitation, and, again, at the expense of personal strength and resources. No financial support from the center [Markaz]. The most important "reward" is the approval or gratitude of the Indian and Pakistani "leading sheikhs" (Mashaihs). And this is the highest achievement for a Tablighi adept.

[6] [Electronic resource]. URL: https://islam-today.ru/istoria/o-tom-kakprorok-mhumammad-sly-allh-lyh-wslm-spas-gorod-taif-ot-strasnogo-nakazania/

Gesht, javlya, ziyarat (detour, visits)

These few words in TJ describe the ways to work directly with people to attract them to the ranks of a destructive cult. Meaning that these are targeted visits by Tablighists to random or pre-selected Muslims. To describe these visits, we will use the Arabic word "javlya", which means "walk" in English. Javlya can be "umumiya" and "khususiya", i.e. general and special, respectively. It is also necessary to take into account that in some countries the activities of TJ are recognized as extremist. Therefore, the external conduct of Javli there may differ from what we will describe below. There will be more conspiracy, more secrecy, and fewer Jamaat members, but the essence remains the same.

Javlya umumiya usually occurs after the third salat 'asr and lasts about half an hour. It is preceded by a speech by one of the pre-appointed Tablighists. He talks about the merits of "javlya" and the order of its execution. In the TJ language, such a sermon is called "adabul-gesht". After a short speech, the duties of the members of the Jamaat are distributed. A "mutakallim" (speaker), a guide ("dalil or rahbar"), the one who speaks of Allah ("zakir") and a leader ("amir") are appointed.

[…]

The one who remembers Allah quietly makes a zikr, and if the Tablighists who have come out to "jawla" start joking or are distracted by extraneous conversations, then "zakir" begins to speak zikr loudly to remind colleagues of their main mission.

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WATCH OUT THE CULT!

The leader of the group at some point makes the necessary decisions about which way to go, who to talk to or not to, or orders to return to the mosque. "Amir" is needed precisely to make a final decision, having previously collected the opinions of the group. And when he says "faisal", i.e. makes a decision, everyone comes back together. At the same time, another part of the Jamaat remains in the mosque and carries out parallel activities. One person must be assigned separately for "zikr-fikr-dua". His function is to pray to Allah for the success of the event, i.e. "javlya", so that as many people as possible come out on the "path of Allah" with the Tablighi Jamaat. He should be filled completely with feelings and praise Allah a lot.

If the group is large enough, then among those who stay in the mosque for the duration of "javlya", "istikbal" are assigned, i.e. those who stand at the entrance to the mosque and meet those who come to the house of Allah. A person is also assigned for "qalam-julus". This is a leisurely conversation about religion in a mosque while the "javlya" is going on. A Tablighi sits down in a mosque in a prominent place, gathers a few Muslims around him and begins to tell them everything that comes to his mind about Islam. "Qalam-julus" is translated from Arabic – "the conversation of the seated". Everyone who comes to the mosque during the "javlya" is invited to join this conversation. When the group led by Amir returns from the "javlya", usually all those who have been assigned to a role, stop their related activities and start individual affairs [a'mal infiradia]. Usually it is either the evening zikr or the reading of the Quran. After the evening prayer [maghreb] comes the culmination of the "working day" of the Tablighists. This is the evening Bayan [speech, sermon].

Evening Bayan

Generally, this event is not assigned to beginners. Usually, someone more experienced is assigned to the evening Bayan. The purpose of this speech is to encourage the maximum number of Muslims who came to the mosque to leave the TJ for 120 days, 40 days or 3 days.

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TABLIGH – A LOOK FROM THE INSIDE

The one, who came out for the first time, still does not understand where he is and what is required of him. In addition, he needs to be shown how the "evening Bayan" is performed. Therefore, the novice is asked to sit quietly, observe and learn. The Bayan does not go beyond the scope of the "six qualities". The speaker first talks a lot about the greatness of Allah, then switches to talking about the importance of the religion of Islam and the need to encourage people to believe in Allah. And everything seems quite acceptable from the perspective of the teachings of Islam. But at some point, the speaker begins to put pressure on the feelings.

First, he loudly declares that all the companions [sahaabah] went out on the way of Allah for life and gave all their time to religion. Yes, undoubtedly, they called people to Islam and it was through them that we learned about our religion. They taught us the teaching [sunnah] of The Messenger of Allah. However, we have no right to say that they went out and abandoned everything. They had families, jobs, worries. After all, they were just worshipping Allah [doing ibadat] and they did not create the dawat system that Muhammad Ilyas Kandahlawi came up with. The history of the spread of Islam under the companions is rich, multifaceted and instructive. And it can not be narrowed down and limited like this.

Second, the speaker, addressing the audience, blames them for not working for the spread of Islam, not sacrificing their money and time. However, sacrifice [qurbani] according to their beliefs should be performed only within the framework of the activities and teachings of the Tablighi Jamaat. The one, who is present, can say that he is building a mosque, or translating Arabic books about Islam, or studying at an Islamic university, etc., and that he is already doing something for Islam. And he is assured that this is not enough, that it is necessary to join the TJ and then he will understand the truth of Islam and the meaning of life. And then he will make a real "qurbani".

Thirdly, at the end of the Bayan, the speaker loudly declares: "The Sahaabahs set out to dawat [on the way of Allah] for life. We are very weak and are not able to sacrifice so globally. Therefore, our superiors [buzurghi, scholars] have determined the order of when we set out on the path of Allah. That's four months, at least once in a lifetime …

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WATCH OUT THE CULT!

… forty days every year, three days every month, and two and a half hours every day! Who is ready to go out in the path of Allah, on dawat?"

And here begins the direct persuasion of listeners. First, they write down those who are ready to leave for four months, record their intentions and when they are ready to leave. Then the forty-dayers, and then the three-dayers. Those who express a desire to join the TJ for any period of time should raise their hand and stand up, boldly voicing their intention with the words "I am ready!". Tablighists around him, usually loudly rejoice saying: "Masha'Allah! *May Allah accept it!* May Allah accept your intention!" A group of Tablighists is intentionally seated separately in different places of the mosque. Such an order is given to them in advance by the Amir. This is done so that, as soon as the direct persuasion of the listeners begins, these guys come into direct contact with those sitting next to them, and encourage them to put their name on the list of those intending to leave the TJ for one of the periods. Usually the members of the group themselves stand up and say loudly: "I am ready to go out for a lifetime in the way of Allah!" From the outside, it seems that there is some kind of performance. Noisy, everyone is having fun, the buzz of voices, jokes. Then it all ends with a collective du'a appeal to Allah with prayers.

Theologian Syndrome

At first, anyone who has joined the TJ is wildly shy of public speeches and even of individual conversations somewhere on the street or during visits. But if he goes out with TJ several times for three days, or at least once for forty days, then his tongue literally loosens.

Firstly, the call of TJ is unelaborated and uncomplicated. Secondly, when you join this movement, you have to talk a lot, willing or not. Third, Tablighists have penetrated and continue to penetrate where other preachers have not yet treaded, where people are religiously illiterate (and in general, perhaps, particularly uneducated) and, as a rule, do not enter into disagreements with Dawatists. Fourthly, there is also an external reformation in the form of the constant wearing of a skullcap, turban and long clothes.

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And they are really taken for "alims and imams", even though many of them can not even read the first surah of the Quran correctly. Fifthly, TJ appeals only to Muslims, and there is still goodness, kindness, and hospitality in our Ummah. And so many people, who Tablighists speak to, just silently stand and listen, shy to interrupt or to stop them. Sixthly, the Tablighi ideologists do not place any strict requirements on their adepts regarding the reliability of the ideology they convey. *"The main thing is to speak from the heart, Allah will tell you, He will teach you, the main thing is sincerity [ikhlas] and feelings [gamm] for the whole world"* - so say the main sheikhs. Moreover, Mashiahs themselves show by their example that one can freely appeal endlessly with life examples, parables, and unverified stories from the lives of the prophets and the righteous.

This method of preaching in Islamic science is called "Al-Qass", that is, the narration of stories, and the people who do this are called "Al-Qassas", meaning storyteller, narrator. This method in itself is not reprehensible, because both in the Quran and in reliable hadiths we will find many interesting and reliable stories and parables. However, with the departure of the companions [sahaabah] and their disciples, when the boundaries of Islam were significantly expanded and numerous peoples with their previous beliefs, folklore and customs entered Islam, the number of so-called "qassasin" (storytellers, narrators) increased. Righteousness began to disappear from the masses, religiosity diminished, and some individuals, perhaps out of sincere motives, in order to somehow attract Muslims to observe the laws of Allah, began to invent prophetic stories, to build up lies about the Prophet Muhammad or His companions. Attributing to them some tearful hadiths about punishments in the grave and in hell, or about pleasures in paradise.

They justified themselves by saying that they had a good intention, that they wanted good for the Ummah. But when these fictional stories came out of their mouths, they actually turned into "hadiths from Ali or Abu Hurairah". And the commoners picked up these fictitious sayings and passed by word of mouth as authentic prophetic utterances.

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WATCH OUT THE CULT!

It is told that a young man approached the famous hadith scholar Shu'ba bin al-Ḥajjāj and asked him about some hadith. And Shu'ba asked him: "Are you a storyteller?" He replied: "Yes." "Go away," said Shu'ba, "we do not give hadiths to the Al-Qassas." "Why?" He asked. "They take a hadith the size of a palm from us and make it the size of an elbow," Shu'ba told him. That is, they add to it their own details.

The modern storytellers (Qassas) can be safely attributed to Tablighists. After a forty-day or four-month outing, the Tablighist, in reality, imagines himself as the God's chosen one, who brings the light of truth to the lost ignorant. During such a long contact with the Tablighits, he collects a sufficient number of different Hadiths, parables, life examples, heard here and there. He gathers the skills of public speaking, gets imbued with the feelings suggested by Mashiahs, and then, finally, he is already a Dawatist. He sees that no one contradicts him, most of them listen to him very carefully. Some even admire his speeches and say that here, they say, I heard the truth from him! The template of his speech is always prepared – it is six qualities and a conversation about the greatness of Allah. At the same time, he is not burdened with the baggage of Islamic knowledge, he cannot determine the category of Hadith, and he does not speak Arabic. And as a result, he becomes unstoppable!

He speaks and speaks… He begins to make comments on the verses, hadiths, the words of scholars, gives an example of his life situations, and, again, gives them his own "Sharia" assessment. He begins to criticize Muslims for their inaction, for their lack of experience and non-participation in the work of religion. Thus, almost every Tablighist becomes a self-appointed orator, critic, theologian from the people. Yes, and commoners begin to turn to him with Sharia questions, ask him for advice, and now he thinks he is a sheikh and forgets that he is the same as them. And he, with an air of importance, begins to make decisions, give instructions, and even tries to answer complex theological problems.

Of course, there are those among them who honestly say that they do not know something, but most of them are so used to talking a lot …

Pages 16-17

TABLIGH – A LOOK FROM THE INSIDE

… and thinking that they are Dawatists [preachers], who save the world and do the "work" of a Prophet that they simply cannot stop. With such seemingly good intentions, some Muslims distort the religion, introduce a lot of false information into it, and become false experts of Islam.

On how I left Tablighi Jamaat

The first reason

The process of my escape from this cult began in 2007. And it proceeded gradually, stage by stage. It all started with the tragedy of my friend, whom I told you about in the first part. I was deeply shocked by the way TJ deceptively presents the tenets of faith to simple, sincere believers. There is a real violence against the soul and feelings of a person. Please note that participants in psychocults and commercial cults are often chronically ill, insecure, weak-willed, people full of complexes, because at seminars they are taught that they will gain confidence, strength, and even health.

In TJ, something similar happens. A person is asserted that by acquiring "yaqin", he will be able to overcome any disease, problem and rise to the level of saints [Auliya]. But to do this, you need to go out for 4 months on "khuruj". Muslims, like my friend, go out and get nothing. People strive to join the cult, spend their strength and money, sincerely sacrifice their most expensive, leaving their families behind. They deprive them of their attention and care, giving preference to the sect. And all for what? Many people want to solve their personal long-standing problems by joining the cult. This, of course, is not a reproach to those who are burdened with difficulties. At least they strive for the best.

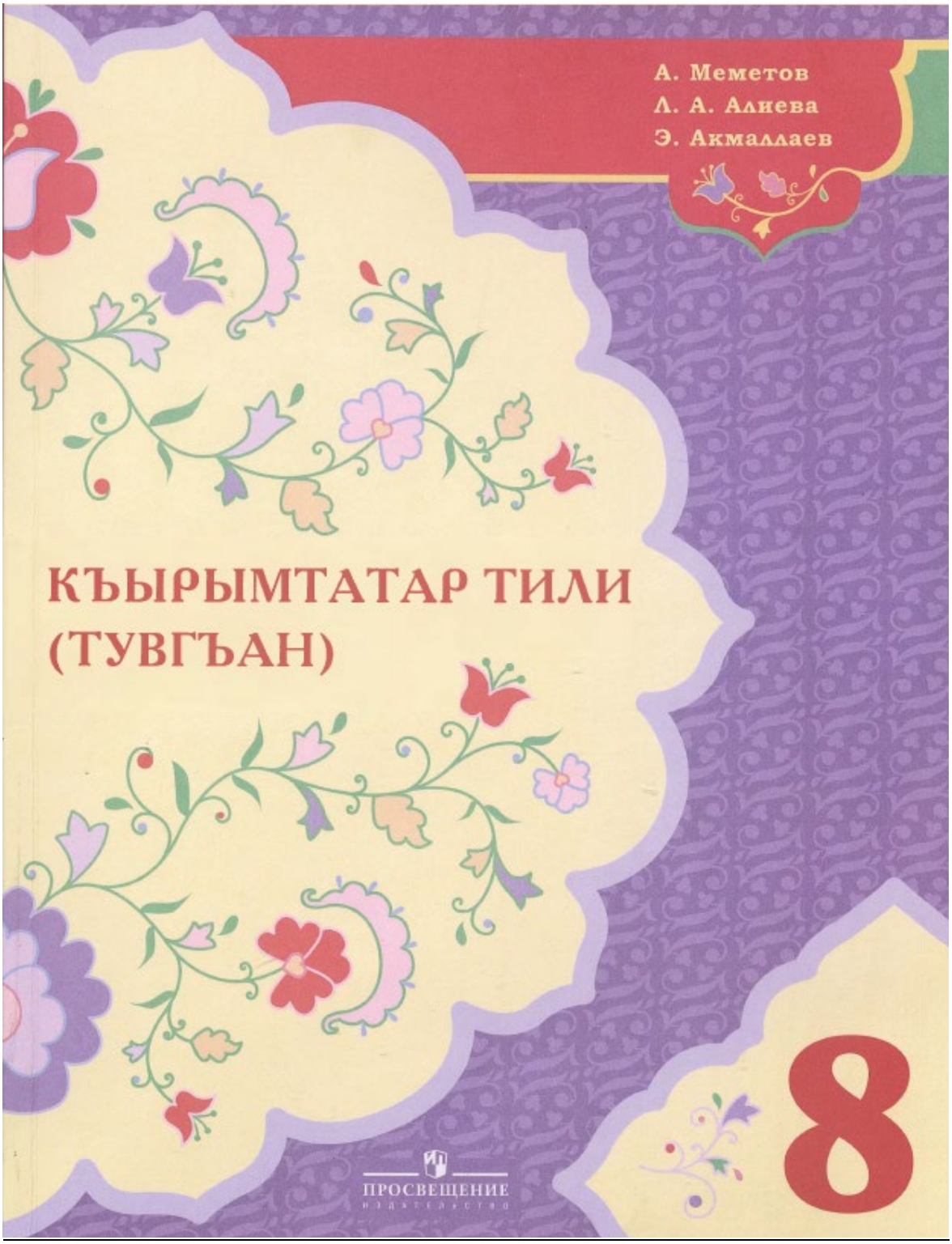
However, the participants of TJ, like the participants of many other cults, SPECULATE on human problems, luring the sufferers into their ranks under the pretext that their problems will be solved with them. And did the Prophet Muhammad carry out his prophetic mission in this way?! Did he call for this?! Did he deceive people in this way?! He simply called on people to believe in the One Lord, called on them to follow Islam. He didn't set deadlines, seminars, or promise to cure illnesses or pay off debts.

[…]

Annex 1081

A. Memetov, L.A. Alieva, E. Akmallaev, *Crimean Tatar Language (Native), 8th Grade*, Study guide for general educational institutions with instruction in Crimean Tatar and Russian, Prosveshchenie, Moscow, 2017 (excerpts)

Translation
Excerpts



[A. Memetov, L.A. Alieva, E. Akmallaev
Crimean Tatar Language (Native)
Prosveshchenie Publishing House]

A. Memetov **L.A. Alieva** **E. Akmallaev**

CRIMEAN TATAR LANGUAGE

(NATIVE)

Study Guide

for general educational institutions
with instruction in Crimean Tatar and Russian
[original title in Crimean Tatar and Russian]

8th grade

Moscow
Prosveshchenie
2017

A. Memetov

M49 Crimean Tatar Language (Native). 8th Grade: Study guide for general educational institutions with instruction in Crimean Tatar and Russian [original title in Crimean Tatar and Russian] / A. Memetov, L.A. Alieva, E. Akmallaev. – Moscow: Prosveshchenie, 2017. – p. 111 – ISBN 978-5-09-056101-3.

The study guide “Crimean Tatar Language (Native)” for 8th grade students of general educational institutions is developed in accordance with the Federal State Educational Standard of Basic General Education and Exemplary Programmes on subjects “Crimean Tatar Language (Native)”, “Crimean Tatar Literature” for general educational institutions edited by A.S. Ablyatipov.

The study guide consists of lessons (50 lessons). The authors developed assignments for students to review and consolidate their knowledge about the topics they studied and to learn new topics on Crimean Tatar morphology.

What distinguishes this study guide is a consistent manner in which material is presented; one can study the subject on his or her own; there are assignments of different levels of complexity; theoretical material and practical material are balanced; situational dialogues are used for better communications.

The study guide’s material helps solve social and cultural issues; adopt a proactive approach to life, love one’s motherland, and care for nature; develop a sense of morality.

The study guide “Crimean Tatar (Native)” is intended for general educational institutions with instruction in Crimean Tatar and Russian.

Universal Decimal Classification 373.167.1:811.512.145
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[…]

Annex 1082

A. Kokieva, *Crimean Tatar Literature, 8th Grade*, Study guide for general educational institutions with instruction in Crimean Tatar and Russian, Prosveshchenie, Moscow, 2017 (excerpts)

Translation
Excerpts

[A. Kokieva
CRIMEAN TATAR LITERATURE
Prosveshchenie Publishing House]

Annex 1082

Crimean Tatar 3/358

A. Kokieva

CRIMEAN TATAR LITERATURE

Study Guide

for general educational institutions
with instruction in Crimean Tatar and Russian
[original title in Crimean Tatar and Russian]

8th grade

Moscow
Prosveshchenie
2017

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A. Kokieva
K60 Crimean Tatar Literature. 8th Grade: Study guide for general educational institutions with instruction in Crimean Tatar and Russian / A. Kokieva. – Moscow: Prosveshchenie, 2017. – 255 p.: illustrated – ISBN 978-5-09-056079-5.

The study guide "Crimean Tatar Literature. 8th Grade" is developed in accordance with the Federal State Educational Standard of Basic General Education and Exemplary Programmes on subjects "Crimean Tatar Language (Native)", "Crimean Tatar Literature" for general educational institutions edited by A.S. Ablyatipov.

The study guide is intended for general educational institutions with instruction in Crimean Tatar and Russian in which literature in one's native language is studied as a subject. The content of this study guide serves to develop competence in reading, to improve all types of speaking activities, to master literary knowledge, and to introduce students to the works of Crimean Tatar literature.

The study guide's teaching framework makes it possible to achieve personal, subject and meta-subject results when it comes to learning the educational programme of basic general education.

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[…]

Annex 1083

A.A. Safarov, *Decline of the Kazan Phenomenon. The History of the Liquidation of Organized Criminal Groups in Tatarstan*, Tatar Book Publishing House, Kazan, 2018 (excerpts)

Translation
Excerpts

A.A. Safarov

C12 The Decline of the Kazan phenomenon. The history of the liquidation of organised criminal groups in Tatarstan / Asgat Safarov. - 4th ed. - Kazan: Tatar Book Publishing House, 2018.

[…]

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[...]

The case of Hizb ut-Tahrir

[…]

In December 2006, 25 members of this organisation, prohibited in the territory of Russia since 2003, were detained in Kazan.

The danger of this organisation lies in the intention of its members to destroy the State from within. Since the 50-60s of the last century, Hizb ut-Tahrir has engaged in organising coups and preparing assassination attempts on well-known public officials. With this aim, they infiltrate governmental organs, enforcement structures; establish control over the State's authority.

After an unsuccessful missionary experience in Arab countries, the first Hizb ut-Tahrir cells appeared in the states of Central Asia. We know about the riots that they organised in Andijan and Bishkek. Having gained popularity in the Asian republics, the Hizbut workers moved their activities to Russia. To do this, they actively used migrant workers from Central Asia, who were mostly Uzbek, converted to the new faith.

[…]

Annex 1084

Simferopol Academic Gymnasium official website, "The gymnasium hosted events dedicated to the International Mother Language Day (PHOTO)", 4 March 2018
(excerpts)

Translation
Excerpts

Simferopol Academic Gymnasium official website

4 March 2018 The gymnasium hosted events dedicated to the International Mother Language Day (PHOTO)

sagimnazy.ru/ru/2015-11-04-17-20-21/1115-04-03-18-v-gimnazii-proshli-meropriyatiya-posvyashchjonnye -mezhdunarodnomu-dnyu-rodnogo-yazyka-foto

Following tradition, in the Museum “Blossom of Cultures of Crimea”, there was an open theatrical performance involving a vocal instrumental ensemble “Kalina”, museum activists, tour guides, winners of competitions “Native Word” and “Language is the soul of the people”.

Interesting quizzes, talks, engaging lessons, and a thematic book exhibit were organized in classrooms and the library.

The children remembered the history of the International Mother Language Day and were able to express in their speeches their love and interest in their native language, poetry, respect for the languages and cultures of other peoples.

[…]

Annex 1085

Fevzi Yakubov Crimean Engineering and Pedagogical University official website, “Students of the CEPU took part in events held on the occasion of the birthday of Ismail Gasprinsky”, 22 March 2018

Translation

FEVZI YAKUBOV CRIMEAN ENGINEERING AND PEDAGOGICAL UNIVERSITY

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Thursday, 22 March 2018 00:00

STUDENTS OF THE CEPU TOOK PART IN EVENTS HELD ON THE OCCASION OF THE BIRTHDAY OF ISMAIL GASPRINSKY

https://kipu-rc.ru/meropriyatiya/item/448-studenty-kipu-prinyali-uchast

Ismail Gasprinsky was born on 20 March 1851. He made it into history as an educator of the Crimean Tatar people, person of keen intellect, publisher and politician, who gained fame and recognition among the entire Muslim population of the Russian Empire.
He passed away on 24 September 1914.

One of the solemn events, which was attended by students of our University and Engineering and Pedagogical College, moderated by S.I. Dzhelyalov, the vice-rector for educational and social work, T.Sh. Ibragimov, Chairman of the Primary Trade Union Organization of Workers, and S.V. Rozhko and E.Yu. Kolchik, Deputy Deans for Educational Work of the Faculties of Philology and Psychology and Pedagogical Education, in the presence of curators of educational groups, was held at the monument to Ismail Gasprinsky.

Each participant of the event came to the memorial to honor the memory of the great educator, to remember his contribution to the development of the Crimean Tatar people. The event was organized on the initiative of the Simferopol City Administration. Among the speakers, the speech of Ismail Asanovich Kerimov, CEPU Professor of Philology, who reminded the audience about the major achievements of Ismail Gasprinsky in the direction of the development of education and culture of the Turkic and Muslim world as a whole, stood out. He revealed the character traits of the educator and emphasized the scale and importance of his activities for the Crimean Tatar people and the entire Russian Empire. Those who attended the event were also able to listen to the singing of a famous opera singer who performed a composition in the Crimean Tatar language dedicated to the event, as well as to observe the symbolic Crimean Tatar shepherd dance performed by student of the Crimean Tatar Drama Theater. Among the guests of the event were also representatives of the State Committee for Nationalities of the Republic of Crimea, municipal, educational institutions, public figures and other non-indifferent people.
At the end of the meeting, flowers were laid at the memorial of I. Gasprinsky.
We remember and honor the memory of the personality of the great educator, whose ideas are still relevant today!
Read **1859** times

Annex 1085

Annex 1086

Fevzi Yakubov Crimean Engineering and Pedagogical University official website, “CEPU hosted a Week of the Faculty of History, Arts, the Crimean Tatar Language and Literature”, 3 April 2018 (excerpts)

Translation
Excerpts

FEVZI YAKUBOV CRIMEAN
ENGINEERING AND
PEDAGOGICAL
UNIVERSITY

Tuesday, 3 April 2018 00:00

CEPU HOSTED A WEEK OF THE FACULTY OF HISTORY, ARTS, THE CRIMEAN TATAR LANGUAGE AND LITERATURE

https://kipu-rc.ru/meropriyatiya/item/461-v-kipu-proshla-nedelyafakulteta-istorii-iskusstv-krymskotatarskogo-yazyka-iliteratury.html#sigProId1f70ec2e

Pages 1-2

On 22-30 March, the CEPU hosted a Week of the Faculty of History, Arts, the Crimean Tatar Language and Literature. For almost nine days, events were held one after another, where students and teachers of departments tried to show all the versatility of the faculty's activities.

The second round of the Crimean Tatar Language Olympiad held on 22 March by the Department of Crimean Tatar and Turkish Linguistics opened the series of festive events.

26 March can be safely called a kaleidoscope of bright moments. On this day, the Department of Fine Arts presented the exhibition "Crimea in Our Heart". The paintings were available in the lobby of the university.

In the Marble Hall, an enchanting fashion show was held in honor of the opening of the exhibition "Colors of Taurida" arranged by the Department of Decorative Art on the initiative of its head, Candidate of Arts Sciences Elena Kotlyar. All demonstrated costumes were created by students under the guidance of a senior lecturer of the department Vera Levitskaya. Not only student works, but also the creations of the teaching staff of the department were presented in the hall.

The Department of Art of Singing and Conducting has made an almost historic step in the creative life of the university. For the first time in the CEPU, a vocal competition "KMPU altyn sesleri" was held in the Assembly Hall, in which everyone who wanted to show their singing talent took part.

[…]

A little later, the Department of Crimean Tatar Literature and Journalism hosted the Competition on Crimean Tatar and Turkish literature called "Ilham çoqrağı".

On 27 March, the presentation of the monograph "Cultural Space of National Avant-garde" by the Candidate of Philosophical Sciences, Associate Professor of the Department of Decorative Art Veronika Shevchuk took place.

On the same day, the Department of Art of Singing and Conducting together with the CEPU library held a memorial evening dedicated to the 105th anniversary of birth of the famous Crimean Tatar composer Ilyas Bakhshish. Publicists, singers, musicians and teachers came not only to remember the great man and honor his memory, but also to tell students about him. Several of the master's works were performed thanks to the artists of the Crimean Tatar Music and Drama Theater, teachers, and students of the Department of Art of Singing and Conducting.

Page 3

[…]

The Department of Crimean Tatar Literature and Journalism held a recitation competition on Crimean Tatar and Turkish literature "Shiriyet aleminde" and a round table "Crimean journalism: past, present and future".

[…]

At the end of the festive marathon, a colorful gala concert was held.

[…]

Page 4

[…]

The artists loved by the public, such as the Violin Ensemble "Selsebil", Uryane Kenjikayeva, the CEPU Jazz Band, the duet "Bayan-mix", David Devos, Afize Kasara, the vocal ensemble "Tan Yildizi" and the Vocal Ensemble "Djan" took part in the dizzying concert program.

[…]

All events held on 22-30 March were timed to the 25th anniversary of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University".

[…]

View the embedded image gallery online at:
https://kipu-rc.ru/meropriyatiya/item/461-v-kipu-proshla-nedelyafakulteta-istorii-iskusstv-krymskotatarskogo-yazyka-iliteratury.html#sigProId1f70ec2e

[…]

Annex 1087

Post in Yalta Historic and Literature Museum group in VKontakte social network, 7 May 2018

Translation

Yalta Historic and Literature Museum group in VKontakte

#YHLM For 145 years at the Polikurovsky…

https://vk.com/wall-41839240_957

Yalta Historic and Literature Museum

7 May 2018

#YHLM

For 145 years, Stepan Vasilyevich Rudansky (1834-1873), Yalta city doctor, an honorary magistrate of the Simferopol-Yalta District, a Ukrainian poet, translator and public figure, has been buried at the Polikurovsky memorial.

Upon arrival in Yalta in 1861, S. Rudansky took the position of a city doctor, later became the first sanitary and veterinary doctor of the city and county. Two years later, he was a quarantine doctor in the villages of the South Coast, and in the autumn of 1863 he got a job as a doctor of the estates of duke M. Vorontsov. In addition, Stepan Rudansky was the initiator of the opening of a hospital in Bakhchisaray (1863), the birth of sanitary work on the Southern Coast of Crimea (1864), the generation of medical assistant posts (1865), as well as the first medical library in the Crimea (Yalta, 1865).

On the day of Stepan Rudansky's death, 3 May, employees of the Yalta Historic and Literature Museum honored the memory of the person who did so much for the development of our city.

Annex 1088

Simferopol Academic Gymnasium official website, “Day of Remembrance of the victims of the deportation from Crimea (PHOTO)”, 19 May 2018

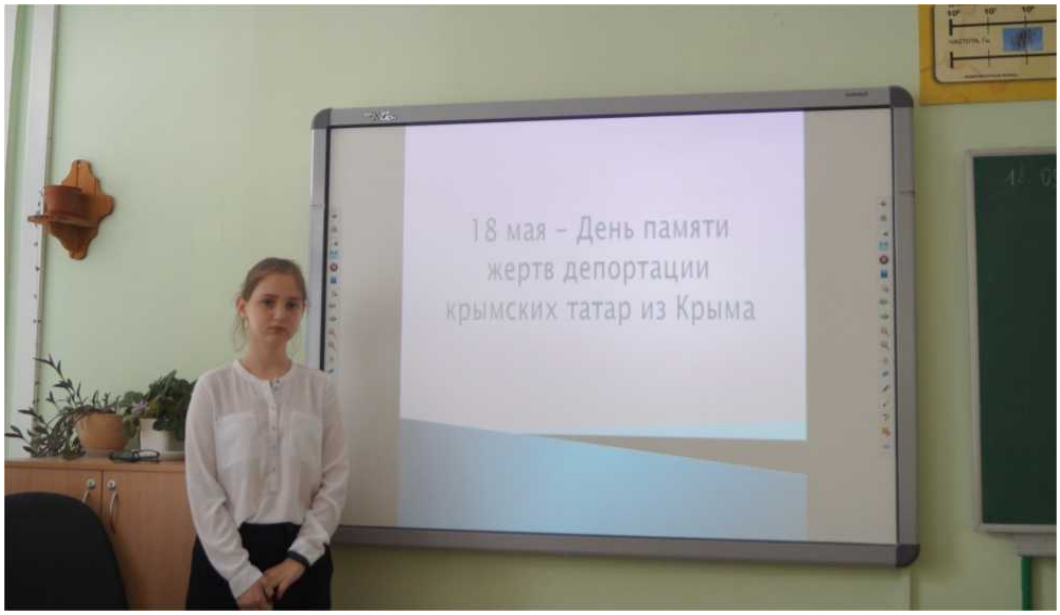
Translation

Simferopol Academic Gymnasium official website

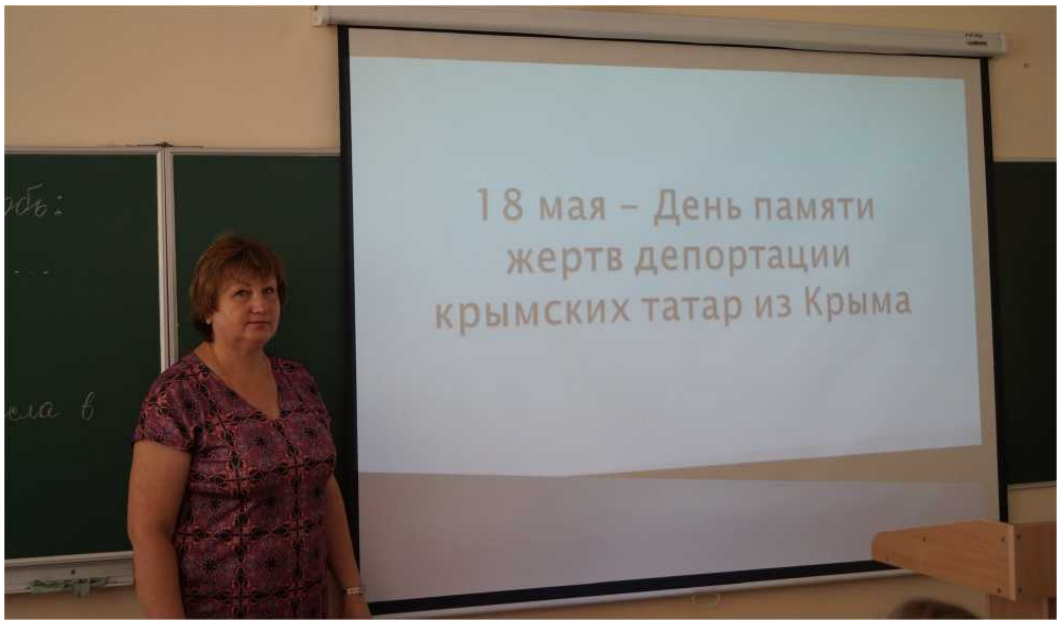
19 May 2018 Day of Remembrance of the victims of the deportation from Crimea (PHOTO)

sagimnazy.ru/ru/2015-11-04-17-20-21/1218-19-05-18-den-pamyati-zhertv-deportatsii-iz-kryma-foto

On May 18, the gymnasium held remembrance lessons, thematic classes devoted to the Day of Remembrance of the victims of the deportation of the peoples of Crimea.

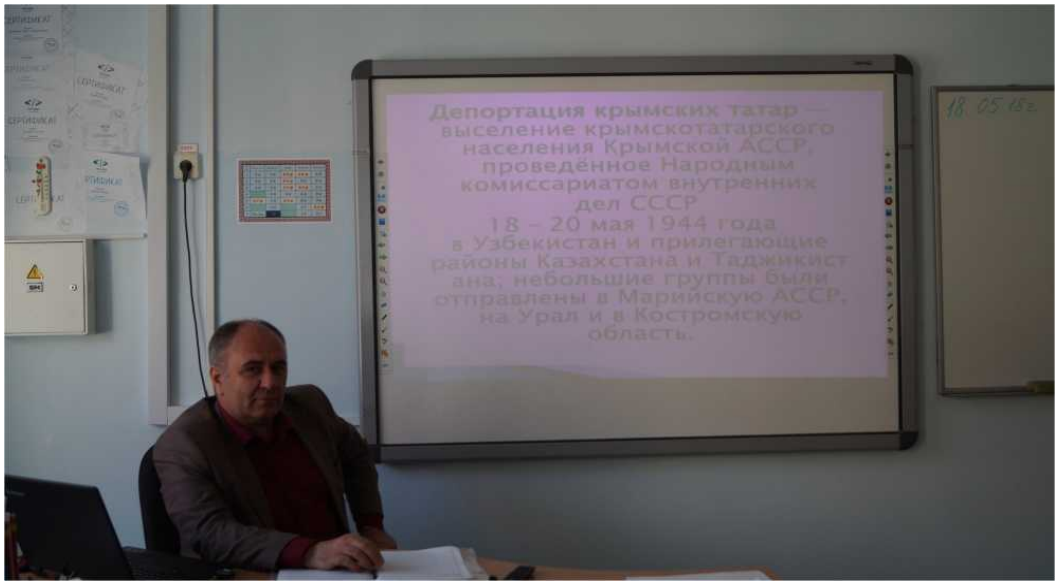


The peninsula honors the memory of the victims of the deportation three times a year: the Crimean Tatars – 18 May (celebrated officially since 1994), Bulgarians, Armenians, Greeks – 24 June, Germans – 18 August. In total, during 1941-1944 over 300,000 people were deported.



“The past has by no means passed. It will continue to live as a feeling, as a self-awareness... not as history with its factuality, but as a product of interpretations that endow it with meaning... If the past were just

history, it would be frozen. It wouldn't hurt", wrote historian Harald Welzer.



Annex 1089

Fevzi Yakubov Crimean Engineering and Pedagogical University official website, “CEPU hosted a festive event dedicated to the Day of the Crimean Tatar Flag”, 29 June 2018

Translation

FEVZI YAKUBOV CRIMEAN ENGINEERING AND PEDAGOGICAL UNIVERSITY

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Friday, 29 June 2018 00:00

CEPU HOSTED A FESTIVE EVENT DEDICATED TO THE DAY OF THE CRIMEAN TATAR FLAG

https://kipu-rc.ru/meropriyatiya/item/510-v-kipu-proshlo-torzhestvenn

Bayrag kunyu.

The CEPU hosted a festive event dedicated to the Day of the Crimean Tatar Flag. The bright format of the festival with elements of thematic costume design and lots of blue canvas with a golden tamga, a symbol of the Crimean khans of the Girei dynasty, the national heritage of the Crimean Tatars, attracted a large number of university youth and the CEPU employees. The guest of honor of the event was Ruslan Ismailovich Balbek, the Deputy of the State Duma of the Russian Federation. The outline of the monument "Vozrozhdenie", on the site near which the participants gathered, symbolically fit into the format of the event. Many enthusiastic faces of national representatives filled the area at the entrance to the university to celebrate the significant date together.

At the beginning of the event, the guest of the event R.I. Balbek and Ch.F. Yakubov, the rector of the CEPU made welcoming and congratulatory speeches. A small cultural program that followed included reading poems on the theme of the holiday, which Vesile Menusmanova and Zeyneb Ibraimova, students of Crimean Tatar philology, composed especially for the Day of the Crimean Tatar Flag. From the makeshift stage, the participants of the event heard signing of Razie Seitablayeva and Ellina Sosnovskaya, talented female vocalists of our university, who performed songs about Crimea. In the final of the event, the girls from the choreographic ensemble Uchan-su and the vocal ensemble "Djan" performed, followed by a thematic flashmob, which made a bright final contribution to the festive atmosphere. The participants of the event received joyful impressions, a charge of delight and pride for their national symbol!

Bayrag kunyu khayyrly olsun!

Read **1736** times

Annex 1089

Annex 1090

Simferopol Academic Gymnasium official website, “On terrorism prevention classes (PHOTO)”, 1 October 2018

Translation

Simferopol Academic Gymnasium official website

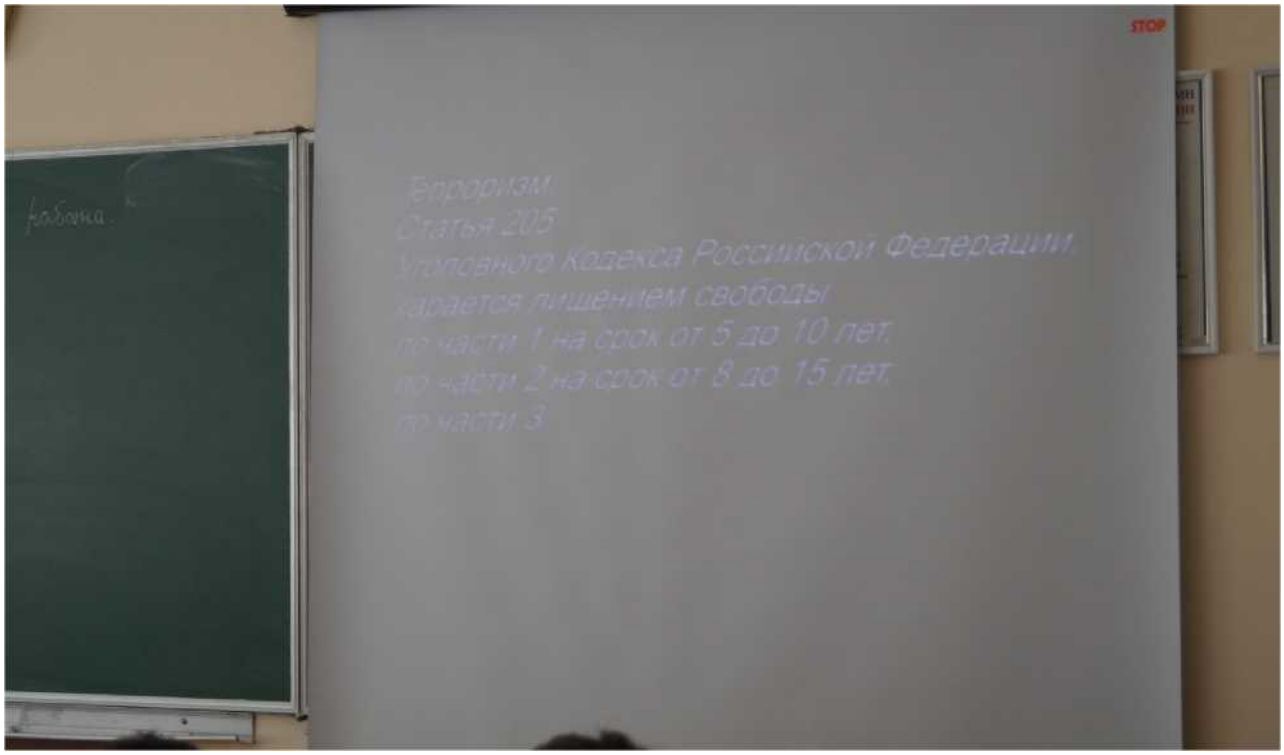
1 October 2018 On terrorism prevention classes (PHOTO)

sagimnazy.ru/ru/2015-11-04-17-20-21/1314-01-10-18-o-zanyatiyakh-po-profilaktike-terrorizma-foto

As part of the month of security in the gymnasium, there were classes on combating the spread of false reports of an act of terrorism. In addition, students were offered a series of videos on the **prevention of terrorism**.

The main purpose of these classes was to inform students about the criminal responsibility of persons who knowingly spread false information about an act of terrorism, which is punishable under Part 2 of Article 20, and Article 207 of the Criminal Code of the Russian Federation.

Osan Ibraimovich Umerov, an inspector from the Juvenile Affairs Department, was invited to the school to conduct explanatory work; he touched on many legal aspects in his talk, and also gave examples of what telephone terrorism is and what it can entail.



Teenagers often count on the fact that if they report an explosive device by phone, their involvement in such an act will not be established. However, this is a big misconception.

In today's world, law enforcement agencies have the necessary resources to identify the owner of the phone number from which the offender made the call and the location from which the call was made.

The students of the gymnasium were also informed that the public danger of this crime is expressed in the fact that a deliberately false report disrupts public order and the daily rhythm of society, **and the responsibility for such an action is stipulated for persons who have attained the age of 14 years!**

Annex 1091

Taurida Academy of the Vernadsky Crimean Federal University official website, “XVII Scientific and Practical Conference dedicated to the creative work of Lesya Ukrainka”, 1 November 2018

Translation

Taurida Academy of the Vernadsky Crimean Federal University official website
https://ta.cfuv.ru/news/5344

1 November 2018

XVII Scientific and Practical Conference dedicated to the creative work of Lesya Ukrainka

[Photograph]

The Department of Ukrainian Philology of the Faculty of Slavic Philology and Journalism hosted the XVII Scientific and Practical Conference "The creative work of Lesya Ukrainka and other writers of the new era in the context of the tendencies of dramatization and theatricalization of the artistic process".

The conference was held for three days (24-26 October) at three traditional sites. In addition to the Department of Ukrainian Philology of the Taurida Academy, the Crimean Engineering and Pedagogical University and the Humanitarian and Pedagogical Academy in Yalta welcomed the participants of the conference.

The event was attended by teachers and students of various structural units of the Vernadsky Crimean Federal University and other Crimean universities as well as teachers of Crimean schools.

The conference dedicated to the creative work of Lesya Ukrainka has been organized by the Department of Ukrainian Philology since 2002. Today the event has expanded the scope of research, so in addition to literary, linguistic and culturological reports dedicated to Lesya Ukrainka, reports on various other topics were presented. For instance, at the breakout sessions, participants discussed the literature of their native land, Crimean motives in art works, the Slavic pantheon, contemporary problems of literary genology (Christmas story, fan fiction, fantasy), the work of contemporary authors (Lyuko Dashvar, Maria Matios, Svyatoslav Vakarchuk), etc.

As part of the event, the teachers and students of the Department of Ukrainian Philology went to Yalta to visit the monument and the Museum of Lesya Ukrainka and continue the conference. A meet-the-artist session with Yalta poets Viktor Vinogradov and Denis Mokrentsov became memorable. The authors read poems, talked about the beginning of their creative paths and revealed some of the secrets of their creativity. After the talk, the members of the audience who were especially interested in poetry had the opportunity to further communicate with the authors.

The conference was productive, so it is expected that it will be continued next year.

Violetta Kalina

Annex 1092

School Academy of Bakhchisaray official website, “Like the colours of the rainbow, we are united forever!”, 4 December 2018

Translation

Municipal Budgetary General Educational Institution - the Training and Educational Centre "School Academy" of Bakhchisaray

1 Mira Street, Bakhchisaray, Bakhchisaraysky District, 298400, Republic of Crimea

https://2109.krymschool.ru/site/pub?id=1024

4 December 2018

"Like the colours of the rainbow, we are united forever"

On 30 November, the assembly hall of the Municipal Budgetary General Educational Institution - the Training and Educational Centre "School Academy" hosted the festival "Like the Colours of the Rainbow, We are United Forever" dedicated to the International Day for Tolerance. Students of the 4th and 5th grades chose ethnicities and staged welcoming performances about them, showing features of folk costumes. A musical contest turned out to be the most joyful and memorable event. Children sang songs and performed folk dances.

The event's main objective was to show that friendship unites people and peoples. They all live happily together.

By organizing such festivities, attempts are made to teach children once again how to communicate and respect the views and likes of others, not to divide people by age, health, race, or religion - these are unspoken rules that, unfortunately, are not accepted in every society.

The International Day for Tolerance is a day renowned for its events dedicated to the culture and customs of other peoples.

We should not forget lessons that history teaches us: Russia is only strong as long as it is united!

Total viewed: 340, today: 2 E.V. Doroginskaya
Rating: 0. Rated: 0.