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 XIII

(Annexes 1093 - 1213)

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 1093

Fevzi Yakubov Crimean Engineering and Pedagogical University official website, “CEPU hosted the Third Student Forum of the state languages of the Republic of Crimea”, 4 December 2018

Translation

CEPU hosted the Third Student Forum of the state languages of the Republic of Crimea

https://kipu-rc.ru/meropriyatiya/item/611-v-kipu-proshel-iii-studencheskij-forum-gosudarstvennykh-yazykov-respubliki-krym.html

Tuesday, 4 December 2018 00:00

On 26-29 November 2018, the Third Student Forum of the State Languages of the Republic of Crimea was held at the Crimean Engineering and Pedagogical University. This year, it has elevated its status, becoming an All-Russian one with international participation. More than 300 students from different universities of Crimea and Sevastopol, Shevchenko Lugansk National University, Donetsk National University, Yasavi Kazakh-Turkish University, as well as foreign students from Uzbekistan, India, Pakistan, Iran, studying at the Medical Academy of the Vernadsky Crimean Federal University participated in the project.

Financial and information support for the Forum was provided by the sponsors: the State Autonomous Institution of the Republic of Crimea "Gasprinsky Media Centre" (director S.A. Usmanova) and FABERLIC (senior directors M. Arutyunyan-Barkarenko and D. Barkarenko, member of the Regional Public Organization "Union of Crimean Writers").

Within the framework of the Forum, a scientific and practical student conference "Youth vector in the development of philological science" (in-person and virtual participation) was held, where the problems of the functioning of artistic, business, and public speech in the modern multi-ethnic world were discussed. The results of scientific research in the field of linguistics, literary studies, methods of teaching of philological disciplines were presented by about 60 young researchers.

Students were able to avail of the opportunity to increase their intellectual potential, as well as to develop their artistic skills and interests in one of the state languages of Crimea in the competitions "How your word will echo..." for the best embodiment in painting, illustration, drawing of artistic images of Crimean Tatar, Russian, and Ukrainian literature (moderators I.A. Bavbekova, I.V. Taran); "Best declamator" (poetry and prose); "Best author's poem" (moderator O.N. Gumenyuk), "Best author's song"; "Live sound of the word" – competition for the best performance of musical works based on Crimean Tatar, Russian, and Ukrainian literature (moderators S.A. Usmanova, A.A. Chergeev).

Many interesting journalistic works were sent to the contest "Platinum Pen" (moderator Z.M. Shukurdjieva). Young authors of articles and essays talked about the state languages, the future profession, and the fate of the Motherland.

A memorable and bright event was the photo-quest "Literary places of Crimea", organised by N.F. Grozyan, the Head of the Department of Ukrainian Philology and Veronika Potapova, student of the Faculty of Psychology and Pedagogical Education of the CEPU, winner of the Regional Competition of Youth Projects in the field of patriotic education of young people. It was attended by teams from the Crimean Engineering and Pedagogical University, the Taurida Academy of the Vernadsky Crimean Federal University, Crimean Engineering and Pedagogical College, Sevastopol State University and the Evpatoria Institute of Social Sciences. The dynamic nature of the

intellectual game has captured everyone. The leaders in the speed of completing tasks and reaching the final destination were the participants from the Crimean Federal University, who took the first place. The team from the Evpatoria Institute of Social Sciences got the second place.

This year, for the first time, the Forum was attended by students of the Perovo Gymnasium School and the Chistenkov Gymnasium School, who were worthy opponents in a joint discussion with students “Who does not belong to the Fatherland, does not belong to humanity” (moderators A.I. Apselyamova, E.U. Useinova). Actively discussing topical issues, not only did they take the initiative, but also learned a lot about our university and its role in the educational environment of Crimea.

Teachers who have worked in schools for many years and mastered innovative teaching techniques, passed on a great deal of teaching experience to students who participated in the master classes “Meraba!” (moderated by S.S. Bilyalova, M.S. Sattarova) and “Future teacher of the Russian language and literature in a multicultural society” (moderated by E.A. Bakhicha, V.F. Ibragimova), for example, S.B. Ananchenko showed how you can achieve better results in school practice using an original technique called “U-turn” by the author.

All participants of the Forum received certificates, and the winners of the competitions were awarded with diplomas and valuable gifts provided by the sponsors.

Read **1319** times

Annex 1094

Fevzi Yakubov Crimean Engineering and Pedagogical University official website, “The presentation of the new clothing collection of the student lab ‘Selyam’ was held in the CEPU”, 28 December 2018

Translation

The presentation of the new clothing collection of the student lab “Selyam” was held in the CEPU

FEVZI YAKUBOV CRIMEAN ENGINEERING AND PEDAGOGICAL UNIVERSITY

FOR AN APPLICANT	FOR A STUDENT	FOR AN EMPLOYEE	SCIENCE	EVENTS	CONTACTS
DISTANCE LEARNING					

Source: https://kipu-rc.ru/meropriyatiya/item/639-v-kipu-proshla-prezentatsiyanovoj-kollektsii-odezhdy-studencheskoj-laboratoriiselyam.html#sigProId4b38%E2%80%A6

Friday, 28 December 2018 00:00

THE PRESENTATION OF THE NEW CLOTHING COLLECTION OF THE STUDENT LAB “SELYAM” WAS HELD IN THE CEPU

On 25 December 2018, in the auditorium of the Crimean Engineering and Pedagogical University, the Department of Fashion Technology, Design and Professional Pedagogics summed up the results of the grant implementation and presented a new collection of clothing “Magnificent Crimea (Muteshem Kjyrim)”, the result of long and painstaking work on the project “Student Fashion Laboratory ‘Selyam’”.

Let us remind you that this summer the Department of Fashion Technology, Design and Professional Pedagogics became the winner of the All-Russian contest of youth projects of the Federal Agency for Youth Affairs in the category of “Support of Youth Student Initiatives”, as a result of which it received a grant for the production of a clothing collection. For 4.5 months, teachers of the Department of Fashion Technology, Design and Professional Pedagogics and employees of the scientific and educational Center for Professional Pedagogical Education and fashion studio under the guidance of Tarkhan Lenuza Zapaevna, doctor of pedagogical sciences, professor, head of the department, organised and managed the work of students in the implementation of the project Student Fashion Laboratory “Selyam”. Actual production of the collection began on 1 November 2018 and ended on 14 December 2018. For 44 days, students who do not yet have professional work experience, as students, were able to develop and produce 10 style clothes (20 items) based on the works of the winners of the republican contest of sketches for the best collection of clothing models on the theme: “Modern Crimea” using the motifs of the Crimean Tatar costume.

The event was attended by about 300 guests, including representatives of various educational and public organisations, students and employees of our university. The program of the event included vocal performances by Razie Seitablayeva, Gulhaniye Chelebi, Susanna Maksutova, Elina Sosnovskaya and Uryana Kenzhikayeva, university teacher, Honored Artist of Crimea, Honored Artist of Ukraine. Aliye Ablaeva, the student of the Department of Technology and Fashion Design and Professional Pedagogics, presented the Crimean Tatar dance “Tym-Tym”.

All the participants of the Student Fashion Laboratory “Selyam” were awarded with certificates.

This day is also special for the department because it celebrates its 16th anniversary…

Chingiz Fevzievich Yakubov, rector of the University awarded the staff of the Department of Fashion Technology, Design and Professional Pedagogics with the diploma of the CEPU for high achievements in scientific and pedagogical activities, fruitful work on aesthetic, tolerant education of the youth of Crimea, active popularization of the Crimean Tatar material culture.

Read **1657** times



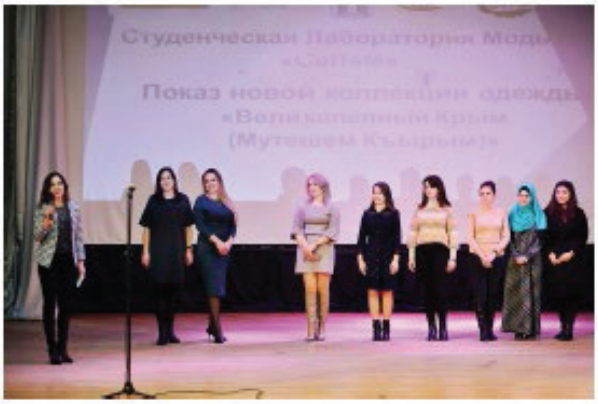





ликолепный Крым
тешем Къырым)»





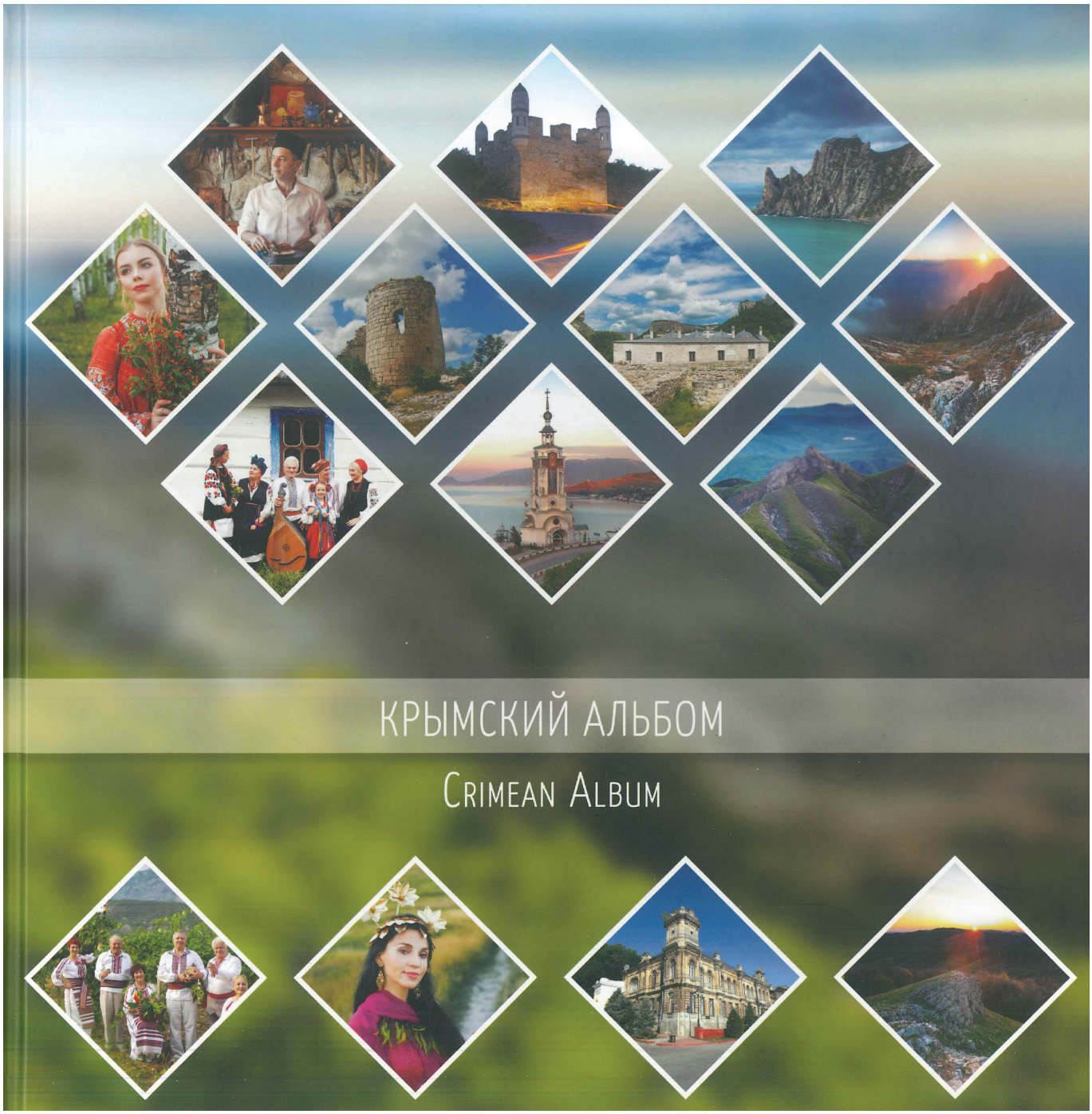

Показ новой коллекции одежды
«Великолепный Крым
(Мутешем Къырым)»



Annex 1095

Crimean Album. Photo project "We love Crimea", Salta, Simferopol, 2019 (excerpts)

Excerpts



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Дорогие друзья!

Вы держите в руках удивительную книгу с красочными фотографиями, в которой, как в зеркале, отражается неповторимый облик Крыма.

Здесь собраны уникальные работы, объединенные огромной любовью к Крыму, к его природе, прекрасной в любое время года, к его архитектуре, к культуре и традициям народов, веками живущих на этой земле в мире и согласии.

Благоприятные природные и климатические условия нашего полуострова всегда привлекали к себе множество этносов и народов. На его территории пересекались сухопутные и морские дороги великих цивилизаций. Именно поэтому Крым богат многочисленными культурными и историческими достопримечательностями, которые привлекают миллионы туристов со всего мира.

В наши дни Крым преображается, становится лучше, красивее и комфортнее!

Убежден, что познакомившись с этой фотокнигой, вы обязательно захотите посетить наш край. Ведь все дороги ведут в Крым!

Глава Республики Крым С. АКСЁНОВ

Dear friends!

You are holding an amazing book with vibrant pictures where you can find, much like in a mirror, the one-of-a-kind appearance of Crimea.

The book contains unique works inspired by true love for Crimea, its nature, beautiful all year round, and architecture, the culture and traditions of nations that have been living on the peninsula in peace and harmony over the centuries.

Favorable environmental and climatic conditions have always attracted many ethnic groups and nations to our peninsula. Land and sea routes of great civilizations used to cross here. This is why there are many cultural and historical sights in Crimea that attract million tourists from all over the world.

Today, Crimea is being transformed, it becomes better, more beautiful and more comfortable!

I truly believe that, after flipping through this photo book, you will definitely want to visit our region. In fact, all roads lead to Crimea!

Head of the Republic of Crimea S. AKSYONOV



Корпоративный фотопроект «Любим Крым» мы создали в 2015 году. Мы, крымчане, любим наш регион и хотим рассказать всем о его уникальности, которая в первую очередь заключается в богатом природном и культурно-историческом наследии.

Сегодня он состоит из трех фотокниг: «В единстве народов – сила Крыма», «Архитектура – летопись мира», «Крым над уровнем моря». В каждой фотографии мы постарались отразить самобытность культуры и истории народов Крыма, неповторимость природного богатства полуострова, бесценность памятников архитектуры.

Через несколько секунд вы перевернете страницу и, я уверен, вы заново откроете для себя Крым. Мы надеемся, что вы вдохновитесь и влюбитесь в наш родной край еще сильнее.

Автор проекта Я. Асанов

In 2015, we created the corporate photo project «We Love Crimea». It currently consists of three books, namely «The Power of Crimea is in the Unity of Nations», «Architecture is a Chronicle of the World», and «Crimea Above the Sea Level».

We, the Crimeans, love our region and want everyone to know about its uniqueness, which primarily reveals itself in a rich cultural and historic heritage. We did our best to show cultural distinctiveness of the people of Crimea, the diverse and unique nature of the peninsula, and high importance of architectural monuments.

In a moment, you will turn the page and I am sure you will rediscover Crimea. We hope that you will be inspired by our homeland and fall in love with it even more.

Author of the project Y. ASANOV

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В ЕДИНСТВЕ НАРОДОВ – СИЛА КРЫМА

The Power of Crimea is in the Unity of Nations

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На фотографиях: Региональная национально-культурная автономия «Белорусы Крыма»

Regional national and cultural autonomy «The Belarusians of Crimea»

Белорусы

Более 150 лет белорусы проживают на полуострове. По словам представителей национально-культурной автономии, Крым — это наш общий дом. Это место воинской и трудовой славы наших предков. Место, которое белорусы считают своей Родиной.

Характерным символом национальности является аист на крыше дома, а самое важное качество — трудолюбие. Кроме этого, белорусы по сей день отмечают старославянские праздники: встреча зимы с весной «Грамніцы», начало жатвы «Зажынкі».

The Belarusians

The Belarusians have been living on the peninsula for more than 150 years. According to representatives of the national and cultural autonomy, Crimea is our common home. This is a place of military and labour glory of our ancestors. A place that the Belarusians consider their homeland.

A stork on a house roof is a distinctive symbol of this nation, while diligence is their most characteristic trait. Moreover, the Belarusians still celebrate ancient Slavic holidays, such as Gramnitsy, the time when winter is about to change to spring, and Zazhynki, the beginning of harvest time.



На фотографиях: Семья Кустадинчевых

The Kustadinchevs

Болгары

Массовое переселение началось в начале XIX века, чтобы спастись от османского ига. Болгары основали здесь колонии Кишлав (на сегодняшний момент с. Курское) и Старый Крым.

Проживая на полуострове более двухсот лет, народ сохраняет свою культуру, традиции и обычаи, национальные праздники и блюда. Так, крымские болгарские мужчины продолжают делать сухое вино по старинной рецептуре, а девушки с легкостью приготовят традиционные для болгарской кухни блюда, рецепты которых передавались от матери к дочери.

The Bulgarians

The Bulgarians started resettling massively in the early 19th century in order not to live under the Ottoman oppression. They founded colonies in Kishlav (Kurskoye) and Old Crimea.

The Bulgarians who have lived on the peninsula for more than two hundred years preserve their culture, including traditions, customs, national holidays and cuisine. For example, the Crimean Bulgarian men keep making a dry wine according to the old recipe, while women can easily cook traditional Bulgarian dishes, the recipes of which have been passed down from mothers to daughters.



На фотографиях: Семья Балабановых

The Balabanovs

Греки

История этого народа на полуострове насчитывает около 2,5 тысяч лет. Они с трепетом относятся к своей культуре и бережно передают знания о ней из поколения в поколение. Во всех городах и районах Крыма, где компактно проживают греки, ежегодно отмечаются национальные праздники. Одним из самых почитаемых является День Успения Пресвятой Богородицы.

Греки знают толк в работе и отдыхе, любят философствовать. Они гостеприимны и щедры, жизнелюбивы и жизнерадостны. Для них Крым — это вторая Родина, ведь он так похож на их прекрасную Элладу.

The Greeks

This nation came to the peninsula around two and a half thousand years ago. They treat their culture with respect and pass down the knowledge of it through the generations with care. In all cities and regions of Crimea with a high population density of the Greeks, they celebrate their national holidays every year. One of the most celebrated feasts is the Day of the Assumption of the Blessed Virgin Mary.

The Greeks know what the right work-life balance is, and they like to philosophize. They are hospitable and generous, cheerful and joyful. Crimea is their second homeland as it looks so much like their beautiful Hellas.



На фотографиях: Союз общественных организаций караимов Республики Крым

Union of public organizations the Karaites of Crimea

Караимы

Караимы (караи) — немногочисленная этническая группа Крыма. По последней переписи населения их насчитывается всего 535 человек.

Сохранить свою целостность, как в этническом, так и в культурном смысле, караимам помогла религия. Кроме этого, одними из важных факторов и условий сохранения национального самосознания стали соблюдение обычаев и совершение обрядов. Несмотря ни на что, представители народа до сих пор берегут и передают из поколения в поколение традиции и, главное, память о своих предках.

The Karaites

The Karaites (Karaims, Karay) are a small ethnic group in Crimea. According to the recent census of population, there are only 535 people left.

The Karaites are a religious nation, which helped them preserve their integrity in both ethnic and cultural terms. Furthermore, their adherence to customs and preservation of rituals are one of the determining factors and pre-requisites for raising their national self-awareness. Whatever happens, representatives of the nation venerate their traditions and, what is even more important, pay tribute to their ancestors and pass it down through the generations.



На фотографиях: Семья Ширины

The Shirins

Крымские татары

Историческим ядром крымских татар как этноса являются тюркские племена, осевшие в Крыму. В течение многих столетий они бок о бок жили с другими народами, проявляя глубокое уважение к ним, к их истории и культуре.

Крымские татары — народ гостеприимный, а как только вы войдете в дом — вам сразу предложат чашку свежезаваренного кофе. Эта традиция складывалась на протяжении многих столетий, но есть и много других обычаев, которые свято чтятся. Например, накануне Курбан-байрам и Ураза-байрам готовятся различные блюда, которыми затем обмениваются с соседями. Считается, что так поминают предков.

The Crimean Tatars

The Crimean Tatars as an ethnic group derive their origin from the Turkic tribes that settled down in Crimea. Over many centuries, they have lived cheek by jowl with other people, having deep respect for them, their history and culture.

The Crimean Tatars are a hospitable nation; as soon as you enter their home, they will immediately offer you a cup of fresh-brewed coffee. This tradition has developed over many centuries, but there are many other customs they revere. For example, on the day before Kurban Bayram and Uraza Bayram they cook various food to be shared with their neighbors. It is believed that in this way they commemorate their ancestors.



На фотографиях: «Крымское общество крымчаков «Къырымчахлар» и семья Гурджи

Crimean society of the Krymchaks «K'rymchakhlar» and The Gurdzhi

Крымчаки

Образование крымчаков как особой этнолингвистической группы началось в XIV–XVI веках. Компактным проживанием народа в это время был г. Карасубазар (ныне г. Белогорск). По словам представителей национальности, крымчаки — это самоназвание. Крым по-тюркски — «Къырым», отсюда и название народа «Къырымчахлар».

Сегодня крымчаков осталось мало. Их численность составляет всего лишь 228 человек, которые стараются сохранять и продолжать традиции своих предков. Так, ежегодно в конце лета в разных городах они проводят дни крымчакской культуры, а также собираются на национальные праздники.

The Krymchaks

The origin of the Krymchaks as a special ethnolinguistic group dates back to the 14th–16th centuries. Karasu Bazar (Belogorsk) was a place with a high population density of the people. According to nation representatives, «the Krymchaks» is their self-designation. In Turkic, «Crimea» is «Qirim» that gave the name of the nation «Qirimcahlar».

Nowadays, there are not so many Krymchaks. Only 228 people that tend to preserve and uphold the traditions of their ancestors. Therefore, the Krymchaks' culture days are celebrated every year at the end of summer in different towns, and the people also gather for national holidays.



На фотографиях: Семья Раут, Дьячковы, Романовы

The Rauts, The Diachkovs, The Romanovs

Немцы

Сегодня практически в каждом доме русских немцев отмечается Адвент — это время ожидания Рождества. В этот период, который начинается за месяц до праздника, каждое воскресенье в венке Адвента зажигают по одной свече. Кроме этого, широко отмечают и день святого Николауса. Дети выставляют сапог за дверь дома, а родители наполняют его либо подарками, либо розгами.

Для немцев полуостров — кусочек их истории, ведь в каждом уголке Крыма найдется след их предков: Ялтинская кирха, одни из первых поселений Кроненталь (ныне с. Кольчугино) и Розенталь (с. Ароматное). По словам представителей национальности, их предки со всей присущей им педантичностью и любовью основали в Крыму свою новую маленькую родину.

The Germans

Today, almost every family of the Russian Germans celebrate the period before Christmas called Advent. During this time, which begins four weeks before Christmas Day, one candle is lit every Sunday in the Advent wreath. The Feast of St. Nicholas is also widely celebrated. Children put their shoes by the front door, while parents put gifts or birches in it.

The peninsula is part of history of the Germans since traces of their ancestors can be found in every corner of Crimea, such as the Yalta Protestant Church and one of the first settlements of Kronenthal (Kolchugino) and Rosenthal (Aromatnoye). According to representatives of the nation, their ancestors created their new small homeland in Crimea with their inherent thoroughness and love.



а фотографиях: Участники русских фольклорных ансамблей «Радоница» и «Душа Радонец»

Participants of the Russian folk ensembles «Radonets» and «Soul of Radonets»

Русские

ля представителей этой национальности полуостров является родиной русского равославия, поэтому русские в Крыму, как нигде в другом регионе России, чувствуют вою ответственность за сохранение здесь православия.

собое место в русской культуре занимает народный фольклор: сказки, песни, агадки, пословицы и поговорки, потешки. Именно он играет важную роль в воспи-нии детей, закладывая основы эстетического и нравственного воспитания, а также остижения языковых богатств, живой народной речи, музыкального созвучия.

The Russians

For representatives of this nation, the peninsula is a place where the Russian Orthodox Church takes its origin from. Therefore, the Russians in the Crimea feel responsible for preserving Orthodoxy on the peninsula like nowhere else in Russia.

Folklore – fairytales, songs, riddles, proverbs, nursery rhymes – is a special part of Russian culture. It is folklore that helps in upbringing children by laying the basis for aesthetic and moral education and understanding the language diversity, folk speech, and musical harmony.



На фотографиях: Эльмира Юсупова, Адель и Эдаль Сейт-Аблаевы

Elmira Usupova, Adel Seit-Ablaeva and Edal Seit-Ablaeva

Таджики

Представители народа считают Крым «миром в миниатюре», а своей природой он очень напоминает Таджикистан: степные районы соседствуют с величественными горными массивами. Сегодня на территории полуострова таджики свободно следуют своему вероисповеданию, сохраняют традиции и национальные праздники.

Одной из характерных черт этого народа является религиозность. Вера — это та основа, на которой строится большая часть традиций и культурных особенностей таджиков. Более того, это гостеприимный народ, который готов поддержать каждого вошедшего в их дом.

The Tajiks

Nation representatives say Crimea is «the world in miniature». The Crimean nature is very similar to the nature of Tajikistan with its steppe regions that harmonize with magnificent mountain ranges. Nowadays, the Tajiks are free to profess their religious belief, preserve their traditions and celebrate national holidays in the territory of the peninsula.

One of the basic principles of this nation is religious commitment. Faith is the foundation for developing most of the Tajiks' traditional and cultural experiences. Moreover, this hospitable nation is ready to give a warm welcome to anyone visiting their house.



На фотографиях: Общественная Организация «Украинская община Крыма»

Public organization «The Ukrainian community of Crimea»

Украинцы

Не только борщ с чесночными пампушками, вареники с вишней и вергуны являются характерными для этого народа. Украинцев прежде всего отличает искренность, доброта и дружелюбие, а также любовь к труду и созиданию. Для любого представителя национальности символом является сноп зерна и красивые мелодичные песни, которые всегда звучат в больших и дружных семьях.

Крымские украинцы считают всех крымчан своей семьей. Они активно популяризируют культуру своей национальности. Одним из самых масштабных мероприятий является ежегодный фестиваль украинской культуры «Обжинки», который приурочен к первому скосу пшеницы и первому хлебу.

The Ukrainians

Not only borsch with garlic pampushki, vareniki (dumplings) with cherries and verguny define this nation. First of all, the Ukrainians are distinguished by sincerity, kind-heartedness and friendliness, as well as their hard-working and creative nature. A wheat sheaf and beautiful melodic songs, which can always be heard in big and close-knit families, are symbols of every representative of the nation.

The Crimean Ukrainians consider the peninsula their home. They actively raise awareness of their national culture. One of the major events is the annual festival of Ukrainian culture called «Obzhynky» related to the early wheat harvest and bread making.

КРЫМСКИЙ АЛЬБОМ

Crimean Album

Макет: Мария Завалий

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U.N. Ramazanova, Five Centuries – *Five Steps: Dedicated to the 100th Anniversary since the Establishment of the Bakhchisaray Museum*, State Budgetary Institution of the Republic of Crimea "Bakhchisaray Historical, Cultural and Archaeological Museum-Reserve", Konstanta, Belgorod, 2019
(excerpts)

Translation
Excerpts

MINISTRY OF CULTURE OF THE REPUBLIC OF CRIMEA

STATE BUDGETARY INSTITUTION OF THE REPUBLIC OF CRIMEA

"BAKHCHISARAY HISTORICAL, CULTURAL AND ARCHAEOLOGICAL MUSEUM-RESERVE"

Five Centuries - Five Steps

Dedicated to the 100th Anniversary of the Establishment of the Bakhchisaray Museum

(Logo)

FIVE CENTURIES - FIVE STEPS

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The book is dedicated to the 100th Anniversary of the Establishment of the Bakhchisaray Museum. The publication is richly illustrated with lithographs, engravings of the 19th century and modern photographs with views of the Bakhchisaray Museum-Reserve sites.

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To the 100th anniversary of the establishment

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To the 100th anniversary of the establishment

Exposition activities

On 27 October 2017, in the building of the Museum of History and Culture of the Crimean Tatars of the Bakhchisaray Museum-Reserve, the exhibition “Three Religions - One Land” was opened, held on the occasion of the centenary of the Bakhchisaray Museum. This exhibition is the result of many years of work of the Art Restoration Department of the State Budgetary Institution of the Republic of Crimea “Bakhchisaray Historical, Cultural and Archaeological Museum-Reserve”. The exhibition brought together original objects of religious worship, different in nature, materials and chronology. For the first time, these relics were exhibited in a single space.

The exhibition featured items of three religious denominations:

- Christianity: vestments of clergymen, books, church utensils, graphics (images of cult monuments of Christianity in Crimea), icons, lapidary monuments;

- Karaimism: altar curtains, altar frontals, phial (part of the altar), candlesticks, Torah, prayer books, graphics;

- Islam: prayer rugs-namazlik, vessels for ablution, candlesticks, the Quran, interpretations to the Quran, rosary, cases for the Quran, graphics, lapidary monuments.

Annex 1097

A. Ablyatipov, "Republic of Crimea: Instruction in native languages",
International Affairs Journal, No. 12, 2019
(excerpts)

Translation
Excerpts

Republic of Crimea: Instruction in Native Languages

interaffairs.ru/jauthor/material/2290



Ayder Ablyatipov, Deputy Minister of Education, Science and Youth of the Republic of Crimea, Candidate of Pedagogical Sciences, Associate Professor

[…]

Page 1

From 1926 to the present time, Russian has been the predominant native language among the Crimean population. According to the census results, *in 2014, 99.8% of the population of Crimea had command of Russian, the state language of the Russian Federation*.

[…]

Page 2

The republic laws provide for the rights of citizens to receive preschool, primary general, and basic general education in their native language, including Russian, Ukrainian and Crimean Tatar, as well as the right to learn their native language. These rights are ensured through the establishment of a required number of educational institutions, classes and groups, and providing conditions for their functioning.

Currently, state and municipal educational institutions provide instruction in three languages (Russian, Crimean Tatar, and Ukrainian), and seven languages are offered for learning (Armenian, Bulgarian, Greek, Crimean Tatar, German, Russian, and Ukrainian).

In accordance with the principles of general education and language policy in the Republic of Crimea, the republic authorities, represented by the Council of Ministers and the Ministry of Education, Science and Youth of the Republic of Crimea, are taking measures to provide all the necessary conditions for the exercise of the rights of residents of Crimea, regardless of their nationality, language or ethnicity, to receive education in their native language. For this purpose, funds are allocated from the budget of the Republic of Crimea for publishing textbooks and training of teachers, educational programs in the native languages of the peoples of Russia living in the Republic of Crimea are developed.

[…]

Page 3

Due to the historically formed national and ethnic composition of the population of the Crimean peninsula, in the period from 1991 to 2014, the majority of students on the peninsula received general education in Russian. For example, in the 2006/2007 academic year, 182,490 students studied in Russian, which is 91.6%, and 5,964 (3%) and 10,719 (5.38%) students studied in other most common languages in Crimea, such as Crimean Tatar and Ukrainian, respectively. At the time of the reunification of Crimea with Russia in March 2014, these figures were: 158,174 students (89.7%) in Russian, 5,551 students (3.1%) in Crimean Tatar, and

12,694 students (7.2 %) in Ukrainian.

Thus, in the 2013/2014 academic year, instruction was delivered in the Ukrainian language in seven schools (103 classes, 2,230 students) and in 726 classes in 161 schools with two or three languages of instruction (10,460 students), covering 12,694 students. It should be noted that the dynamics in the number of students in the Ukrainian language changed slightly: 13,609 students in the 2010/2011 academic year, 13,672 students in 2011/2012, and 12,867 students in 2012/2013. As for the Crimean Tatar language, instruction in the 2013/2014 academic year was organised in 15 schools (182 classes, 3,092 students) and in 202 classes in 48 schools with two or three languages of instruction (2,459 students), covering 5,551 students. The dynamics in the number of students also changed slightly: 5,399 students in the 2010/2011 academic year, 5,498 students in 2011/2012, and 5,406 students in 2012/2013.

[…]

Page 6

General educational institutions with the Russian language of instruction also offer their students the possibility to learn the state languages of the Republic of Crimea (Crimean Tatar and Ukrainian), as well as other languages (Armenian, Bulgarian, Greek and German) as separate subjects on an advanced, optional, or extracurricular basis. The data on instruction in the Ukrainian and Crimean Tatar languages and their learning, as well as the learning of native languages in various forms over the past seven years are provided in the table.

Table

Language	Academic year / Number of students						
	2013/ 2014	2014/ 2015	2015/ 2016	2016/ 2017	2017/ 2018	2018/ 2019	2019/ 2020
Armenian	85	80	122	54	97	108	114
Bulgarian	73	87	86	62	73	42	44
Greek	248	196	135	136	343	382	330
Crimean Tatar	24,736	26,315	27,106	24,554	29,764	31,180	31,190
German	44	68	68	56	56	55	61
Ukrainian	176,400	41,140	23,871	13,263	8,798	6,050	5,621
Total:	**201,586**	**67,886**	**51,388**	38,125	**39,131**	**37,817**	**37,360**

[...]

Annex 1098

Rustem Muedin, *Asanchik and Kashkachik*, Gasprinsky Media Centre, Simferopol, 2019
(excerpts)

Translation
Excerpts

[Original in Crimean Tatar, Ukrainian, Russian and English languages]

[…]

To the 75th anniversary of the deportation of the Crimean Tatar people (18.05.1994 – 18.05.2019)
To the 100th anniversary of the Crimean Tatar writer Rustem Muedin (06.07.1919 – 24.01.201[9])

Rustem Muedin

ASANCHIK AND KASHKACHIK

Story



Simferopol
State Autonomous Institution of the Republic of Crimea "Gasprinsky Media Centre"
2019

[…]

UDC 821(=512.19)
LBC 84(Crmtat)
M 90

Approved by the Advisory board for the publishing of literature in national languages, published with the support of the State Committee for Inter-ethnic Relations and Deported Citizens of the Republic of Crimea. Published with funds of the budget of the Republic of Crimea

Rustem Muedin.
M 90 **Asanchik and Kashkachik:** *A story/ in Crimean Tatar, Russian, Ukrainian and English* – Simferopol, 2019 – 96 p.

ISBN 978-5-906959-88-1

[…]

Rustem Muedin's short story Asanchik and Kashkachik highlights the terrible tragedy of the eviction of the Crimean Tatar people, organised 75 years ago by the bloody Stalinist regime by an example of the tragic fate of a Crimean Tatar family, a small boy Asanchik and his loyal friend Kashkachik.

UDC 821(=512.19)
LBC 84(Crmtat)

© Rustem Muedin, 2019
© Fevziy Muedinov, 2019
© State Autonomous Institution of the Republic of Crimea "Gasprinsky Media Centre", 2019

ISBN 978-5-906959-88-1

[…]

Annex 1099

Crimean Boarding Gymnasium for Gifted Children official website, "Ten days of the methodological association of educators and class teachers 'Crimea is our common home!'", 20 February 2019 (excerpts)

Crimean Boarding Gymnasium for Gifted Children

krimgimnaziya.crm.eduru.ru/news/42206229

News

20.02.2019 Ten days of the methodological association of educators and class teachers “CRIMEA IS OUR COMMON HOME!”

Ten days of the methodological association of educators and class teachers

“CRIMEA IS OUR COMMON HOME!”



Starting from 20.02.2019, the ten-day event of the methodological association of educators and class teachers under the motto “CRIMEA IS OUR COMMON HOME!” takes place at our gymnasium. In the framework of this ten-day event, each class should prepare an open event aimed at fostering tolerance, spirituality, good morals and respect for the culture and traditions of the peoples living in Crimea. Each class studies the history, culture, traditions and everyday life of a particular people. Class 7-B of the gymnasium in Tankovoe represents the Germans of Crimea and studies their history and culture. This year the event was called “The Cultural Heritage of the Germans of Crimea” and was held on 28.02.2019.

Annex 1099



[...]
Page 3





Annex 1100

Fevzi Yakubov Crimean Engineering and Pedagogical University official website, "CEPU hosted the first round of the XI Crimean Tatar Language Olympiad among youth", 25 February 2019
(excerpts)

Translation
Excerpts

FEVZI YAKUBOV CRIMEAN ENGINEERING AND PEDAGOGICAL UNIVERSITY

Monday, 25 February 2019 00:00

CEPU HOSTED THE FIRST ROUND OF THE XI CRIMEAN TATAR LANGUAGE OLYMPIAD AMONG YOUTH

Source: https://kipu-rc.ru/meropriyatiya/item/679-v-kipu-proshel-i-tur-khi-olimpiady-po-krymskotatarskomu-yazyku-sredi-molodjozhi.html#sigProId5d0f33a42f



[Original in Crimean Tatar and Russian]

[…]

The XI Crimean Tatar Language Olympiad among Youth

The first round of the XI Crimean Tatar language Olympiad among youth was held at the Faculty of History, Arts, the Crimean Tatar Language and Literature of Fevzi Yakubov Crimean Engineering and Pedagogical University. 220 people, including students of philology, students of other faculties, school students and university staff took part in the Olympiad. The second round of the Crimean Tatar Language Olympiad will be held on 21 March 2019. 100 participants made it to the second round. Participants of the Olympiad will present pre-prepared presentations and perform the following types of written work: dictation, exposition and essay.

[…]

View the embedded image gallery online at: https://kipu-rc.ru/meropriyatiya/item/679-v-kipu-proshel-i-tur-khi-olimpiady-po-krymskotatarskomu-yazyku-sredi-molodjozhi.html#sigProId5d0f33a42f




Noman Çelebicihan haritası





Annex 1101

Post in Yalta Historic and Literature Museum group in VKontakte social network (relating to the Seven Strings Event), 26 February 2019

Translation

#YHLM #Museum of Lesya Ukrainka 25 February…
Yalta Historic and Literature Museum

Source: https://vk.com/wall-41839240_1087

#YHLM #Museum of Lesya Ukrainka

26 February 2019

On 25 February 2019, the traditional ‘Seven Strings’ event was held at the Yalta Historic and Literature Museum, dedicated to the birthday of the writer Lesya Ukrainka.

By 2:00 pm, many admirers gathered at the monument to the Ukrainian poetess Lesya Ukrainka, which is installed in Ekaterininskaya Street. Among them were museum workers, students, members of Yalta organisations, Yalta poets and musicians, and other residents of the city.

The ceremonial part of the event began with the greeting of the museum director, Yulia Rudnik. The director thanked the city administration, which found an opportunity to allocate funds from the municipal budget for the preparation of design estimates for the restoration of the building, where the Department of the Museum of Lesya Ukrainka is located. At present, the documentation is awaiting approval in Moscow on the issue of inclusion in the federal target program. In this regard, it is planned to begin restoration works already in this year.

Alla Frolova, the Head of the Department of the Museum of Lesya Ukrainka, warmly greeted the friends of the museum and guests of the city. Alla Sergeevna noted that the love for the writer's work and interest in the story of her life and writing became the basis of a long friendship and cooperation with invited artists, musicians, teachers, museum workers.

Representatives of the Assembly of the Peoples of Crimea: the chairwoman of the Regional Public Organisation “Ukrainian Community of Crimea”, Anastasia Gridchina, and the chairman of the Public Organisation Regional National-Cultural Autonomy “Belarusians of Crimea” noted the unifying role of Yalta - the inspirer of poets and the focal point of their ways. Russian, Ukrainian, and Belarusian poets worked here, their memory is alive.

Deputy of the Yalta City Council Irina Alekseeva spoke about the Yalta period of Lesya Ukrainka's life. The poems of Lesya Ukrainka sounded touchingly performed by students of the Yalta secondary school-lyceum No. 9, headed by an enthusiast and devotee, their teacher Valentina Ovseichuk. Vera Kirichenko, a member of the Union of Writers of the Republic of Crimea, masterly and emotionally recited beautiful poems dedicated to her native land.

At the end of the solemn part, the guests of the event laid flowers in front of the monument to Lesya Ukrainka.

The creative part of the event was held in the halls of the museum. It began with the presentation of the “Thoughts and Dreams of Lesya Ukrainka” exhibition, dedicated to the “Thoughts and Dreams” collection-jubilee and the writer’s travels to the places where she drew inspiration for writing works from the collection.

Students of the Yalta Medical College, Daniil Baida, Diana Molodtsova, Kristina Kipenko, Albina Vorotyntseva and Alexandra Kostyuk, recited poems from the “Thoughts and Dreams” poetess’s collection in Ukrainian during the theatrical recitation.

The event continued with the performance of the exemplary ensemble of bandura players “Krymskie Proleski” headed by Elena Boyarko.

Poets, members of the public organisation Yalta branch of the Union of Writers of the Republic of Crimea, also recited for the guests of the event. They glorified spring and beauty, confirmed its eternal triumph. This is how the birthday poet Lesya Ukrainka lives in people's hearts.














Леся Українка










ЛЕСЯ УКРАЇНКА






ВИХОД






СИМФОНИЧЕСКАГО ОРКЕСТРА
А. И. ОРЛОВА
СОСТАВЪ ОРКЕСТРА
Романсъ


ЛЕСЯ УКРАЇНК

Annex 1101



Annex 1102

Fevzi Yakubov Crimean Engineering and Pedagogical University official website, “In memory of Noman Çelebicihan”, 26 February 2019 (excerpts)

Translation
Excerpts

In memory of Noman Çelebicihan – Fevzi Yakubov Crimean Engineering and Pedagogical University

FEVZI YAKUBOV CRIMEAN ENGINEERING AND PEDAGOGICAL UNIVERSITY

FOR AN APPLICANT	FOR A STUDENT	FOR AN EMPLOYEE	SCIENCE	EVENTS	CONTACTS
DISTANCE LEARNING					

Source: https://kipu-rc.ru/meropriyatiya/item/680-pamyati-nomanachelebidzhikhana.html#sigProId3a21b420f3

Tuesday, 26 February 2019 00:00

IN MEMORY OF NOMAN ÇELEBICIHAN

On 21 February, the CEPU hosted a memorable meeting of the CEPU youth dedicated to the 101st anniversary of the tragic death of the first mufti of the Muslims of Crimea Noman Çelebicihan.

S.I. Dzhelyalov, vice-rector for educational and social work, made a welcoming speech to the students, emphasizing the importance of holding such memorable meetings so that each of us knows and remembers invaluable contribution to the history and development of the Crimean Tatar people that Noman Çelebicihan made.

Dilyara Abibullayeva, candidate of historical sciences, associate professor of the History Department, continued the meeting with the students by conducting a brief excursion into the life history of Noman Çelebicihan, as a person who had many titles at once and bore high responsibility for the freedom-loving and fiercely proud Crimean Tatar people.

This great man is an absolute role model and a real national hero of Crimean Tatars.

[…]


Къырымтатар халкъынынъ улу огълу Номан Челебиджихан, миллий къараман оларакъ, тарихымызда ве халкъ хатырасында эбедий къалды.


Номан Челебиджихан
1885-1918
I Миллий Къурултайнынъ
ёлбашчысы,
Къырымтатар миллий
укюметининъ реиси,
Къырым муфтиси,
языджы, шаир.


1917 сенеси Бахчасарайда I Къырымтатар Къурултайы ачылды.
Номан Челебиджихан Къырым миллий укюметининъ башы оларакъ сайламды.










Тюркиде Истанбул университетинде





Annex 1103

Simferopol Academic Gymnasium official website, “About the meeting of the Museum Council dedicated to the Mother Language Day”, 1 March 2019

Translation

01.03.19 About the meeting of the Museum Council dedicated to the Mother Language Day (photo)

sagimnazy.ru/ru/2015-11-04-17-20-21/1501-01-03-19-o-zasedanii-soveta-muzeya-posvyashchjonnogo-dnyu-rodnogo-yazyka-foto

On 21 February, the museum “Blossom of Cultures of Crimea” of the gymnasium held a traditional performance of the senior group of the Museum Council, dedicated to the Mother Language Day. Rushen Patel, Ekaterina Petrova, Alina Rudenko and Adilya Gibadulina presented a programme of the fascinating journey into the world of languages of the peoples of Crimea by telling the legend of the peoples of Crimea.

“There was then no sky, no earth, no sea, no clouds, no stars, no days nor nights. And God said, let there be crystal sky, and dawn, and stars. And the wind blew from His bosom, and rested in the east in the beauty of His glory, and set the thunder in an iron chariot. Then God looked down at the earth from above and saw that everything below was void and shapeless. He pondered how to lay the earth better, and from those thoughts dark nights emerged, and from God's thoughts clouds and mists came. Rainclouds emerged from the clouds and brought a storm. It rained on until the ocean of Thetis spread out below.

Many centuries later, a ship sailed across the vast Thetis Ocean.

Greeks and Tatars, Armenians and Russians, Ukrainians, Germans, Bulgarians, and many others gathered on this ship. They each had their own faith, their own traditions. But they were **united** by **one goal**, **one dream**. They were looking for a place where they could live freely, thrive with their identity intact.

That ship was so unusual that the great Thetis decided then to observe them, try their endurance, fortitude and devotion to their dream. They did not understand each other's language, but they found a way out and began to communicate with each other through dancing, singing, and playing musical instruments.

Each nation wanted to bring joy to the others with their talent, believing that they would all become great friends and come to love one another.

The Russian people are patient, enduring, and endowed with a profound sense of justice. “Patience is our best salvation”, they said, instilling faith in everyone on the ship that they would soon find their land of plenty.

The great Thetis was impressed by the resilience of these people, who bravely faced every hardship and believed firmly in their dream.

Then from the depths of the vast ancient ocean Thesis, rose a marvelous peninsula. Like a giant waking from a long sleep, it emerged, leaning on the mainland with one hand. It raised its gaze to the sky and plunged into the abyss of the universe...And people saw this beautiful land, where waterfalls murmured, becoming rivers; acacias, chestnuts, and wisteria blossomed, cypresses stretched into the sky, and birds sang. And people saw their goal achieved, knowing that this peninsula would henceforth be their home, where they would live in peace, friendship and harmony, honoring each other's faith and traditions.

And since then, in warmth, kindness, hard work and harmony, the Crimeans live on earth under the dome of the starry sky.

They call it the green island,

the splendid island, the wonderful Crimea.

Like a light-winged swift seagull

Flying over the frothing waves of the sea.

Crimea is our home, do not forget,

Spare not your soul for it!

May the green island of ours

Be shone upon by the peaceful kind sun!

Students of the 5-U grade became participants in the event. There, they read their favorite works of the classics of Ukrainian and Russian literature.

Alina Rudenko and Albina Nurislamova, guides of the museum “Blossom of Cultures of Crimea” conducted a tour for fifth graders.

Annex 1104

Fevzi Yakubov Crimean Engineering and Pedagogical University official website, “140th anniversary of the birth of A. Chergeev, a classic of Crimean Tatar literature”, 10 April 2019

Translation

140th anniversary of the birth of A. Chergeev, a classic of Crimean Tatar literature

kipu-rc.ru/meropriyatiya/item/724-nauchno-prakticheskaya-konferentsiya-a-chergeeva.html

Wednesday, 10 April 2019 00:00



On 4 April 2019, the Department of Crimean Tatar Literature and Journalism of the CEPU organised a scientific and practical conference with international participation “Actual problems of the humanities: folklore, literature, pedagogy, history, ethnography.” The conference was dedicated to the 140th anniversary of A. Chergeev, a classic of Crimean Tatar literature.
The event was attended by the CEPU's teachers, students and guests. The speakers highlighted the main aspects of the playwright's creative life.

Asan Chergeev, the poet's grandson and namesake, also presented the event with little-known facts about the life and death of the poet.

Read **1076** times

State Budgetary Educational Institution of Higher Education of the Republic of Crimea “Fevzi Yakubov Crimean Engineering and Pedagogical University”

Simferopol, 8 Uchebny Street info@kipu-rc.ru

Annex 1105

Fevzi Yakubov Crimean Engineering and Pedagogical University official website, “Works of Refat Ibaldaev in the context of Crimean Tatar music culture”, 11 April 2019

Translation

Works of Refat Ibadlaev in the context of Crimean Tatar music culture – Fevzi Yakubov Crimean Engineering and Pedagogical University

FEVZI YAKUBOV CRIMEAN ENGINEERING AND PEDAGOGICAL UNIVERSITY

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FOR AN APPLICANT	FOR A STUDENT	FOR AN EMPLOYEE	SCIENCE	EVENTS	CONTACTS
DISTANCE LEARNING					

Source: https://kipu-rc.ru/meropriyatiya/item/726-tvorchestvo-refata-ibadlaeva-vkontekste-krymskotatarskoj-muzykalnoj-kultury.html#sigProId7b77b25e36

Thursday, 11 April 2019 00:00

WORKS OF REFAT IBADLAEV IN THE CONTEXT OF CRIMEAN TATAR MUSIC CULTURE

On 3 April, the CEPU hosted a roundtable discussion on the theme “Works of Refat Ibadlaev in the context of Crimean Tatar music culture”, dedicated to the memory of the famous accordionist, composer and pedagogue. The event was attended by researchers of the musician's creative work, his pupils, public figures, performers-accordionists, cultural and art figures.

The reports were made by Dilyaver Osmanov, the editor-in-chief of the Yildiz magazine, Honored Artist of Tatarstan and the Autonomous Republic of Crimea, Rustem Komrzhi, candidate of pedagogical sciences, Associate Professor of the Department of Musical and Instrumental Art of the CEPU, Ablyaziz Veliyev, senior researcher of the Research Institute. An assessment of the work of R. Ibadlaev in the context of the Crimean Tatar music culture was given. The analysis of the genre composition of the composer's works was conducted and the stylistic features of his writing were determined. For those present, new aspects of R. Ibadlaev’s work were revealed and previously unknown works were made public.

The reporters' speeches alternated with bright and thoughtful performance of the author's works by students of the Department of Musical and Instrumental Art, the Crimean University of Culture, Arts and Tourism, and E. Seit-Abdulov, the winner of the international competition.

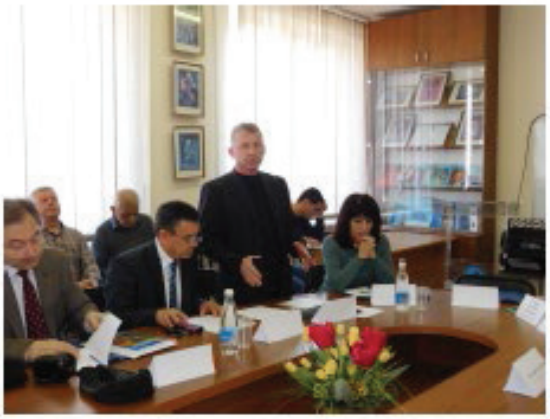
After discussions and debates, the participants of the roundtable adopted a Resolution in which they initiated the All-Russian Competition of Performers on Folk Instruments named after R. Ibadlaev, as well as the opening of the composer's museum at the CEPU.

Read **1155** times

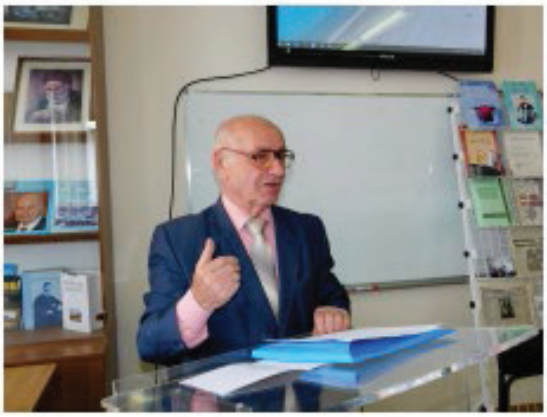




Works of Refat Ibadlaev in the context of Crimean Tatar music culture – Fevzi Yakubov Crimean Engineering and Pedagogical University

















Annex 1106

Fevzi Yakubov Crimean Engineering and Pedagogical University official website, “CEPU at the Second International Festival of Youth and Students”, 17 April 2019

Translation

CEPU at the Second International Festival of Youth and Students – Crimean Engineering and Pedagogical University

FEVZI YAKUBOV CRIMEAN ENGINEERING AND PEDAGOGICAL UNIVERSITY

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Source: https://kipu-rc.ru/meropriyatiya/item/732-kipu-na-ii-mezhdunarodnom-festivale-molodezhi-i-studentov.html

Wednesday, 17 April 2019 00:00

CEPU AT THE SECOND INTERNATIONAL FESTIVAL OF YOUTH AND STUDENTS

Folk choreographic ensemble “Uchan-Su” (artistic director Z.S. Kenzhikaeva) and vocal ensemble of the CEPU “Tan Yildizi” (artistic director E.A. Seitmemetova) presented the Crimean Tatar culture at the Second International Festival of Youth and Students “We build a bridge”: the world of education, freedom, creativity”, which was held on 16 April in the assembly hall of the Vernadsky Crimean Federal University.

The festival was attended by more than 100 representatives of various nationalities, including foreign guests from India, Nigeria and Zimbabwe. Performers and creative teams were given a task of presenting the culture of their people. The festival also included master classes on Indian dance, creation of Russian dolls, weaving afro braids, and henna painting. At the end of the performances, all participants were awarded with certificates of acknowledgement.

The festival was organised by the State Committee for Inter-ethnic Relations and Deported Citizens of the Republic of Crimea, as well as the State Budgetary Institution of the Republic of Crimea “House of Peoples’ Friendship”.

As organisers said, the main goal of the event was to integrate young people, to give them the opportunity to get acquainted with the palette of inter-ethnic cultures and the historical heritage of Crimea. The festival allowed students to experience an amazing atmosphere of celebration and student unity.

Read **1559** times






МЕЖДУНАРОДНЫЙ ФЕСТИВАЛЬ МОЛОДЕЖИ И СТУДЕНТОВ
«МЫ СТРОИМ МОСТ: МИР ОБРАЗОВАНИЯ, СВОБОДЫ, ТВОРЧЕСТВА»
МОСТ













Annex 1107

Post in Yalta Historic and Literature Museum group in VKontakte social network (relating to celebration of anniversary of M. Kotsyubinsky), 19 September 2019

Translation

On 17 September 2019, there was 155th anniversary of ...

https://vk.com/wall-41839240_1245

Yalta Historic and Literature Museum

19 September 2019

17 September 2019 marks 155 years since the birth of an outstanding writer - Mikhail Kotsyubinsky. On this unusually warm autumn day, on the cozy veranda of the Museum of M.M. Kotsyubinsky in Simeiz, an equally warm company of his admirers gathered.

The festive meeting was opened by Natalia Timofeeva, the Head of the Museum of M.M. Kotsyubinsky in Simeiz. She congratulated everyone who came to the celebration, told about the upcoming event and gave the floor to the honorary guests of the Museum. Welcoming speeches were delivered: by former mayor of Simeiz, Nikolay Makarenko, teacher of the Ukrainian language and literature at the Yalta lyceum-school No. 9, Valentina Ovseichuk. Alla Frolova, the Head of the Department "Museum of Lesya Ukrainka" of the Yalta Historic and Literature Museum, congratulated the guests and supported her colleagues in Ukrainian. There is a long-standing and strong friendship between these museums; both took part in organising this celebration in honour of M.M. Kotsyubinsky.

The concert part of the meeting began with the performance of the exemplary ensemble of bandura players Krymskie Proleski. Elegant girls in Ukrainian folk costumes are true craftswomen, under the touch of their fingers, banduras sang harmoniously and polyphonically, stirring the hearts of people and delighting the ear.

Poetess Alla Strelnitskaya in her poems colorfully and figuratively described the life and career of M.M. Kotsyubinsky.

Pupils of the Simeiz secondary school under the guidance of the teacher of Ukrainian language and literature, Irina Gerier, expressively recited a passage from the work "Under the Minarets" for the guests. The story flowed from detail to detail, from one reader to another, and with the development of the plot, the language of the narrative also changed: into Russian, Ukrainian, Crimean Tatar.

The Honored Worker of Culture, Vitaly Bartokhov, the Head of the Cultural and Educational Society of Belarusians in Alushta, greeted friends and fellows. He perfectly recited the drama "On the Stone" in the original language, the idea of which came to M. M. Kotsyubinsky in Alushta. It was impossible not to empathise with the young heroes, not to share their impulse after hearing Vitaly Nikolaevich tell this story.

Students of the Yalta Medical College staged a theatrical recitation of M.M. Kotsyubinsky's letters, sent by him from the Southern Coast of Crimea. Once again, the young husband Mikhail was sad far from his Verunya, the fighter with phylloxera reported to his superiors about the affairs and the weather, and their lucky friend, who had taken refuge from autumn in Crimea, sent heartfelt greetings to his acquaintances. The performance was organised by the student's mentor, Valentina Mikhailovna Luzman, a teacher at the Medical College, and Alla Sergeevna Frolova, the Head of the Department "Museum of Lesya Ukrainka", who prepared the text and script for the performance.

Bard, Svetlana Kaplina, brightly and cheerfully sang to the accompaniment of the guitar favorite folk songs, to which the whole audience sang along, and as the crown of the celebration, she sang a song dedicated to Simeiz.

The representative of the Yalta Literary Society named after A.S. Pushkin, Anatoly Chaika, is a frequent and dear guest of literary evenings. He recited poems dedicated to M.M. Kotsyubinsky as an artist of words.

The meeting lasted for almost two hours, and the audience still greeted the performers vividly, picked up the motives of familiar songs, greeted their favorite poets, and encouraged the young artists. Such a meeting, such a friendly circle would delight the heart of the writer M.M. Kotsyubinsky. This joyful event came to an end and outside the walls, “in the sinful world”, ones rustled on the stones, a cool autumn wind flew over the minarets, the vine swayed smoothly.

#YHLM #Museum #Yalta



















Annex 1108

Taurida Academy of the Vernadsky Crimean Federal University official website, "XVIII Annual Scientific and Practical Conference 'The work of Lesya Ukrainka and other writers and artists of modern era in the context of tendencies of dramatization and theatricalization of the art process'", 25-27 September 2019

Translation

“The work of Lesya Ukrainka and other writers and artists of modern era in the context of tendencies of dramatization and theatricalization of the art process”

http://lesyaukrainka.cfuv.ru/

Vernadsky Crimean Federal University
Taurida Academy
Humanitarian and Pedagogical Academy
Crimean Engineering and Pedagogical University
Lesya Ukrainka Museum in Yalta

XVIII Annual Scientific and Practical Conference

Conference Dates 25-27 September 2019

INFORMATION LETTER
CONFERENCE PROGRAMME
PHOTO REPORT

Work in literary, linguistic, culturological and methodical sections is envisaged.

Indicative Plan of the Conference:

25 September 2019 **Wednesday**		
Department of Ukrainian Philology of the Faculty of Slavic Philology and Journalism of the Taurida Academy (20 Yaltinskaya Street, Simferopol)		
9.40 – 11.00	–	Plenary Session (room 702)
11.30 – 15.00	–	Breakout Sessions (rooms 701, 702, 707)
26 September 2019 **Thursday**		
Humanitarian and Pedagogical Academy (2 Sevastopolskaya Street, Yalta)		
8.00	–	Departure to Yalta from the Crimean Federal University main building
10.30 – 11.00	–	Off-site Plenary Session
11.10 – 15.00	–	Breakout Sessions
15.30 –16.30	–	Visit to the Lesya Ukrainka Museum
27 September 2019 **Friday**		
Department of Ukrainian Philology of the State Budgetary Educational Institution of Higher Education of the Republic of Crimea “Crimean Engineering and Pedagogical University” (8 Uchebnyi lane, Simferopol)		
9.40 – 14.00	–	Breakout Sessions
14.10 – 15.00	–	Summing-up of the Conference

The Conference materials are planned to be published in the scientific journal
“The Scholarly Notes of the Vernadsky Crimean Federal University”

Articles should be drawn up according to the modern requirements: Font size 14, Times New Roman, 1.5 spacing, 2 cm margins on all sides, UDC (Universal Decimal Classification), annotations in Ukrainian, Russian and English languages, keywords.

Working languages – Slavic languages, English.

Address of the Organizing Committee:
Department of Ukrainian Philology
Faculty of Slavic Philology and Journalism
Vernadsky Crimean Federal University
20 Yaltinskaya Street, Simferopol, room 707

Contact phones:
+7 978 789 05 28
+7 978 706 70 95
e-mail: ukrlit_tnu@mail.ru

The present announcement is valid as an official invitation to the conference.

Organizing Committee of the Conference

2017-2019 © Vernadsky Crimean Federal University
4 Akademika Vernadskogo Avenue, Simferopol, 295007, Republic of Crimea
Tel.: +7 (3652) 54-50-36;
E-mail: cf_university@mail.ru

Annex 1109

Crimean Boarding Gymnasium for Gifted Children official website,
"Republican Festival of Crimean Tatar Culture 'Korbekkul Gülleri'",
30 November 2019

Translation

Crimean Boarding Gymnasium for Gifted Children

krimgimnaziya.crm.eduru.ru/news/50296305

News

30 November 2019 Republican Festival of Crimean Tatar Culture "Korbekkul Gülleri"



On 30 November 2019, the **III Republican Festival of Crimean Tatar Culture "Korbekkul Gülleri"** was held at the "House of Creativity 'Podmoskovie'" in the city of Alushta. The programme of the festival included nominations in various age categories: vocal, choreography, art of declamation. The participants (320 people) were from different regions of Crimea. The jury consisted of the Head of the Department of Culture, vocal and choreography teachers of the highest category (Honored Worker of Culture E.K. Bekirova and Honored Artist of Ukraine Munir Ablaev), Doctor of Philological Sciences I.A. Kerimov, Head of the Department of Vocal Art A.A. Chergeev.

Sofia Singh (8th grade) performed the song "Bairam" in the Crimean Tatar language and the dance "Bakhchisaray Haitarma". Our student received the diploma of the second degree for her dance, on which we congratulate her.

We warmly congratulate our teacher and student and wish them further creative and life successes.

[Diplomas of the 1-2 places and participation of the III Republican Festival of Crimean Tatar Culture “Korbekkul Gülleri” issued to the students of the Gymnasium]









Annex 1110

Simferopol Academic Gymnasium official website, “St. Andrew’s Eve”, 27 December 2019

Translation

27 December 2019 St. Andrew's Eve

sagimnazy.ru/ru/2015-11-04-17-20-21/1782-27-12-2019-andreevskie-vechernitsy

St. Andrew's Eve

In December, the Orthodox celebrate St. Andrew's Day. The day of St. Andrew is popularly called Kalita. Young people organize festivities, and unmarried girls on the night of the holiday read fortune-telling.
Pupils of the 6-U, 7-U and 8-U grades decided not to break this good Ukrainian tradition, and to go back to the past for an instant, to organize a proper holiday of St. Andrew's Eve.



The theatrical performance was organized by the teacher of the Ukrainian language and literature Y.V. Kharitonenko, the class teacher of the 8-U grade A.I. Vykhristyuk and director N.N. Zhuk.

Teachers, students and their parents were invited to the celebration.

At the beginning of the holiday the hosts told about the nature of the holiday, its Christian roots. All attendees could immerse themselves in the atmosphere of Ukrainian traditions. Among the main characters of the Eve were the host and hostess, visited by the young girls and boys.

St. Andrew's Eve, as it should be, was held in the best national traditions, including decorating the chapel and the costumed performance in the Ukrainian style, with scenes and dialogues, ditties, chants and quick jumping-dance.

It was a celebration of folk wisdoms and songs. No Eve would be complete without a sweet, cheerful Ukrainian folk song, so beloved and dear to us from our childhood.



During the performance, all those present had the opportunity to appreciate the beauty and grandeur of Ukrainian folk costumes and rituals, to expand their knowledge of folk knowledge and to charge a cheerful mood.



Cheerful contests, magical divination, fiery Ukrainian dance, tasty kalita — everything brought about joy. And the hot vareniki were the best part of it.

The students reproduced all the flavour of Ukrainian culture and had the opportunity to show their talents and feel like real actors. This event contributed to the spiritual development of young people.

Yu.V. Kharitonenko

Annex 1111

N. Ryndich, *Lines like the Patterns of an Embroidered Towel: Poems, Songs, Dedications*, Gasprinsky Media Centre, Simferopol, 2020 (excerpts)

Translation
Excerpts

Original in Russian and Ukrainian

Nadiya Ryndych

(Machulyanska)

Lines like the patterns of an embroidered towel: poems, songs, dedications

Third edition

To the memory of
Vera Sergeevna Roik





Nadiya Ryndych

(Machulyanska)



Lines like the patterns of an embroidered towel: poems, songs, dedications

Third edition

Gasprinsky Media Centre

Simferopol

2020

UDC 821.161

LBC 84 (2Rus = 6Crm)

R93

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Published with the support of State Committee for Inter-ethnic Relations of the Republic of Crimea at the expense of the federal budget, the budget of the Republic of Crimea, not subject to commercial distribution

The book uses embroidery ornaments by V.S. Roik, documents and photographs from her personal archive and from the archive of the newspaper "Krymska Svitlytsa"

R 93 **N.S. Ryndich**
Lines like the patterns of an embroidered towel: poems, songs, dedications / N.S. Ryndich; compiled by V.M. Roik, O.V. Prokhorenko - 3rd edit. - Simferopol: Gasprinsky Media Centre, 2020. - 192 p.: photo. - In the Ukrainian language.

UDC 821.161

LBC 84 (2Rus = 6Crm)

ISBN 978-5-6042975-9-9

The "Lines like the patterns of an embroidered towel" book was composed of dedication poems, impromptu poems and poems that became songs written by the Crimean poet Nadiya Ryndych, a longtime admirer of the Crimean Ukrainian embroiderer, Hero of Ukraine, Honored Master of Folk Art, Vera Sergeevna Roik. These works, dedicated to the immortal art of embroidery and its followers, are written on the basis of autobiographical data of the Master - evidence of true love for a human whose art gives joy to those who communicate with him, who at least once visited the exhibition of embroidery by V.S. Roik.

ISBN 978-5-6042975-9-9

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© **V.M. Roik, O.V. Prokhorenko**, compilers, 2020

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[...]

Annex 1112

Krym syogodni, No. 1 (1), 2020
(excerpts)

Translation
Excerpts

Translation from Ukrainian

THE FIRST UKRAINIAN CULTURAL AND EDUCATIONAL MAGAZINE IN RUSSIAN CRIMEA
12+

KRYM SYOGODNI

1 (1) 2020

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"Cossacks are a whole philosophy, they are life, and we live this life"

34 Exclusive interview with the Chairman of the Civic Chamber of Crimea
Grigory Ioffe

54 **Boris Levin**
Myths about the coronavirus

(Emblem)

PATRIOTIC WAR

75 YEARS OF THE GREAT VICTORY

HEROES OF THE GREAT PATRIOTIC WAR

Magazine of the Regional Non-Governmental Organisation "Ukrainian Community of Crimea" and information partner of the Internet portal Pereyaslavska Rada 2.0 http://pereyaslavskayarada.com

Pages 6-7

[…]

FRONT LETTERS 8

Triangles of hope - that is what our ancestors called the front letters. They are still carefully preserved in family archives and passed on as a relic to descendants.

HEROES OF THE GREAT PATRIOTIC WAR

“Lady Death” of the Sevastopol defense 10

The name of Lyudmila Pavlychenko is significant for the history of Crimea. This brave girl took part in the defense of Sevastopol. Today it is difficult to imagine, but her legendary path began by accident.

“Forgotten Marshal”.

The man who liberated the Crimea 12

Fedor Ivanovich Tolbukhin - Soviet military leader, Marshal of the Soviet Union, Hero of the Soviet Union. Knight of the Order of Victory, People's Hero of Yugoslavia and the Republic of Crimea.

The eternal falcon of the Crimean sky 14

Amet-Khan Sultan - twice Hero of the Soviet Union, winner of the State Prize, Honored Test Pilot of the USSR, Honorary Pilot of France, Honorary Citizen of the cities of Yaroslavl, Melitopol, Alupka and the Autonomous Republic of Crimea.

GOOD NEIGHBORHOOD

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The Regional Non-Governmental Organisation “Ukrainian Community of Crimea” was established in the Russian Crimea on 14 October 2015. Members of the Ukrainian Community of Crimea are engaged in cultural education in common with many peoples of Crimea.

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Nadiya Ryndych. Master of folk art, Crimean poetess
The first rhyming lines were written by her for a school newspaper. But a serious passion for poetry began for her in the “Dzherelo” literary association of the “Nizhnyogirya” newspaper



QUOTE OF OUR TIME

EXPRESSIONS OF MODERN POLITICIANS

QUOTES BY SERGEY AKSYONOV 26

Sergey Aksyonov - Head of the Republic of Crimea, leader of opinions among the people of the region. He has governed the Republic since Crimea returned home to Russia, and was re-elected Head of the Republic last fall. Sergey Aksyonov knows the peninsula as his “five fingers” and most Crimeans are proud of their charismatic leader. Krym syogodni has compiled a selection of Sergey Aksyonov’s statements for our reader.



MEMORIES OF THE WAR

Life story.

Memoirs of Vera Roik about the Great Patriotic War 30

The war left an imprint on the memory of many people. It has become a nightmare for some people, but some of them have tempered for many years and a great future. This is



CRIMEA HOLIDAYS

5 MYSTERIOUS CORNERS OF THE CRIMEA PENINSULA **20**

Crimea is a region of picturesque nature. From mountain peaks to the dense crown of forests, everything here breathes history and mysteries. Here everything that the eyes touch is admirable. In this article we will tell you about the mysterious places of Crimea.



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Chairman of the Civic Chamber of Crimea Grigory Ioffe

Chairman of the Civic Chamber of the Republic of Crimea Grigory Ioffe summed up the work of the Civic Chamber of the "second" convocation of the Republic of Crimea, spoke about the attitude to social processes taking place in the Russian Crimea, as well as insufficient study of the history of the Great Patriotic War by youth.

exactly what we know from the memoirs of Vera Sergeevna Roik, a talented embroiderer and Hero of Ukraine.

CRIMEA TALENTS

"Heirs of Svarog": blacksmiths-defenders of the Crimea **46**

Unique products are born from under the hammer of the "Heirs of Svorog" guild. Guild members are engaged in historical reconstructions. They also contributed to the restoration of the ancient city of Naples Scythian. In Simferopol, the blacksmiths' works can be seen in the Park of forged figures in the square named after Dybenko.



"The legacy we are losing" **50**

Saints Cyril and Methodius, the creators of Slavic writing, are solemnly glorified in all Slavic countries on May 24 every year. Two alphabets were created - Glagolitic and Cyrillic. This was the first step towards the creation and development of numerous Slavic languages. And the Ukrainian language went its own unique and difficult way.

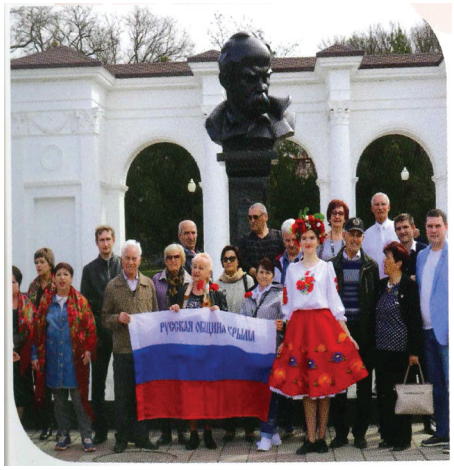


COSSACK FATE

Anton Sirotkin: "Cossacks are a whole philosophy, they are life, and we live this life" **52**

In February of this year, the Black Sea Cossack Army was created in the Crimea. Ataman of the association, Anton Sirotkin, told the Krym syogodni magazine's editors how the modern Cossacks live and do in the Republic of Crimea.

The famous Crimean doctor refuted the most common myths about the coronavirus **54**



FLOWERS OF CRIMEA CULTURES

CRIMEA PALETTE: ETHNIC LIFE OF THE REPUBLIC OF CRIMEA

40

Crimea is a multinational Republic. More than 170 nationalities live here. The palette of cultures and religions allows you to regard the peninsula as one of the most unique and unusual places on the planet. Every year a number of different holidays are held on the peninsula, which are organized by representatives of national minorities.

[…]

We are surrounded by a huge amount of information about the new coronavirus. Along with panic due to the spread of the new coronavirus, many myths and misconceptions are formed. Unfortunately, chain mailings with false facts and tips about SARS-CoV2 have flourished online.

back cover page

KRYM SYOGODNI

1 (1) 2020 12+

THE FIRST UKRAINIAN CULTURAL AND EDUCATIONAL MAGAZINE IN RUSSIAN CRIMEA

Editor-in-chief Gridchina A.S.

Design and layout Veselov A.V.

The cover depicts the Hero of the USSR, L. Pavlichenko

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Annex 1113

Krym syogodni, No. 2 (2), 2020
(excerpts)

Translation
Excerpts

Translation from Ukrainian

THE FIRST UKRAINIAN CULTURAL AND EDUCATIONAL MAGAZINE IN RUSSIAN CRIMEA

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"I am sure that Russians and Ukrainians have a common destiny"

42 **Vadim Volchenko:**

"This season is not inferior, and even exceeds the success of last year's season"

32 **Gleb Lyashenko:**

"The modern nation is built on values that unite the people, not divide them"

Magazine of the Regional Non-Governmental Organization "Ukrainian Community of Crimea" and Information Agency Krym Segodnya

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MIRROR OF CULTURE
LESYA UKRAINKA MUSEUM IN YALTA

Living Memories of the Poetess

In the beginning of July 2020, the Ukrainian Community of Crimea received a special gift from the employees of the Yalta Museum of Lesya Ukrainka – a copy of the first page of the poetess's manuscript titled Iphigenia in Tauris. It is noteworthy that this amiable gesture is very important for each member of the Ukrainian Community in Crimea, as thereby we try to preserve and promote Ukrainian culture in the peninsula. Let's remind ourselves that nowadays the Yalta Museum of Lesya Ukrainka is an exceptional institution preserving the living memories of the Crimean land about the famous writer.

Walking down Yalta's embankment and turning to one of the numerous narrow streets of the city, one can visit a two-story building at Yekaterininskaya Street. This is where the Yalta Museum of Lesya Ukrainka keeps its artifacts. The Museum was opened in honour of the 120th anniversary of the poetess. On 25 February 1991, a permanent exhibition was opened in the newly-renovated building of the Museum. "Lesya Ukrainka and Crimea" exhibition describes the Crimean period of the writer's life.

Lesya Ukrainka lived at Yekaterininskaya Street (formerly known as Litkensa Street) during her first visit to Crimea. In her early years, Lesya Ukrainka was a sickly child. She was a frequent guest of Crimea – she visited Saki, Yalta, Balaklava and Yevpatoria. The poetess spent a total of three years in the peninsula. She used to say that the Crimean shores were the "cradle of her art". Lesya created the Crimean Memories and Crimean Echoes collections. Here, she translated Shakespeare's and Byron's writings.

On 24 August 2001, the old display was replaced by a new one titled Lomikamen. The display tells visitors about the path of Lesya Ukrainka's life and artistic journey. The display's keynote is a saxifraga flower the poetess saw on her way up the Ai-Petri mountain. The flower was small, but overcame all obstacles to fight its way up through hard stone – it symbolises the life of Lesya Ukrainka herself who struggled, fought her illness, but never gave up.



Krym syogodni No. 2/2020

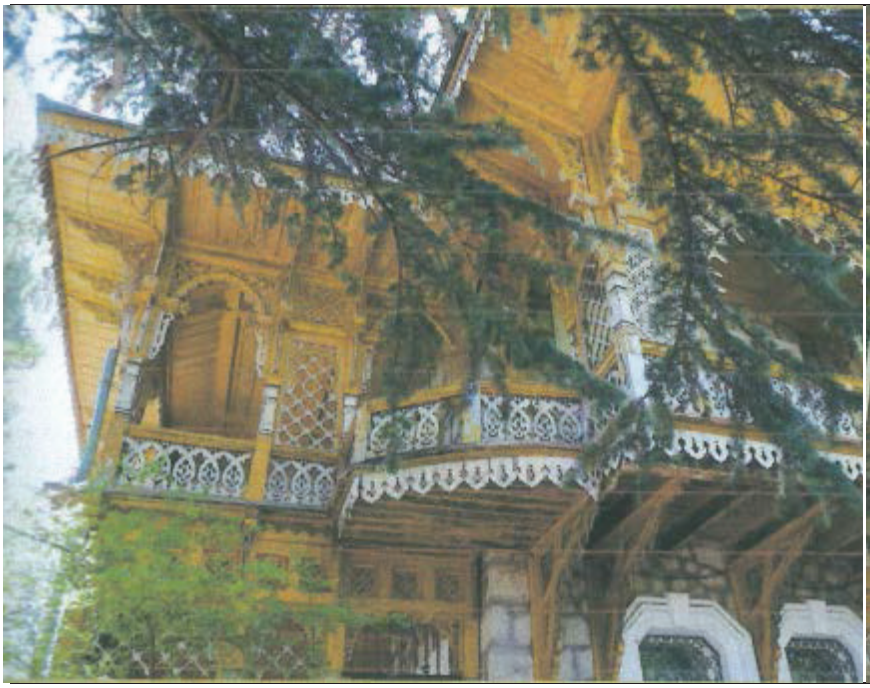
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Nowadays, among the Museum's exhibits, there are items that were important for the poetess such as a garnet bead necklace Lesya herself considered a talisman of hers. Among the items of the Museum's main display are: a collection of banduras (a Ukrainian traditional string instruments), the poetess's works published during her lifetime, the photos of her relatives and people who were close to her, paintings dated the XIX-XX cent., as well as Ukrainian national costumes. The exhibition also displays Lesya Ukrainka's medicine box. During her stay in Yalta, Lesya's health condition was very poor – she had to carry her medicines everywhere she went.

Excursions are available in the Russian and Ukrainian languages, at the visitors' option. Unfortunately, nowadays only a part of exhibits telling the tale of the great writer can be seen – the second floor of the museum is currently closed for reconstruction. Previously, Ukrainian authorities paid little attention to the Museum's problem, which is why the building is in dire need for major repair. At visitor's request, the sections of the Museum dedicated to Lesya Ukrainka and other figures of Ukrainian culture have been included in the literature display of the Culture of Yalta in the XIX - first quarter of the XX cent. structural subdivision, as the matters of Ukrainian culture and literature remain matters of of current interest for the Russian Crimea as well.

Lesya Ukrainka visited Crimea for the last time in 1908. In Yalta, Lesya Ukrainka worked on her last poem that we mentioned above – Iphigenia in Tauris. Sadly, the poetess never finished it.

In 1972, a monument to Lesya Ukrainka was erected in front of the Museum. In honour of the poetess's centennial, G.N. Kalchenko, the designer and sculptor of the monument, donated it to the city. The monument shows Lesya Ukrainka sitting on a seashore, deep in her thought. Amazing but true – the monument stands on stone blocks lifted from the sea bottom by the Ayu-Dag mountain specifically for it.





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[…]

[…]

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KRYM SYOGODNI

2 (2) 2020

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KRYM SYOGODNI **3 (3) 2020**

INFORMATION AGENCY
KRYM SYOGODNI

EXCLUSIVE INTERVIEW WITH THE HEAD OF THE REPUBLIC OF CRIMEA
SERGEY AKSYONOV

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Svetlana Savchenko:
“Preserving the past is the way to a happy future”

Ukrainian “Shchedryk”.
The most popular Christmas song has been traveling the world for over 100 years

Exclusive interview with Estonian political expert Andrey Zarenkov

Swallow’s Nest.
New life of the main symbol of Crimea

MAGAZINE OF INFORMATION AGENCY KRYM SYOGODNI AND REGIONAL NON-GOVERMENTAL ORGANISATION “UKRAINIAN COMMUNITY OF CRIMEA”

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Annex 1115

Programme of the X Research and Practical Conference
"Taras Shevchenko and the Present", 2020
(excerpts)

Translation
Excerpts

Translation from Ukrainian



PROGRAMME
of the X research and practical conference

TARAS SHEVCHENKO AND THE PRESENT

Simferopol – 2020

State Budgetary Educational Institution of Higher Education of the Republic of Crimea
"Fevzi Yakubov Crimean Engineering and Pedagogical University"
Faculty of Philology
Department of Ukrainian Philology

Federal State Autonomous Educational Institution of Higher Education "VERNADSKY CRIMEAN FEDERAL UNIVERSITY"
Taurida Academy
Faculty of Slavic Philology and Journalism
Department of Ukrainian Philology

MUNICIPAL BUDGETARY INSTITUTION OF CULTURE CENTRALIZED LIBRARY SYSTEM FOR ADULTS, MUNICIPALITY DISTRICT OF SIMFEROPOL, "SHEVCHENKO BRANCH LIBRARY No. 7"

PROGRAMME
of the X research and practical conference

TARAS SHEVCHENKO AND THE PRESENT
5-6 March 2020

Simferopol

CONFERENCE ORGANIZING COMMITTEE

Head of the organizing committee

Chingiz Fevzievich Yakubov**,** candidate of engineering sciences, associate professor, doctor of engineering, rector of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"

Deputy heads of the organizing committee

Galina Yuryevna Bogdanovich, doctor of philological sciences, professor, head of the Faculty of Slavic Philology and Journalism, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"

Tatiana Petrovna Gordienko, doctor of pedagogical sciences, professor, vice-rector for research and innovative work of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"

Members of the organizing committee

Alime Ismoilovna Apselyamova**,** candidate of political sciences, associate professor, head of the Philological Faculty of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"

Maria Grigoryevna Bagriy, candidate of philological sciences, associate professor of the Department of Ukrainian Philology, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"

Nina Fedorovna Grozyan, candidate of philological sciences, associate professor, head of the Department of Ukrainian Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"

Viktor Ivanovych Gumenyuk, doctor of philological sciences, professor, head of the Department of Ukrainian Philology, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"

Olga Nikolaevna Gumenyuk, doctor of philological sciences, professor of the Department of Ukrainian Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"

Natalia Vasilyevna Karzhavina, head of "Shevchenko Branch Library No. 7"

Oksana Vyacheslavovna Krivenko, candidate of philological sciences, teaching assistant of the Department of Ukrainian Philology, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"

Oksana Stepanovna Maslikova, candidate of philological sciences, associate professor of the Department of Ukrainian Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"

Zarema Seityagyayevna Osmanova**,** teacher of the Department of Ukrainian Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"

Igor Valentinovich Shatsky, candidate of philological sciences, associate professor of the Department of Ukrainian Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"

Schedule of the Conference

5 March

11.00 a.m. – **12.00 p.m.** registration of the participants (Shevchenko Branch Library No. 7, 3 Nikanorova Str.)

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12.00 p.m. – **02.00 p.m.** plenary session (Reading room of Shevchenko Branch Library No. 7)

6 March

10.00 a.m. – sessions' work:
State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
(lecture halls 172; 165 a; 174);
Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University" (lecture hall 702)

Sections

Literary and Folkloristic Studies
Language Studies
Studying the works of Taras Shevchenko at school
History. Philosophy. Culturology
Student Research Seminar

Time allocation

Plenary session report – up to 15 minutes
Breakout session report – up to 10 minutes
Speech during the discussion, communication – up to 5 minutes

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PLENARY SESSION

Conference opening

Tatiana Petrovna Gordienko, doctor of pedagogical sciences, professor, vice-rector for research and innovative work of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"

Welcome speech for the participants of the conference

Alime Ismoilivna Apselyamova – candidate of political sciences, associate professor of the Department of Humanities and Social Disciplines; head of the Philological Faculty of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"

Valentina Vasylyevna Vlasenko – candidate of philological sciences, associate professor

Pavel Romanovich Vlasenko – rector's assistant, State Budgetary Educational Institution of Extended Professional Education of The Republic of Crimea, Crimean Republican Institute of Postgraduate Pedagogical Education

Teachers and pupils of municipal budgetary general education institution "Secondary General Education School No. 43" of Simferopol

REPORTS

Irina Viktorovna Aleksandrova, doctor of philological sciences, professor of the Department of Russian and Foreign Literature, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
Taras Shevchenko's play "Nazar Stodolia" in the context of Ukrainian and Russian dramaturgy of the first half of the 19th century

***Alime Ismoilovna Apselyamova*,** candidate of political sciences, associate professor of the Department of Humanities and Social Disciplines, head of the Philological Faculty of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Dialog of cultures in the era of globalization

Nina Fedorovna Grozyan, candidate of philological sciences, associate professor, head of the Department of Ukrainian Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Verbalization of *foreign land* in plant imagery: a projection into Taras Shevchenko's poetic language

Viktor Ivanovich Gumenyuk, doctor of philological sciences, professor, head of the Department of Ukrainian Philology, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
Artistic psychologism of child figures in the lyrics of Taras Shevchenko and the early prose of Volodymyr Vynnychenko

Olga Nikolaevna Gumenyuk, doctor of philological sciences, professor of the Department of Ukrainian Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Artistic disclosure of the drama of women's fate in Ukrainian and Crimean Tatar folklore lyrics

Natalia Vasilyevna Karzhavina, head of "Shevchenko Branch Library No. 7
On the endless path to Taras Shevchenko

Denis Sergeevich Mokrentsov, candidate of philological sciences, associate professor of the Department of Russian and Ukrainian Philology and Teaching Methods, Humanities and Education Sciences Academy (branch), Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
Prophetic motifs in the works of T.G. Shevchenko

Lyudmyla Petrovna Oskoma, deputy director for research and methodological work, teacher of Ukrainian language and literature, Russian language and literature of Municipal Budgetary General Education Institution "Secondary General Education School No. 43" of the municipal formation of the urban district of Simferopol
Moral and ethical education of children of senior school age: a methodological aspect (based on the example of Taras Shevchenko's work)

Viktor Ivanovich Stus, member of National Writers' Union of Ukraine, honored journalist of the Republic of Kazakhstan and Ukraine
"We can't imagine ourselves without Taras..."

BREAKOUT SESSIONS
Session 1. Literary and Folkloristic Studies
Sub-session 1. (Crimean Engineering and Pedagogical University, lecture hall 172)
Supervisors: ***Olga Nikolaevna Gumenyuk***
Igor Valentinovich Shatsky

Diana Arsenovna Abzhelieva**,** teacher of the Department of English Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Core denotative components in the entry of ornithonyms

Fausia Gilmrahmanovna Ablyakimova**,** senior teacher of the Department of English Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
The splendor and charm of Taras Shevchenko's poetry in the translations of the English translator Vera Rich

Lilya Raimovna Velishaeva, candidate of philological sciences, senior teacher of the Department of English Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
The peculiarities of the chronotope of Scottish emigrational poetry of the 19th century.

Edie Karimovna Dzhaparova candidate of philological sciences, associate professor, head of the Department of English Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Ritual and mythological motifs in the works of Taras Shevchenko and Robert Graves

Olesya Valeryevna Litvyak, candidate of philological sciences, senior teacher of the Department of English Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
The image of T.G. Shevchenko in modern media discourse

Aliye Khayridinovna Mustafayeva**,** senior teacher of the Department of German Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
National stereotypes in the work of Clemens Brentano "Die mehreren Wehmüller und ungarischen Nationalgesichter" [The Several Weepers and Hungarian National Faces]

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Sub-session 2. (Vernadsky Crimean Federal University, lecture hall 701)
Supervisors: ***Maria Grigorievna Bagri,***
Vladimir Stanislavovich Shvets

Maria Grigorievna Bagri, candidate of philological sciences, associate professor of the Department of Ukrainian Philology, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
Taras Shevchenko as a text: on the study of the artist's work and personality from the perspective of contemporary sociological research

Valentina Timofeevna Gasanova, candidate of philological sciences, associate professor of the Department of Humanities and Social and Economic Disciplines, Crimean branch of the Federal State Budgetary Educational Institution of Higher Education "Russian State University of Justice"
Cognitive structure of the fiction text (based on the prose of Taras Shevchenko)

Irina Sergeevna Gladka, candidate of philological sciences, associate professor of the Department of Ukrainian Philology, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
Shevchenko intertextems in the novel works of Yuri Andrukhovich

Vasily Vasilyevich Derkach, candidate of philological sciences, associate professor of the Department of Ukrainian Philology, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
Literary and critical views of Emelyan Ogonovsky on the works of Taras Shevchenko

Zoreslava Aleksandrovna Dubinets, candidate of philological sciences, associate professor of the Department of Humanities of the Institute of Pedagogical Education and Management (branch) of the Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University" in Armyansk
Historical themes in the works of Shevchenko-artist

[…]

Session 2. Language Studies
Sub-session 1. (Crimean Engineering and Pedagogical University, lecture hall 165)
Supervisors: ***Oksana Stepanivna Maslykova***
Zarema Seitiahiaivna Osmanova

Oksana Pavlovna Davydova, candidate of philological sciences, associate professor of the Department of English Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Transformation of the image of T.G. Shevchenko in media texts

Oksana Stepanovna Maslykova, candidate of philological sciences, associate professor of the Department of Ukrainian Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Individual-author nominations of persons in the poetic vocabulary of the 19th century (based on the poems of T.G. Shevchenko)

Ekaterina Evgenievna Mashkova, candidate of philological sciences, senior teacher of the Department of Russian Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"; ***E. Medzhytova***, master student of the 1st year of the Department of Russian Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
T.H. Shevchenko about the Crimean War (based on the poet's epistolary)

Elina Rasimovna Nasibullayeva**,** teacher of the Department of English Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University".
The semantic structure of the lexeme "education"

Zarema Seityagyayevna Osmanova**,** teacher of the Department of Ukrainian Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Ukrainian onomastic realities in the poetic discourse of Taras Shevchenko

***Maya Dervishovna Settarova*,** teacher of the Department of English Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
English loan word and text categories (based on the works of T.G. Shevchenko)

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Svetlana Igorevna Fedotova, candidate of philological sciences, associate professor of the Department of Russian and Tatar Languages of Kazan State Medical University
The peculiarities of text formation in the prayerful works of Taras Shevchenko

Olga Vsevolodovna Chevela, doctor of philological sciences, associate professor of the Department of Russian and Tatar Languages of Kazan State Medical University
Biblical illusions in the poetry of T.G. Shevchenko

Lidiya Fyodorovna Chernikova, candidate of philological sciences, professor of the Department of Humanities and Social and Economic Disciplines, Crimean branch of the Federal State Budgetary Educational Institution of Higher Education "Russian State University of Justice"
Etiquette formulas in the Russian-language prose of Taras Shevchenko

Sub-session 2. (Vernadsky Crimean Federal University, lecture hall 708)
Supervisor: Natalia Aleksandrovna Segal
Lidiya Fyodorovna Shcherbachuk

Vera Pavlovna Achylova, candidate of philological sciences, associate professor of the Department of Ukrainian Philology, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
Studying complex sentences on the material of Taras Shevchenko's poems

Vera Pavlovna Achilova, candidate of philological sciences, associate professor of the Department of Interlanguage Communication and Journalism, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
Methods of translation into Russian of metaphorical constructions in lyric-epic works of Taras Shevchenko

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Nikolay Ivanovich Pelipas, candidate of philological sciences, associate professor of the Department of Ukrainian Philology, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
Linguistic features of the early poetry of Taras Shevchenko

Irina Anatolievna Regushevska, candidate of philological sciences, associate professor of the Department of Interlanguage Communication and Journalism, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
Modern media interpretation of Taras Shevchenko's texts

Lyudmyla Ivanovna Rudnytska, candidate of philological sciences, associate professor of the Department of Interlanguage Communication and Journalism, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
"Advertising words" in the system of modern Russian-language color names

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Session 3. Studying the works of Taras Shevchenko at school
Sub-session 1. (Crimean Engineering and Pedagogical University, lecture hall 174)
Supervisor: ***Lyudmila Petrovna Oskoma***
Tatyana Ivanovna Prudnikova

Tatyana Vladimirovna Androsova, teacher of Russian language and literature of Municipal Budgetary General Education Institution "A.S. Makarenko school-lyceum No. 3"
A lesson on the study of T.G. Shevchenko's story "The Artist"

Zarina Bayrilieva teacher of Vorontsov Private School, Simferopol
The works of Taras Shevchenko at the lessons of Russian literature in secondary school

Nazar Olegovich Gabchenko, foreign language teacher of the State Budgetary Professional Educational Institution of the Republic of Crimea "Prudivskyi Agrarian Technical College"
The works of Taras Shevchenko – the source of inspiration for new generations

Yulia Sergeevna Duris, teacher of Municipal Budgetary General Education Institution "A.S. Makarenko school-lyceum No. 3", Simferopol
Axiological means of Shevchenko's word

Ruslana Vasilyevna Zvyagintseva, teacher of Municipal Budgetary General Education Institution "Open Space Lyceum", Simferopol
Extracurricular and out-of-school work on studying the works of Taras Shevchenko

Gulnara Narimanovna Ilyasova, editor-in-chief of the Bakhchysarai district newspaper "Glory to Labor", Bakhchysarai
T. Shevchenko and Russian literature

Irina Vasilyevna Kozyakova, deputy director for educational work of Municipal Budgetary General Education Institution "A.S. Makarenko school-lyceum No. 3"
Methodological aspects of the study of dialog speech of Taras Shevchenko's lyric-epic works

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Sub-session 2. (Vernadsky Crimean Federal University, lecture hall 709)
Supervisor: ***Lilia Ignatievna Pelipas***
Hrebtovich Ksenia Aleksandrovna

Irina Vladimirovna Belyakova, head of the methodological department of the State Budgetary Educational Institution of Extended Education of the Republic of Crimea "Junior Academy of Sciences 'Shukach'" (Simferopol)
Architectural structures (based on the example of the Taras Shevchenko's monuments) as a subject of study and research in the course of writing a Junior Academy of Sciences paper

Alexander Yevgenyevich Guminsky, teacher of Ukrainian language, Municipal Budgetary General Education Institution "Molodizhnenska school No. 2" of Simferopolskyi district
Shevchenko's text as a basis for the study of visual and expressive possibilities of the Ukrainian language

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Galina Ivanovna Izatova, teacher of the highest category of the Municipal Budgetary General Education Institution "School-gymnasium No. 3" of Armyansk
Bible motifs in the works of Taras Shevchenko

Alena Olegovna Kamysheva, teacher of Ukrainian language, Municipal Budgetary General Education Institution "Saki secondary school No. 3", master student of the Department of Ukrainian Philology of the Faculty of Slavic Philology and Journalism, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
The study of images-symbols of rivers and water objects of Taras Shevchenko's poetic texts in literature and art history

Natalia Grigorievna Kossuta, teacher of Ukrainian language and literature, Russian language and literature of Municipal Budgetary General Education Institution "Petrivska school No. 2" of Krasnohvardiiskyi district
Poetics of children's images in Taras Shevchenko's lyrics

Lilia Ignatievna Pelipas, primary school teacher, Private educational institution "Vorontsov school" of Simferopol
Methodological problems of studying the works of Taras Shevchenko in the primary grades

Natalia Ivanovna Raspol, methodologist of the Center of Philological Education of the State Budgetary Educational Institution of Extended Professional Education of the Republic of Crimea, Crimean Republican Institute of Postgraduate Pedagogical Education
The project method in a modern school (based on Taras Shevchenko's life and work)

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Session 4. History. Philosophy. Culturology
(Crimean Engineering and Pedagogical University, lecture hall 167)
Supervisors: ***Vetana Enverovna Veysova***
Senchenko Natalia Anatolyevna

Abdzhemil Zakeryanovich Abdulkhayrov candidate of pedagogical sciences, associate professor of the Department of Humanities and Social Disciplines of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Philosophical and religious views in Taras Shevchenko's creative legacy

Vetana Enverovna Veysova**,** candidate of culturology, associate professor of the Department of Humanities and Social Disciplines of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Contemporary Crimean Tatar symbols

Larisa Iosifovna Koroleva, candidate of historical sciences, associate professor of the Department of History, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Homeland everyday life in the 19th century (based on Taras Shevchenko's diary)

Refik Jaferovich Kurtseitov**,** candidate of social sciences, associate professor, head of the Department of Humanities and Social Disciplines of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Implementation of legislative acts of the Russian Federation in the field of study and teaching of mother tongues and state languages of the constituent entities of the Federation (Republic of Crimea)

Natalia Anatolyevna Senchenko**,** candidate of culturology, associate professor of the Department of Humanities and Social Disciplines of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Social and cultural aspects in the works of T.G. Shevchenko

Session 5. Student Research Seminar
Sub-session 1. Literary and Folkloristic Studies (Crimean Engineering and Pedagogical University, lecture hall 173)
Supervisors: Ekaterina Dreval
Irina Kirdas

Valimer Bekmulaev, 4th year student of the Philological Faculty of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Shevchenko's motifs in Olena Pchilka's lyrics

Alyona Garbuz, 2nd year student of the Philological Faculty of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Folk song traditions in Oleksandr Irvanets's poetry

Anna Gladka, 2nd year student of the Philological Faculty of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Development of artistic tendencies of Hryhorii Kvitka-Osnovianenko in the works of Taras Shevchenko

Tatiana Herve**,** 1st year master student of the Department of Ukrainian Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
The image of foreign land in the works of T. Shevchenko

Dmitry Grekhovodov, 2nd year student of the Philological Faculty of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Shevchenko's motifs in Lesya Ukrainka's lyrics

Ekaterina Dreval, 2nd year student of the Philological Faculty of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
The image of the artist in Taras Shevchenko's poems "My Thoughts" and "Perebendya"

Lyudmila Dyatlova**,** 1st year master student of the Department of Ukrainian Philology, State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Artistic understanding of history in Panteleimon Kulish's poetic drama "Prince Baida Vyshnevetskyi"

Anife Ilzhepova, 3rd year student of the Philological Faculty of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Shevchenko's echo in the artistic structure of Maria Matios's prose

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Sub-session 2. Language Studies
(Crimean Engineering and Pedagogical University, lecture hall 174)
Supervisors: ***Anna Velikodna***
Tatiana Kostenkova

Alexandra Agatova, 1st year student of the Philological Faculty of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
The peculiarities of the functioning of borrowed vocabulary of T.G. Shevchenko "Naimichka" and M.V. Gogol "The Fair at Sorochyntsi"

Fevzi Abdulganiev, 1st year student of the Philological Faculty of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Emotional vocabulary in the poetry of T.G. Shevchenko

Diana Bogatyr, 2nd year student of Faculty of History, Arts, the Crimean Tatar Language and Literature of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Stylistic function of color words in Shevchenko's poetry

Olga Burlutskaya, 2nd year student of Faculty of History, Arts, the Crimean Tatar Language and Literature of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University"
Phonetic variants of words in the poetic language of Taras Shevchenko

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Sub-session 3. Literary and Folkloristic Studies
(Vernadsky Crimean Federal University, lecture hall 702)
Supervisors: ***Daria Zhitchenko***
Violetta Kalina

Nefize Abduvelieva, 3rd year student of the Faculty of Slavic Philology and Journalism, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
The image of the cat in Ukrainian and Crimean Tatar lullabies

Aliye Abibullayeva, 4th year student of the Faculty of Slavic Philology and Journalism, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
The educational potential of Taras Shevchenko's poetry

Tatiana Andreeva, 1st year student of the Faculty of Slavic Philology and Journalism, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
Romanticism in the works of Taras Shevchenko

Medine Ichilova, 4th year student of the Faculty of Slavic Philology and Journalism, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
The peculiarities of genre poetics in the works of Taras Shevchenko

Bekirova Dzhevair, 3rd year student of the Faculty of Slavic Philology and Journalism, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
Theme of social inequality in T.G. Shevchenko's drama "Nazar Stodolia"

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Sub-session 4. Language Studies
(Vernadsky Crimean Federal University, lecture hall 701)
Supervisors: ***Natalia Andreichenko***
Mieser Ibragimova

Anastasia Abramenko, 2nd year master student of the Department of Ukrainian Philology of the Faculty of Slavic Philology and Journalism, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
Functions of phraseological units in T.G. Shevchenko's poem "Naimichka"

Natalia Andreichenko, 3rd year student of the Faculty of Slavic Philology and Journalism, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
Individual-author neologisms in Taras Shevchenko's poetic heritage

Anastasia Baryshevskaya, 2nd year student of the Faculty of Slavic Philology and Journalism, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
The synonymic richness of language in Taras Shevchenko's poetry

Aleksander Bezsmertniy, 1st year student of the Faculty of Slavic Philology and Journalism, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
Innovative processes in the category of neutral vocabulary of the modern Russian language in the late twentieth and early twenty-first centuries.

Ekaterina Bura, 4th year student of the Faculty of Slavic Philology and Journalism, Taurida Academy, Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
Biblical vocabulary in texts of different genres

Viktor Anatolyevich Gladun, student of 41-ZPFR group of Humanities and Education Sciences Academy (branch), Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"
The concept of "freedom" in the works of Taras Shevchenko

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SUMMARY PLENARY SESSION

6 March

1. **Summary reports of sessions' heads**
2. **Adoption of the conference resolutions**
3. **Closing of the conference**

Annex 1116

Arzy, No. 15-16, 2020
(excerpts)

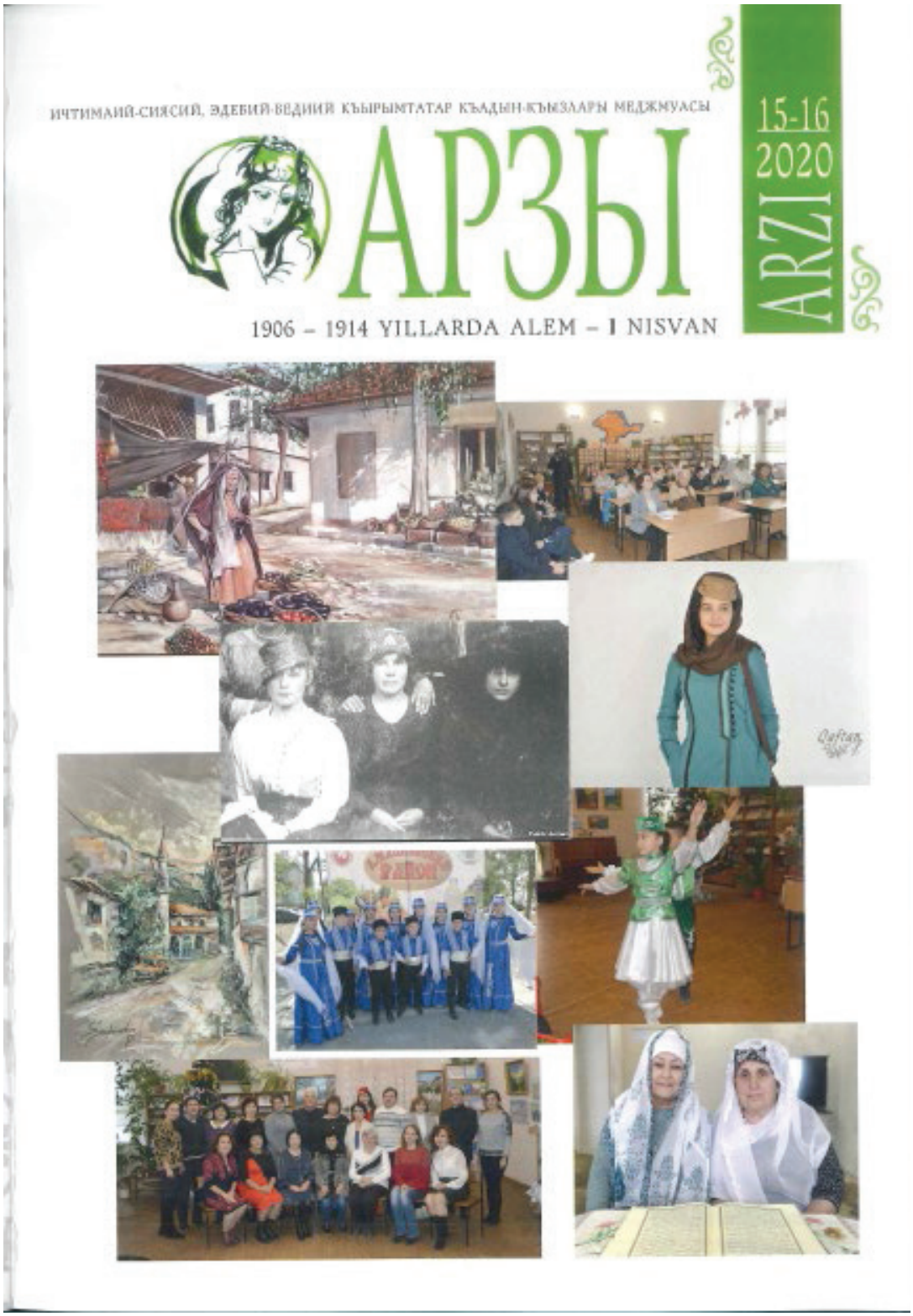
Translation
Excerpts

[Original in Crimean Tatar]



Arzy
No. 15-16
2020

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ИЧТИМАИЙ-СИЯСИЙ, ЭДЕБИЙ-ВЕДИИЙ КЪЫРЫМТАТАР КЪАДЫН-КЪЫЗЛАРЫ МЕДЖМУАСЫ
АРЗЫ
15-16
2020
ARZI
1906 – 1914 YILLARDA ALEM – I NISVAN

[...]

[…]

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Annex 1117

Arzy, No. 13-14, 2020
(excerpts)

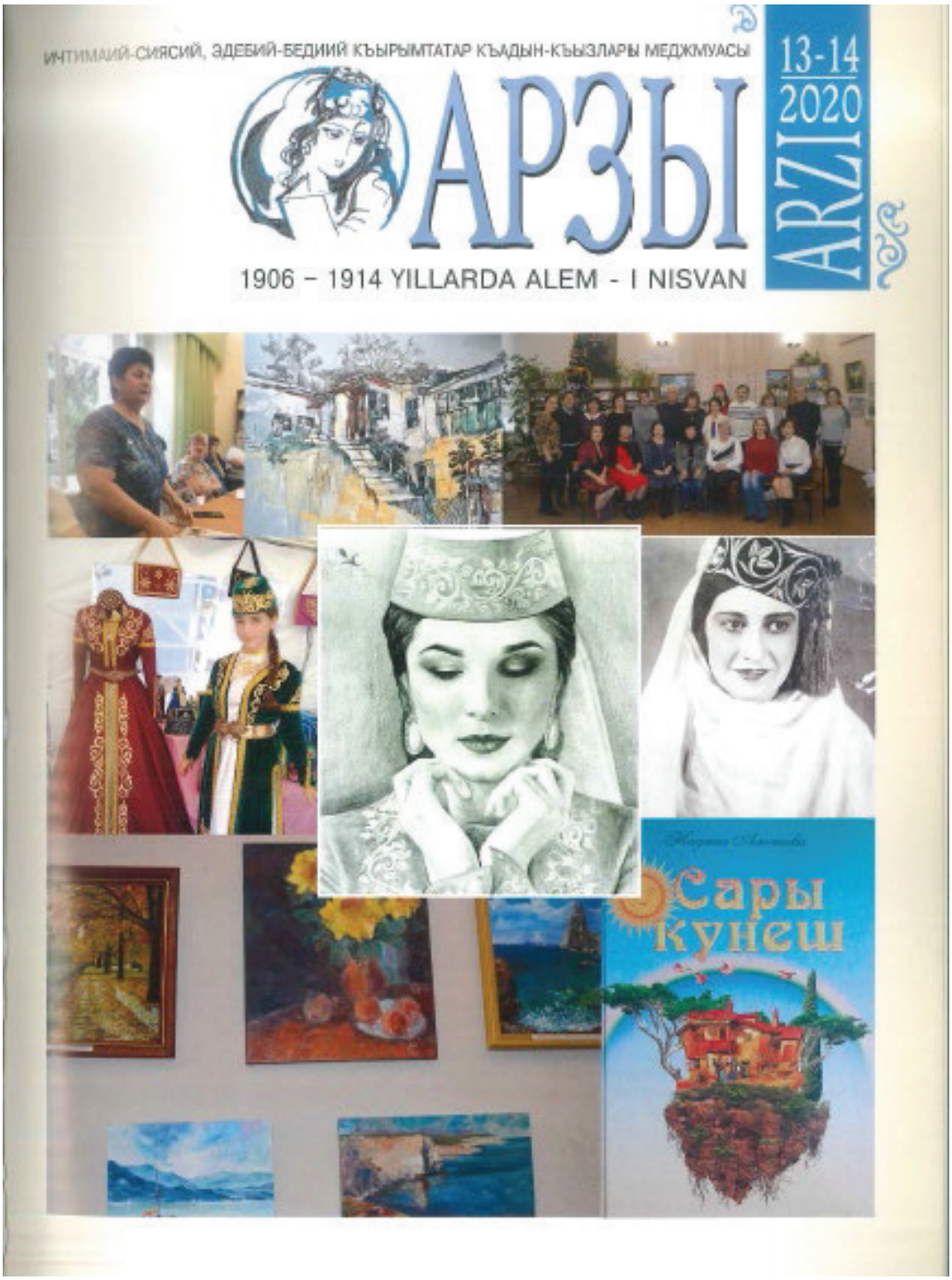
Translation
Excerpts

[Original in Crimean Tatar]



Arzy
No. 13-14
2020

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ИНТИМАИЙ-СИЯСИЙ, ЭДЕБИЙ-БЕДИИЙ КЪЫРЫМТАТАР КЪАДЫН-КЪЫЗЛАРЫ МЕДЖМУАСЫ
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1906 – 1914 YILLARDA ALEM - I NISVAN
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[…]

Page 48

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[…]

Annex 1118

Krymskiy visnik, No. 1, 2020
(excerpts)

Krymskiy visnik

NEWSPAPER OF THE INFORMATION AGENCY
“KRYM SYOGODNI"

No. 1 2020

CHRONICLE OF THE UKRAINIAN COMMUNITY OF CRIMEA

UKRAINIAN TRADITIONS, RUSSIAN FUTURE

On 14 October 2015, the Regional Non-Governmental Organisation “Ukrainian Community of Crimea” started operating in the Russian Crimea. Since then, it is difficult to imagine the cultural life of the republic without activists of the Ukrainian diaspora. Members of the Ukrainian Community of Crimea are engaged in cultural education, contrary to popular rumors among Western politicians, who believe that the Ukrainian ethnic group is deprived of the opportunity to develop and preserve cultural identity on the peninsula.



Today, the society is actively establishing and deepening friendly ties between the fraternal Russian and Ukrainian peoples. Revival, strengthening, development of spiritual, cultural, creative, scientific business ties with Ukraine and Ukrainian communities of other countries is the main goal of the community. Community members are active public figures. Anastasia Gridchina, Chair of the Board of the Ukrainian Community of Crimea, regularly becomes a participant in the international venues of the United Nations and the OSCE.

The upbringing of Ukrainian ethnic identity, the popularization of Ukrainian culture, language, traditions among other nationalities are the areas of work of the organization's members, which they implement by holding a range of bright and varied holidays. The brightest of them is the Obzhinki Festival of Ukrainian Culture.

The merry tradition of harvesting has been transformed into a holiday, which is held annually on 28 August. The event leaves no one indifferent. Residents and guests of Crimea are happy to take part in group dances, competitions and sing their favorite Ukrainian songs. During the festival, following the traditions of ancestors, the host (hostess) of the holiday is given the last sheaf cut in the field. This gift is accepted by the Chair of the Board of the Ukrainian Community of Crimea.

But this is not the whole range of events implemented by the Ukrainian Community of Crimea. An equally important direction in the organization's activities is occupied by commemorative events with the laying of flowers to the monuments to Taras Shevchenko, Lesya Ukrainka, Ivan Franko, etc. Literary evenings are held among students and schoolchildren on the birthdays of Ukrainian authors. The organization carries out activities to preserve the memory and cultural heritage of the talented embroiderer, honorary resident of Simferopol, Hero of Ukraine V.S. Roik. Thanks to the efforts of the Ukrainian Community of Crimea, one of the new streets in Simferopol was named after this craftswoman. Also, with the support of the State Autonomous Institution of the Republic of Crimea “Gasprinsky Media Centre” in cooperation with the leadership of the organization, the Album of embroideries and patterns of V.S. Roik – "Songs embroidered with threads" – was published in 2018.

In 2017, the Assembly of Slavic Peoples of the Republic of Crimea was approved. It includes the Russian, Ukrainian and Belarusian communities of the Republic of Crimea. The organization seeks to form an open dialogue between the national communities of the Slavic peoples. Through joint efforts, the Assembly preserves the memory of important events in Slavic culture: Christening of Rus’, Day of Slavic Literature and Culture, Day of Family, Love and Loyalty, etc.

In modern conditions, a very important topic is the patriotic education of youth and the preservation of the true history of our great Motherland. One of the priorities in this area was the memory of the Great Patriotic War. The organization celebrates Victory Day, the Day of Liberation of Ukraine from Nazi invaders, memorable dates of the Siege of Leningrad, and the defense of hero cities. Among the Heroes of the Soviet Union, whose memory the Ukrainian Community of Crimea preserves in the territory of the Republic of Crimea, there are such personalities as Vasyl Gorishniy, Lyudmila Pavlichenko, Nikolay Kuznetsov, Maria Baida.

Ukrainian Community of Crimea is an active figure in the information space of the peninsula. In 2019, the Internet portal “Pereyaslavska Rada 2.0” began its work. The peculiarity of the site is broadcasting in Ukrainian and Russian. Along with this, the organization began publishing a printed periodical, journal “Krym syogodni”. The uniqueness of the projects is that there are no similar news agencies in the territory of the Russian Federation. The editorial board and staff of the portal consider it a priority for themselves to cover important political and cultural events taking place in Russia, Crimea and Ukraine. The newspaper “Krymskiy visnik”, which you hold in your hands, has become a bright addition to the activities of community members and is published with the support of cultural institutions of the Republic of Crimea.





The Ukrainian Community of Crimea is a public organisation that, along with youth energy, successfully promotes the centuries-old traditions of the Ukrainian people. This is an important feature that will allow the organization to preserve cultural identity and not lose relevance. The community leadership invites everyone who loves Ukrainian culture and considers it native to join! You can also watch our activities on social networks.



P. 2

Presentation of the journal “Krym syogodni”

The summer of 2020 for the people of Crimea began with an important and significant event for the multinational society of the peninsula - the presentation of the first Ukrainian-language periodical, the journal “Krym syogodni”, took place!



P. 4

Crimean memories of Lesya Ukrainka

If you walk along the Yalta embankment and turn to one of the many narrow streets, you can visit an old two-story house on Ekaterininskaya Street. It is here that the Lesya Ukrainka Museum, opened for the 120th anniversary of the birth of the Ukrainian poetess, keeps its ancient exhibits.

Crimean Reminiscences of Lesya Ukrainka

Heritage preserved by the Lesya Ukrainka Museum in Yalta

If you walk along the Yalta embankment and turn down one of the multiple narrow streets, you can visit an old two-story house in Yekaterininskaya Street. It is here that the Lesya Ukrainka museum, opened to mark the 120th anniversary of the birth of the Ukrainian poetess, keeps its ancient exhibits. On 25 February 1991, the permanent display telling about the Crimean period of Lesya Ukrainka's life "Lesya Ukrainka and Crimea" was opened in the restored house. The display was located on the second floor of the building and occupied four halls. The keynote of the display was the image of a seagull and the acquaintance of the poetess with the sea. Today, this building preserves the memory of several generations and attracts bypassers with its carved facade.

Inside you can find various things, in particular, chairs, on which the artist Levitan sat, or a mirror, which remembers the reflection of Marina Tsvetaeva. The museum complex occupies two floors: directly on the first floor there is the Museum of Pre-Revolutionary Culture of Yalta, and on the second floor, there is the Lesya Ukrainka Museum.



Since her childhood, the famous Ukrainian poetess Lesya Ukrainka was a very sickly child. In 1881, after Lesya fell under the ice in winter, she came down with bone tuberculosis.

"Crimean Reminiscences" and "Crimean Echoes". Here she worked on translations of works by Shakespeare and Byron.

When Lesya Ukrainka first came to Crimea, she lived in Yekaterininskaya Street (then called Litkins Street). Initially, the Ukrainian poetess lived in the wing of the manor mansion of the merchantress Leshchinskaya, but soon Lesya settled in an apartment building, where the display is now located.

On 24 August 2001, the old display was replaced by a new one, "Lomikamen", which tells about the life and creative path of Lesya Ukrainka. The keynote of the display was the image of a saxifrage flower, which the poetess met while climbing Ai-Petri Mountain. The flower was small, but after overcoming everything, it made its way through the stone, just like Lesya Ukrainka, who fought, overcame her illness and was not discouraged.

Today, the museum keeps things important for the poetess, for example, a garnet necklace, which Lesya considered as her mascot. There are also several postcards written by the writer's hand. The poetess did not have her own house in Crimea, she was just a tenant. The workers of the house-museum restored the interior of the room as it was during her lifetime, but they created an environment according to the description of the poetess given in the play "Blue Rose". All things here are authentic, they preserve the imprint of the time when the Ukrainian writer was on the territory of the peninsula.

The main exposition of the museum includes: display of panduras, lifetime editions of the poetess's works, photographs of relatives and friends, drawings of the early 19th – late 20th centuries, Ukrainian national costumes. Other household items of the writer's family have also been preserved; the furniture presented here includes: a sideboard, a sofa, a table, chairs, a hanger, a mirror, family heirlooms from the Kosach family's set: a kettle and an oil pan. You can also see Lesya Ukrainka's first-aid kit. In Yalta, the girl was already in a serious condition, losing consciousness from dizziness; she had to take medicines everywhere with her.

The staff are always happy to welcome guests and visitors of the museum. Guided



The sections dedicated to Lesya Ukrainka and other representatives of the Ukrainian literature were included in the literary display of the structural subdivision "Culture of Yalta of the late 19th – first quarter of the 20th century" at the request of visitors. After all, the issue of Ukrainian culture and literature remains relevant in the Russian Crimea. Crimea has always been multiethnic, and the cultural heritage in every family passes from generation to generation, from era to era. Museums are guardians of these folk values and traditions, and the Lesya Ukrainka Museum is not an exception.

The last time Lesya Ukrainka was in the Crimea was in 1908. She stayed in the house of Doctor Rozanov; on the facade of this house, there is a bronze memorial tablet with an image of the poetess. Lesya Ukrainka loved the Crimean peninsula very much. Here she felt good after treatment and saw wonderful landscapes, which she tried to convey in her work and about which she wrote with love. In Yalta, Lesya Ukrainka worked on her last poem "Iphigenia in Taurida", but the poetess did not have time to finish it.

In 1972, the monument to Lesya was erected in front of the museum. On the occasion of the centenary of the poetess, the author and sculptor G. N. Kalchenko gave the monument to the city as a gift. Lesya Ukrainka is depicted as if sitting on the seashore and thinking about something of her own. The statue is mounted on the boulders that were specially raised from the depths of the sea near Ayu-Dag Mount.

The article is prepared using the materials of the Lesya Ukrainka Museum.



From that time on, her fight against the disease began. Doctors recommended that Lesya be treated in a warmer climate, so her travel routes led to the South. She often went to Crimea, visited Saki, Yalta, Balaklava, Yevpatoria. Totally, Lesya Ukrainka spent three years on the peninsula. She would call the shores of the Republic "the cradle of her creativity." In Crimea, she created her works from the collections

tours are conducted in Russian and Ukrainian, at the request of the visitor. Unfortunately, due to the unsafe condition of the building and the second floor, today the Yalta Historical and Literary Museum has been forced to close the display dedicated to the Ukrainian poetess.

However, the employees of the Lesya Ukrainka Museum Department continue working. The memorabilia and lifetime collections of the poetess are now presented at the display of the structural subdivision "Culture of Yalta of the late 19th – first quarter of the 20th century". It also presents the Yalta periods of the life of Ukrainian representatives of culture — the poet, doctor Stepan Rudansky and the writer, agronomist Mikhail Kotsyubinsky.



[...]

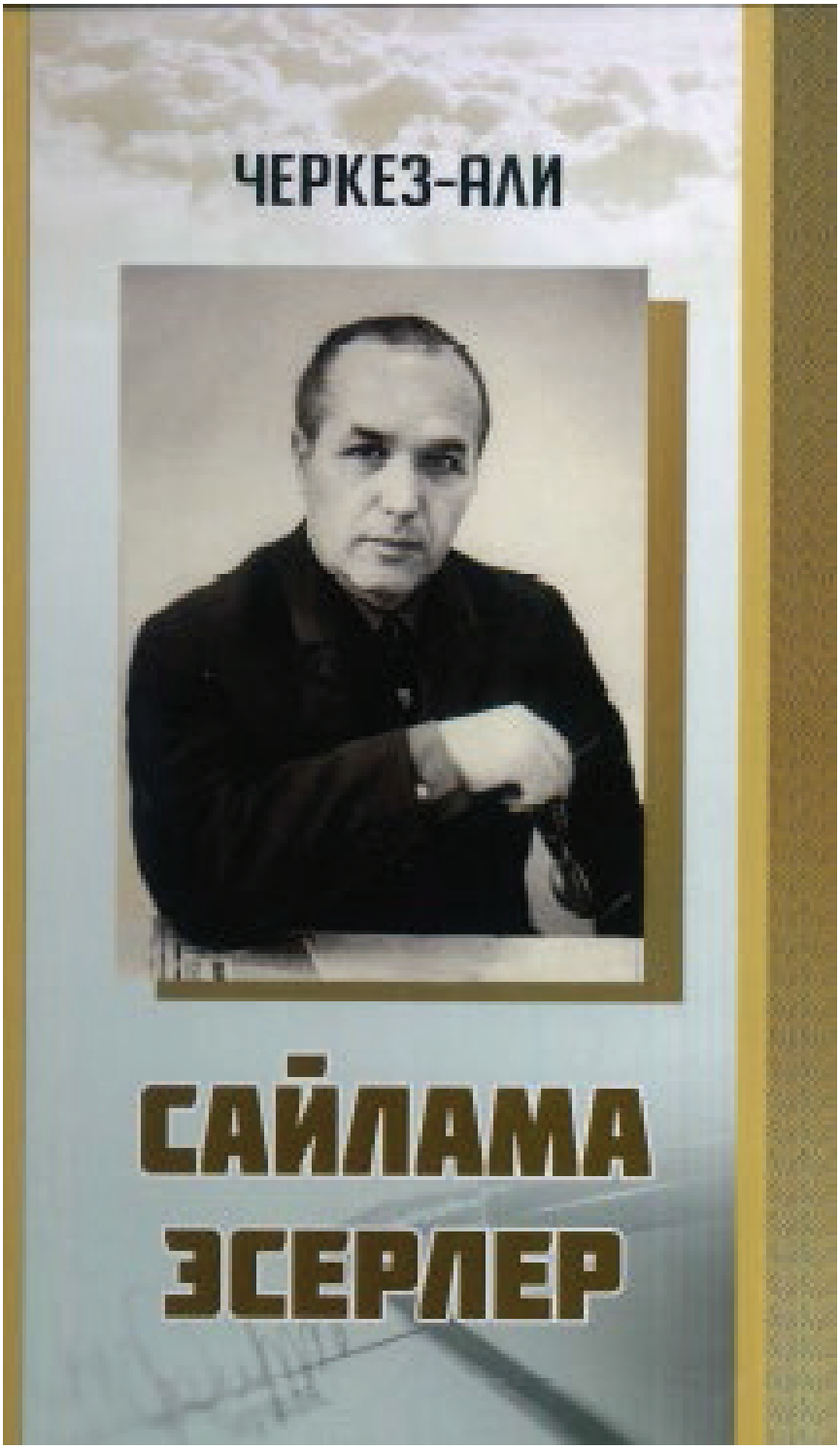
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Annex 1119

Cherkez-Ali, *Selected works*, compiled by R. Ametov,
Gasprinsky Media Centre, Simferopol, 2020
(excerpts)

Translation
Excerpts

Translation from Crimean Tatar



CHERKEZ-ALI

SELECTED WORKS

CHERKEZ-ALI

SELECTED WORKS

State Autonomous Institution of the Republic of Crimea “Gasprinsky Media Centre”
Simferopol
2020

[…]

Page 2

UDC 821.512.145(477.75)
LBC 84(2Ros=Crymtat)
Ch-48

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[…]

Page 2 – Cont.

Ch-48 **Cherkez-Ali**
Selected works / Compiled by: *R. Ametov* – Simferopol: State Autonomous Institution of the Republic of Crimea “Gasprinsky Media Centre”, 2020. – 504 pages: photos. – in Crimean Tatar
UDC 821.512.145(477.75)
LBC 84(2Ros= Crymtat)

ISBN 978-5-6045002-7-9

This collection is dedicated to the 95th birthday of the famous Crimean Tatar poet and writer Cherkez-Ali Ametov.

The collection covers some of the writer’s best works, written in various years throughout his life. They are a very clear call to preserve the Crimean Tatar national identity, not to forget their native language and keep their customs and traditions. In many of his works, the author praises love for his homeland, calling on the reader to be loyal to the aspirations and expectations of their people.

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©R. Ametov, *compiler* 2020
© State Autonomous Institution of the Republic of Crimea “Gasprinsky Media Centre”, 2020

ISBN 978-5-6045002-7-9

[…]

Annex 1120

A. Veliev, *Crimean Tatar Women in the Great Patriotic War*, Crimean Tatars in World War II, Vol. IV, Gasprinsky Media Centre, Simferopol, 2020 (excerpts)

Translation
Excerpts

Original in Crimean Tatar and Russian

Ablyaziz Veliev



CRIMEAN TATAR WOMEN IN THE GREAT PATRIOTIC WAR
Crimean Tatars in the Second World War
Volume IV

[...]

UDC 94"1941/1945"-055.2(=512.145(477.75)
Library Bibliographical Classification 63.3(2Ros-6Cry)622.78
V 27

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Recommended by the Scientific Council of the Research Institute of Crimean Tatar Philology, History, and Culture of Ethnic Groups of Crimea of the State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University" (Minutes of 30 January 2020 No.1)

A. Veliev

V 27 **Crimean Tatar Women in the Great Patriotic War** /*A. Veliev* Crimean Tatars in the Second World War. Volume IV. – Simferopol: State Autonomous Institution of the Republic of Crimea "Gasprinsky Media Centre", 2020. – 240 pages: photo. – in Crimean Tatar and Russian.

UDC 94"1941/1945"-055.2(=512.145(477.75)
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ISBN 978-5-6045002-6-2

Tens of thousands of Crimean Tatars took up active duty roles in the Second World War. With weapons in hand, they went to fight against the common enemy. Among them, there were also Crimean Tatar women: soldiers, officers, partisans and members of underground forces. The new fourth volume of this multi-volume publication "Crimean Tatars in the Second World War" is dedicated to the loyal daughters of the Crimean Tatar people who participated in the Second World War.

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ISBN 978-5-6045002-6-2

[…]

Annex 1121

A.M. Chergeev, A.A. Chergeev, *What the Animals are Talking about*, Gasprinsky Media Centre, Simferopol, 2020
(excerpts)

Translation
Excerpts

Original in Crimean Tatar, Ukrainian and Russian

[…]

Cover front page

Asan Memetovich Chergeev
Asan Ayderovich Chergeev

WHAT ANIMALS ARE TALKING ABOUT



Simferopol
State Autonomous Institution of the Republic of Crimea “Gasprinsky Media Centre”
2020

Page 2

UDC 784.6
LBC 85.314
Ch-45



ASAN MEMETOVICH CHERGEEV was born on 15 May 1879 in the village of Adzhi-Kech, part of the Perekopskiy Uyezd, into a family of a landlord. In 1892, he began studying at a seminary in the city of Akmesdzhit, and in 1899 received his teaching qualification. A hereditary nobleman. In 1905, he became fascinated by revolutionary ideas and became a passionate propagandist for the revolution. In 1906 Chergeev wrote his first poem - “Listen to what the dead man say!” [Original in Crimean Tatar]. In 1909, it was published under the pseudonym “Belgisiz” (meaning “unknown”) by the M. I. Abkin publishing house in the city of Dzhankoy. In 1914, A. Chergeev was called up for service in the army. From 1921 to 1931, he worked as a teacher in Crimean schools.

In 1931, he was sentenced to five years in labour camps for his service in the tsarist army, part of which he spent building the White Sea-Baltic canal. After his release, he continued teaching in Crimean educational institutions. Among his works are “Tilki ve kyoyan”, “Koy ve tilki”, “Yil denymi”, “Kyart bagchargi”, “Omyr chirak” “Eshit mevta ne seyleyr”, “Takdir” are others. He died after being deported on 23 March 1946 in the city of Andizhan, in the Uzbek SSR.



ASAN AYDEROVICH CHERGEEV, Candidate of Arts, Associate Professor, member of the All-Russian Choral Society, Head of the Department of Vocal Arts and Conducting.

He was born in 1962 in the city of Andizhan. From 1981 to 1986, he studied in the Vocal arts and Choral faculty of the Tashkent State Conservatory, while working as a choir artist at an opera studio. From 2001 to now, he has been teaching in the Crimean Engineering and Pedagogical University at the Department of Arts. In October 2012, he defended his Ph.D. thesis and obtained a Ph.D. in Art history.

From 2016, he has been the Head of the Department of Vocal Arts and Conducting. His research interests include the theory and history of choir music. He is the author of over 40 research works. He took part in the collective study "Musical and performing arts-theory, practice, methods" (2017). Laureate of the All-Russian competition for research book of the year (Sochi 2016, 2017). He released a few collections of children's songs: "Ai vanlar ne aitalar" ["What animals are talking about"], based on the works of the Crimean Tatar poet A. Chergeev (2005) and "Balalar alemi" ["Children's world"] (2012), based on the works of Crimean Tatar poets and coauthored by N. Velishayev, and the study manuals: "Training choir" (2014, Z. Aliyev), "Choir class" (2015, Z. Aliyev, E. Seytmemetov), "Choir practice" (2016, Z. Aliyev), "Choir arrangements" (2018, Z. Aliyev), Ablyaziz Beliyev's Children's songs (2018), Musical editor, computer layout, note arrangement by A. A. Chergeev.

Ch45 A.M. Chergeev A. Chergeev A.
What animals are talking about / A. M. Chergeev, A. A. Chergeev. — 2nd Edition — Simferopol: State Autonomous Institution of the Republic of Crimea "Gasprinsky Media Centre", 2020. — 32 pages. In Crimean Tatar, Ukrainian and Russian.
ISBN 978-5-6044686-4-7 **UDC 784.6**
LBC 85.314

The collection consists of twenty two songs, united by a shared theme centred on the lives of animals, described in the classic Crimean Tatar poetic works of Asan Chergeev (1879-1946)

ISBN 978-5-6044686-4-7
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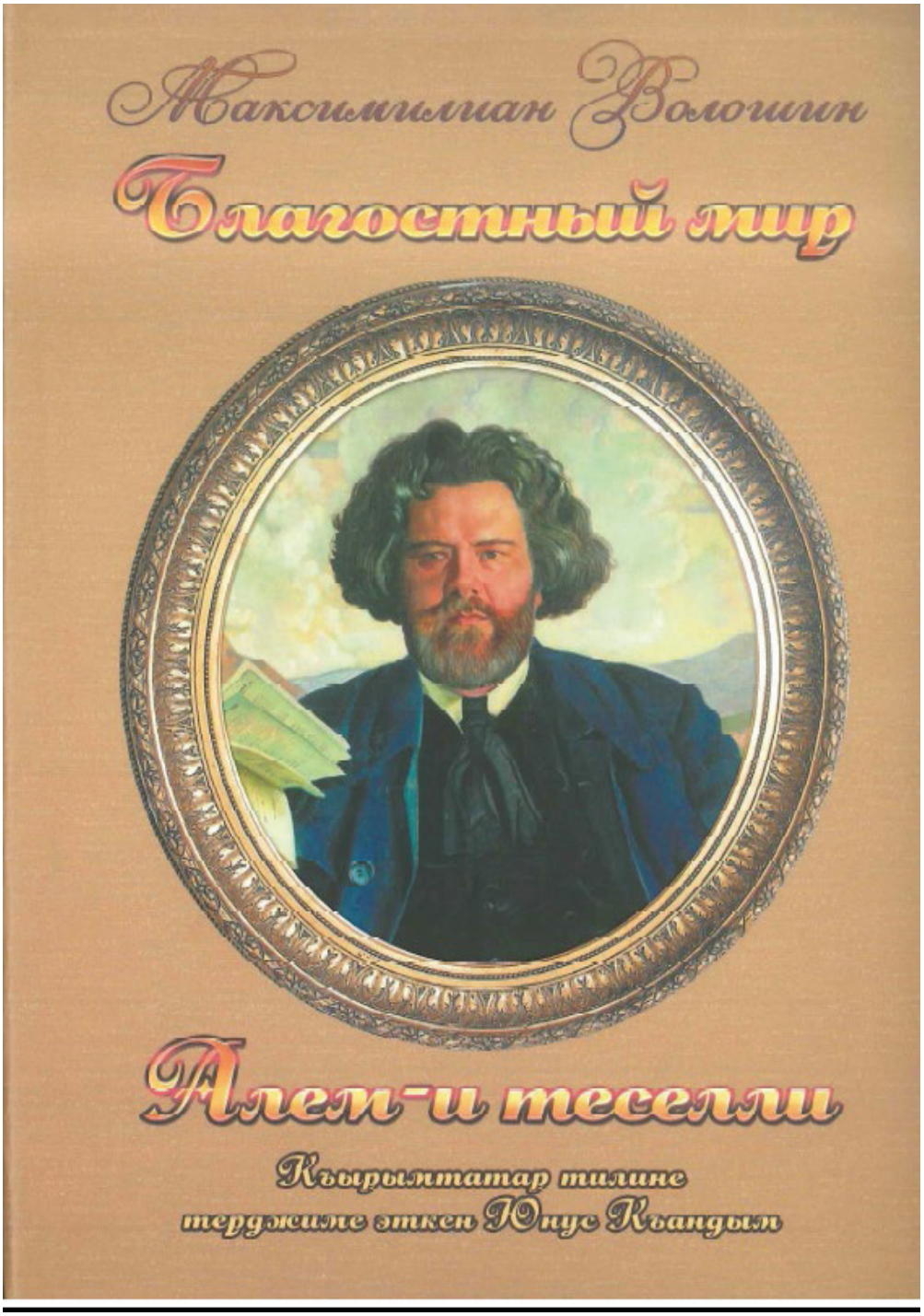
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Annex 1122

Blissful Peace. Works of M. Voloshin, compiled by H. Kadymova,
Gasprinsky Media Centre, Simferopol, 2020
(excerpts)

Translation
Excerpts

[Original in Crimean Tatar]



Maximilian Voloshin

Blissful Peace

Translation into Crimean Tatar
Yunus Kandymov

Maximilian Voloshin

BLISSFUL PEACE

Translation into Crimean Tatar
Yunus Kandymov

Gasprinsky Media Centre
Simferopol
2020

UDC 821.161.1=512.19
LBC 84(2Ros=Rus)
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M. Voloshin

V-686 ***Alem-i teselli*** **(Blissful peace) /** *Complied by H. Kandymova* – Simferopol: State Autonomous Institution of the Republic of Crimea "Gasprinsky Media Centre", 2020 – 106 p.
ISBN 978-5-6045003-4-7

The book contains selected works of the Russian Silver Age poet Maximilian Voloshin, translated by Crimean Tatar poet Yunus Kandymov. The collection includes translations of poems written during the period between 1903 to 1922.

For the first time Crimean Tatar readers have an opportunity to read the works of M. Voloshin, who lived and wrote in Crimea at the beginning of the 20th century, in their native language. This edition is aimed at those interested in the works of Maximilian Voloshin and is a fine gift for any lover of poetry.

UDC 821.161.1=512.19
LBC 84(2Ros=Rus)

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© Yu. Kandym*, translation into Crimean Tatar,* 2020
© State Autonomous Institution of the Republic of Crimea "Gasprinsky Media Centre", 2020

ISBN 978-5-6045003-4-7

[…]

Annex 1123

Contribution of the Repressed Peoples of the USSR to the Victory in the Great Patriotic War of 1941–1945, Vol. 2, compiled by S. Akkieva, Simferopol, Gasprinsky Media Centre, 2020
(excerpts)

Translation
Excerpts



Crimean Tatars
Bulgarians, Greeks and Armenians of Crimea
Meskhetian (Ahiska) Turks

CONTRIBUTION
OF THE REPRESSED PEOPLES OF THE USSR
TO THE VICTORY
IN THE GREAT PATRIOTIC WAR OF
1941-1945

VOLUME II

[…]

UDC 94(47+57)“1941/1945”
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Reviewers: Doctor of Historical Sciences, Professor ***A.D. Koichuev****,*
Candidate of Political Sciences, ***L.A. Arapkhanova****,*
Candidate of Political Sciences, ***I.Yu. Temmoev***

B-562 Contribution of the repressed peoples of the USSR to the Victory in the Great Patriotic War of 1941-1945. Vol. II. — Simferopol: State Autonomous Institution of the Republic of Crimea “Gasprinskiy Media Centre”, 2020. — 272 p.: photo.

ISBN 978-5-6045003-8-5

[...]

Annex 1124

Krymskiy visnik, No. 2, 2020
(excerpts)

Translation

Excerpts

Translation from Ukrainian

Krymskiy vişnik

NEWSPAPER OF THE INFORMATION AGENCY "KRYM SEGODNYA"

No. 2 2020

POWER IN UNITY

On 4 November, our country celebrates the National Unity Day. This day in 2014 was also special for Crimea.



[...]

In Crimea, the National Unity Day is one of the most important events celebrated alongside with the Victory Day, the Russia Day, and the Day of Crimea's Reunification with Russia. This is one of the sacred holidays of our great Fatherland, of which we again became part in 2014. This day, Orthodox believers – just like centuries ago – celebrate the feast of the icon of Mother of God of Kazan. Our ancestors believed that it was her power that helped the people's militia at that time to prevail over invaders. This day, festivals and large-scale events and concerts are held on the peninsula, and representatives of the entire multi-ethnic homeland of Crimea take part in them. This year, unfortunately, this holiday is going to take place with certain restrictions because of the new coronavirus pandemic which is again gaining momentum, but we are convinced that the ardour and strength of mind of Crimeans will not abandon them.

[…]

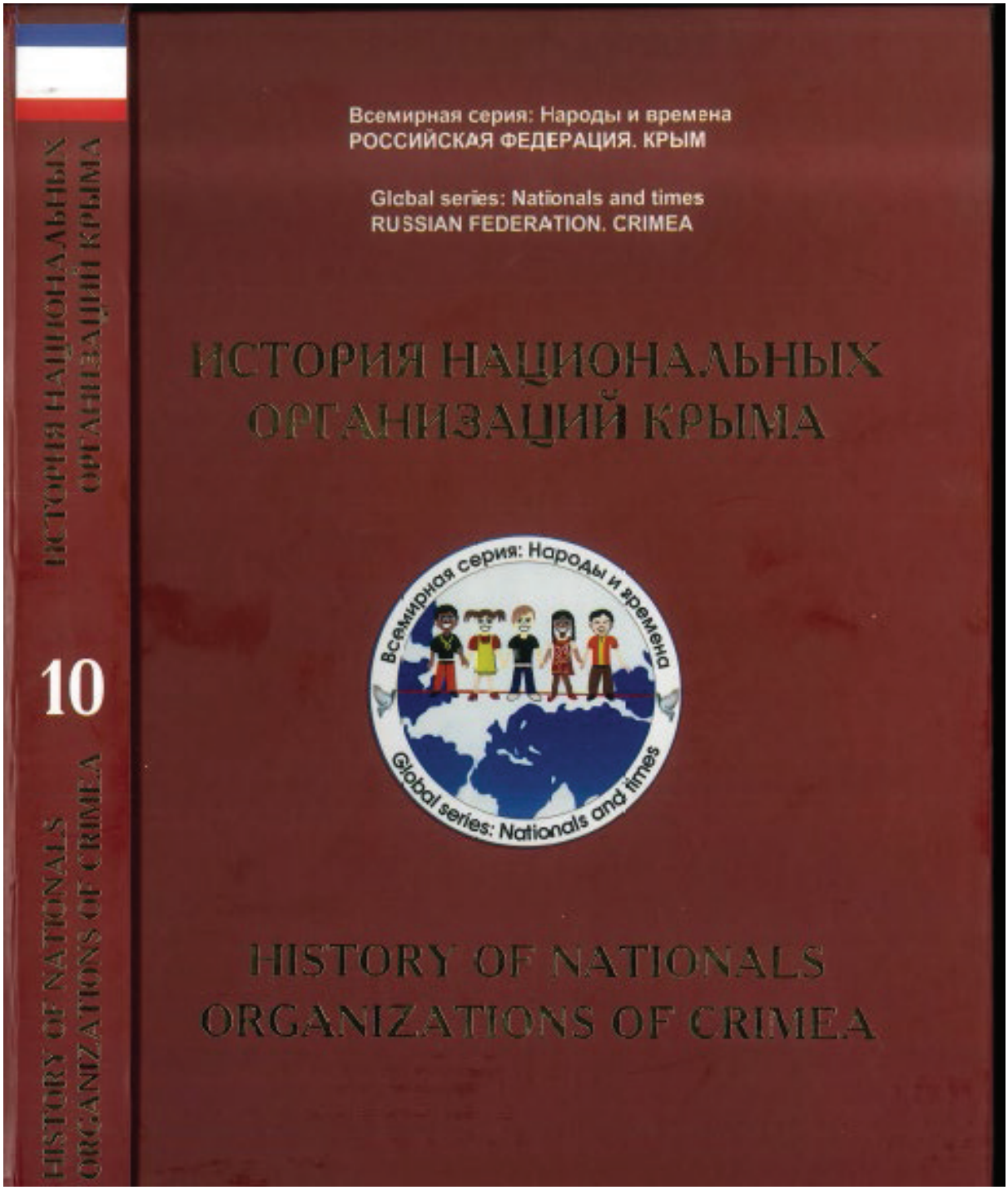
Page 8

Krymskiy visnik, Newspaper of the Information Agency "Krym Segodnya", No. 2, 2020 / Publisher: State Autonomous Institution of the Republic of Crimea "Gasprinsky Media Centre"/ The newspaper is published with funds allocated by the State Committee on Inter-ethnic Relations / Certificated of registration: Information Agency "Krym Segodnya" No. FS77-78-535 / Editorial address: 295011, Simferopol, 30 Samoshkina St. / Editor-in-chief Gridchina A.S. / Printed in the printing house LLC "Mandarin", Simferopol region, Fontany, 65 Chkalova St., tel.: +7(978) 7175722, E-mail: mandarin.print@mail.ru; https: // mandarin-print.ru / Printing method-offset, 8 pages, signed in print 22.10.2020. Circulation 500. Order No. 239630.

Annex 1125

History of National Organisations of Crimea, compiled by B.S. Balayan, Global series: Nationals and times, Vol. X, Simferopol, 2020 (excerpts)

Translation
Excerpts



[…]

Page 3

UDC 061.2:94](477.75)
LBC 66.79:63.3(2Ros-6Cry)
I 90

Approved by the Advisory board for the publication of socially significant literature in national languages under the State Autonomous Institution of the Republic of Crimea "Gasprinsky Media Centre". Published with the support of the State Committee for Inter-ethnic Relations of the Republic of Crimea at the expense of the funds from the federal budget and the budget of the Republic of Crimea. Not for commercial distribution.

This publication uses information provided by national cultural autonomies and presented with due regard to their wishes

State Autonomous Institution of the Republic of Crimea "Gasprinsky Media Centre" takes no responsibility for the accuracy of these materials.

Editorial Board:

President of the Board — *B.S. Balayan.*
Publishing editor — *N.N. Kolesnikova.*
Members of the Editorial Board: *L.V. Sokirskaya, A. Yu. Trofimov*

I 90 History of nationals organisations of Crimea / *Compiled by B.S. Balayan.* – Simferopol, 2020. – 448 pages: Photos: (Global series: Nations and times; v. 10).
ISBN 978-5-6045003-1-6

The book tells about the origins, the establishment and development of national organisations in Crimea: activities of the Cultural Foundation of the Republic of Crimea, the Association of National Societies and Communities of the Peoples of Crimea, the Committee of the State Council of the Republic of Crimea on People's Diplomacy and Inter-ethnic Relations, the State Committee for Inter-ethnic Relations of the Republic of Crimea.

It covers the activities of the Friendship Centre, the Crimean Ethnographic Museum, and ethnic multimedia. There are short biographies of notable figures in science and culture, whose names have been given to awards for contribution to and development of culture of the Crimean peoples. A separate section of the book is dedicated to the laureates of these awards (1991-1999).

The book also contains archival materials reflecting a chronicle of the ethnic history of Crimea, a short ethnological dictionary and photos of national architectural monuments. The collection tells about a significant contribution by representatives of various ethnic groups of Crimea to peacekeeping activities, the development of national diplomacy and the prosperity of the peninsula.

UDC 061.2:94](477.75)
LBC 66.79:63.3(2Ros-6Cry)

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ISBN 978-5-6045003-1-6

Annex 1126

Crimean Tatar-Russian Dictionary, B. Terlekchi, Gasprinsky Media Centre, Simferopol, 2020
(excerpts)

Translation
Excerpts

[Original in Russian and Crimean Tatar]



Bilyal Terlekchi

Crimean Tatar-Russian dictionary (1916)

UDC 811.512.145(477.75)+161.1 (038)
LBC 81.2Crymtat-4
T 35

Approved by the Advisory board for the publication of socially significant literature in national languages under the State Autonomous Institution of the Republic of Crimea "Gasprinsky Media Centre". Published with the support of the State Committee for Inter-ethnic Relations of the Republic of Crimea at the expense of the funds from the federal budget and the budget of the Republic of Crimea. Not for commercial distribution.

Recommended for publication by the Academic Council of the Fevzi Yakubov Crimean Engineering and Pedagogical University
(Minutes of 29 June 2020 No. 16)

Edited by:
— Doctor of Philological Sciences, prof. ***V.I. Gumenyuk***
— Doctor of Philological Sciences, prof. ***T.V.Useyinov***

T 35 **B. Terlekchi**
Crimean Tatar-Russian dictionary (1916) / subject editor, foreword by professor *I.A Kerimov,* editor, Candidate of Philological Sciences *T.N. Kirimov,* compiled by *H.B. Terlekchi.* — Simferopol, State Autonomous Institution of the Republic of Crimea "Gasprinsky Media Centre", 2020 — 196 pages. : photos

ISBN 978-5-6045002-8-6

UDC 811.512.145(477.75)+161.1 (038)
LBC 81. 2Crymtat -4

"Crimean Tatar-Russian dictionary" By Bilyal Terlekchi is a unique lexographical work written in Bakhchisaray in 1916, but as a result of various circumstances, has never been published until now. The dictionary contains more than 14,000 lexical units including a large volume of advanced Crimean Tatar words. It is recommended for schools that teach Crimean Tatar, as well as for students and teachers specialising in Crimean Tatar language and literature courses.

…

© B. Terlekchi, *Author*2020
© H. Terlekchi,*Compiler,*2020
© State Autonomous Institution of the Republic of Crimea "Gasprinsky Media Centre", 2020

ISBN 978-5-6045002-8-6

[...]

Annex 1127

Simferopol Academic Gymnasium official website, “Homeroom lesson ‘Traditions and customs of various peoples’ (photo)”, 16 January 2020

Translation

16.01.20 Homeroom lesson “Traditions and customs of various peoples” (photo)

sagimnazy.ru/ru/2015-11-04-17-20-21/1790-16-01-20-klassnyj-chas-traditsii-i-obychai-raznykh-narodov-foto



On 16 January, the homeroom lesson “Traditions and Customs of Different Peoples” was held in the primary classes of the school. The students learned a lot about the history of the name and location of the Crimean peninsula. The students talked about what their homeland means to them, learned about the culture of different peoples of Crimea. They recalled sayings about the friendship of different peoples. The students also enjoyed the “Folk Calendar” quiz, proverbs in different languages, and poems.


16 января.
Классная работа.
слагаемое
3 + 2
сумма




ПЛАН ПРОЕКТА
16 января.
Классная работа.


honor 9 Lite



In all periods of its history, the peninsula has been multiethnic. And today the peninsula is a home for more than a hundred nationalities. Every nationality has its own national traditions and customs, which live for centuries and are passed down from generation to generation. Traditions reflect everyday life, relationships, cuisine, culture, in other words, the characteristics and diversity of each people. A person who respects the customs of his people, keeps them in his heart, respects himself, his kind, his ancestors.

Annex 1128

Post in Yalta Historic and Literature Museum group in VKontakte social network (relating to the Dolls of Museum Exhibition), 1 June 2020

Translation

Yalta Historic and Literature Museum group in VKontakte

https://vk.com/wall-41839240_1517

Yalta Historic and Literature Museum

1 June 2020

On the International Children's Day the “Dolls of the Museum” online-exhibition was opened in the structural unit of the Municipal Budget Institution of Culture YHLM, Culture of Yalta in XIX - the first quarter of the XX century.

#YHLM

Annex 1129

School Academy of Bakhchisaray official website, “We are against terror (9-D class)”, 12 September 2020

Translation

"We are Against Terror" (9-D Class)

2109.krymschool.ru/site/pub

Main page News

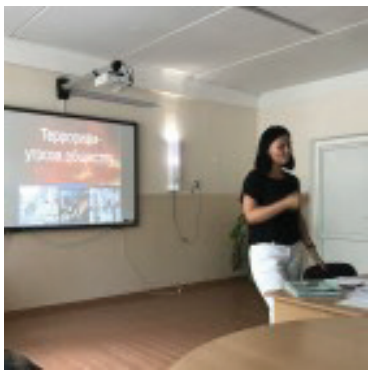
12 September 2020

On 7 September, the 9-D class organised a homeroom "We are Against Terror" in memory of victims of terrorism.

Total viewed: , today:

Rating: . Rated: .







Created on 22 October 2020

Updated on 22 October 2020

Published on 12 September 2020

Annex 1130

Fevzi Yakubov Crimean Engineering and Pedagogical University official website, “Celebration of national Crimean Tatar holiday Derviza!”, 23 September 2020

Translation

Celebration of national Crimean Tatar holiday Derviza! – Fevzi Yakubov Crimean Engineering and Pedagogical University

FEVZI YAKUBOV CRIMEAN ENGINEERING AND PEDAGOGICAL UNIVERSITY

FOR AN APPLICANT	FOR A STUDENT	FOR AN EMPLOYEE	SCIENCE	EVENTS	CONTACTS
DISTANCE LEARNING					

Wednesday, 23 September 2020 00:00

CELEBRATION OF NATIONAL CRIMEAN TATAR HOLIDAY DERVIZA!

On 19 September, national Crimean Tatar holiday Derviza was celebrated in the Simferopol district. On this day, the results of the agricultural year were summed up and field work was completed.

The event was held with the support of the Government of the Republic of Crimea and Sergey Aksyonov, the Head of the Republic of Crimea, himself.

Albert Kangiev, the Chairman of the State Committee for Inter-ethnic Relations of the Republic of Crimea together with Chingiz Yakubov, the Rector of the Fevzi Yakubov Crimean Engineering and Pedagogical University, member of the Council for Inter-ethnic Relations under the President of the Russian Federation, as well as the imam of the Simferopol district opened the official part of the holiday. The event was also attended by Ruslan Balbek, the Deputy of the State Duma of the Russian Federation.

Students of the Fevzi Yakubov Crimean Engineering and Pedagogical University acted as volunteers and took an active part in the organization and holding of the holiday. Well-coordinated teamwork of the volunteer group was the key to a successful event. At the end of the holiday, Albert Kangiev, the Chairman of the State Committee for Inter-ethnic Relations of the Republic of Crimea, awarded volunteers with certificates of acknowledgement.

Within the framework of the event, for guests and participants exhibitions of decorative and applied art were organised, a presentation of dishes of Crimean Tatar cuisine, national clothing, crafts and folklore. A separate entertainment program with animators was prepared for the children's audience.

The holiday was fun and bright: there were competitions in national wrestling quresh, performances of talented young people and, of course, dancing.

The event ended with the traditional Crimean Tatar dance “Khoran”, which united the guests and participants of the holiday, as well as the unfurling of the largest Crimean Tatar flag.

Read **628** times















Annex 1131

Administration of the City of Dzhankoy official website, Information regarding submittal of applications with the Council of Crimean Tatars, 13 October 2020

Translation

Official website of the city administration of Dzhankoy

Dear residents of the city!

dzhankoy.rk.gov.ru/ru/structure/2950

Dear residents of the city!

The Council of Crimean Tatars under the Head of the Republic of Crimea informs you that it accepts applications remotely at e-mail address: girimtatar_milliy_shurasi@mail.ru and also in a written form (by regular mail) to the following address: Council of Crimean Tatars under the Head of the Republic of Crimea, Simferopol, Odesskaya str., 10, apartment 47.

You may also register for a personal appointment with lawyers (free of charge) or a member of the Council of Crimean Tatars under the Head of the Republic of Crimea by telephone +7 (918) 612-31-40.

Created: 13.10.2020 Updated: 13.10.2020

Annex 1132

School Academy of Bakhchisaray official website, “District photographic competition ‘We are united by Crimea’ (4-D)”, 14 October 2020

District Photographic Competition “We are United by Crimea” (4-D)

2109.krymschool.ru/site/pub

14 October 2020

District Photographic Competition “We are United by Crimea” (4-D)

Polina Ivnenko, a student of the 4-D class, took part in the photographic competition "We are United by Crimea" held by the Administration of the Bakhchisaray District in the category "Lovely Land". Polina presented her work "Diverse Crimea":

"Crimea, you are so diverse! You make us wonder at your beautiful mountains, the endless Black Sea, your rich history and cultural monuments and cities, places where numerous great people derived their strength and inspiration! Even though I was born here, I always find something new in my land. My lovely native town of Bakhchisaray! The vast expanse of its district is as magnificent as it is itself! Take Turgenevka where from June to late July we can see the picturesque blooming of lavender that covers the Bakhchisaray District's hills as if they were blue and violet tablecloth . Oh, what a smell there, no photograph can convey it! But this photograph does still radiate the colours of nature, my inspiration and joy of being in this magical place!"

Head teacher N.V. Stankevich

-
-





Created on 22 October 2020

Updated on 22 October 2020

Published on 14 October 2020

Annex 1133

Administration of the City of Feodosia official website, Information regarding submittal of applications with the Council of Crimean Tatars, 14 October 2020

Translation

Official website of the Administration of the City of Feodosia

The Council of Crimean Tatars can be contacted remotely

feogorod.ru/about/news/feodosiya/v-sovet-krymskikh-tatar-mozhno-obratitsya-distantsionno/

14 October 2020 12:10

Number of views: 273

The Council of Crimean Tatars under the Head of the Republic of Crimea accepts applications remotely at the following e-mail address: qirimtatar_milliy_shurasi@mail.ru.

You may register for a personal appointment with lawyers (free of charge) or a member of the Council of Crimean Tatars under the Head of the Republic of Crimea by telephone +7 (978) 612-31-40.

Address of the Council of Crimean Tatars under the Head of the Republic of Crimea for applications in writing (by regular mail): Simferopol, Odesskaya str., 10, apartment 47.

Annex 1134

School Academy of Bakhchisaray official website, “Heroes of the Crimean Land”, 19 October 2020

Translation

Heroes of the Crimean Land
https://2109.krymschool.ru/site/pub?id=1554

Municipal Budgetary General Educational Institution - the Training and Educational Centre "School Academy" of the city of Bakhchisaray of the Republic of Crimea

298400, Republic of Crimea , Bakhchisaray District, Bakhchisaray, 1 Mira Street

19.10.2020 **Heroes of the Crimean Land –**

was the name of a thematic class dedicated to the 100th anniversary of Amet-Khan Sultan, twice the Hero of the Soviet Union, held on 16 October 2020.

Students of the 5th grade expressed their opinion on people who were honoured to receive the distinguished title of Hero of the Soviet Union and remembered Crimea-born Heroes of the Soviet Union whom they know.

The children familiarised themselves with the biographies of Heroes who are natives of our district - N. Samokhvalov, V. Khodyrev, V. Novikov - and learnt about Alime Abdenanova, a female intelligence officer from Kerch, awarded with the title of Hero of Russia (posthumously).

Of 154 Heroes, two are Crimeans - I. Papanin and S. Amet-Khan.

The students watched a documentary about the life of S. Amet-Khan, a meritorious pilot, one of space equipment testers.

The class was held by the teacher and librarian N.V. Kartakova.

Rating: 0. Rated: 0.














АМЕТ-ХАН
СУЛТАН





Annex 1135

Administration of the City of Kerch official website, “The Council of Crimean Tatars of Crimea informs”, 19 October 2020

Translation

The Council of Crimean Tatars of Crimea informs

xn----ftbdby1aamd0evc.xn--p1ai/novosti/obshhestvo/sovet-kryimskix-tatar-kryima-informiruet.html



Society 19.10.2020

In accordance with the Decree of the Head of the Republic of Crimea of 29 March 2018 No. 93-U (as amended on 8 July 2020 No. 217-U), the Council of Crimean Tatars under the Head of the Republic of Crimea functions in order to restore historical justice, and for the political, social and spiritual revival of the Crimean Tatars who were subjected to illegal deportation and political repressions on the grounds of their ethnicity, in order to promote conditions for the full integration of the Crimean Tatars into the multi-ethnic and multi-confessional Russian society, as well as to identify and consider the problems of the Crimean Tatars in the Republic of Crimea.

The Council of Crimean Tatars under the Head of the Republic of Crimea accepts applications remotely at the following e-mail address: qirimtatar_milliy_shurasi@mail.ru

You may register for a personal appointment with lawyers (free of charge) or a member of the Council of Crimean Tatars under the Head of the Republic of Crimea by telephone +7 (918) 612-31-40.

Address of the Council of Crimean Tatars under the Head of the Republic of Crimea for applications in writing (by regular mail): Simferopol, Odesskaya str., 10, apartment 47.

Annex 1136

School Academy of Bakhchisaray official website, "'Crimea is in my heart' – 2020 (4-D Class)", 25 October 2020

Translation

"Crimea is in My Heart" - 2020 (4-D Class)

2109.krymschool.ru/site/pub

25 October 2020

"Crimea is in My Heart" - 2020 (4-D Class)

The competition "Crimea is in My Heart" is annually held in our Republic. Its objective is to attract children's attention to the study and preservation of the environmental and cultural heritage of one's homeland, to cultivate patriotism to one's native land, to instill pride in one's native land, and to find young talents.

Nadya Stefanyuk has participated in the competition in the category "Crimean Palette". Her work is called "Bakhchisaray in Autumn". We wish her good luck and are looking forward to the results of this municipal competition!

Head teacher of the 4-D class N.V. Stankevich

Total viewed: , today:

Rating: . Rated: .

-
-





Created on 25 October 2020

Updated on 25 October 2020

Published on 25 October 2020

Annex 1137

Simferopol Academic Gymnasium official website, “Anniversary of Amet-Khan Sultan”, 25 October 2020

Translation

25.10.20 Anniversary of Amet-Khan Sultan

sagimnazy.ru/ru/2015-11-04-17-20-21/2025-25-10-20-yubilej-amet-khana-sultana

The school held a series of events dedicated to the 100th anniversary of the birth of twice the Hero of the Soviet Union Amet-Khan Sultan.



In the primary grades of the gymnasium lessons of courage “Amet-Khan Sultan – the Air Lion” were held, as well as homeroom lessons and thematic exhibitions devoted to the life and deeds of the hero. Students in grades 2-7 performed a musical and literary composition about the life and deeds of the pilot. Also that day, a recitation contest was held among primary and secondary school students.









Amet-Khan Sultan (1920-1971) was born on 20 October in Alupka. He is a graduate of the 1st Kachin Military Aviation School. During the Great Patriotic War, he rose from pilot to squadron commander of the 9th Guards Fighter Aviation Regiment. Participated in the Battle of Stalingrad. During the war, Amet-Khan Sultan performed a total of 603 combat sorties, 150 air battles, in which he shot down 30 enemy planes personally and 19 enemy planes as a member of a group.

The twice Hero of the Soviet Union was awarded three Orders of Lenin, five Orders of the Red Banner, the orders of Alexander Nevsky, the Patriotic War of the 1st degree, Red Star, “Badge of Honor”, and other medals.

A man whose name is forever inscribed in the annals of the Great Patriotic War and in the book of aviation history.

Annex 1138

Crimean Boarding Gymnasium for Gifted Children official website, "Poster competition dedicated to the 100th anniversary of the birth of Amet-Khan Sultan", 26 October 2020

Translation

Crimean Boarding Gymnasium for Gifted Children

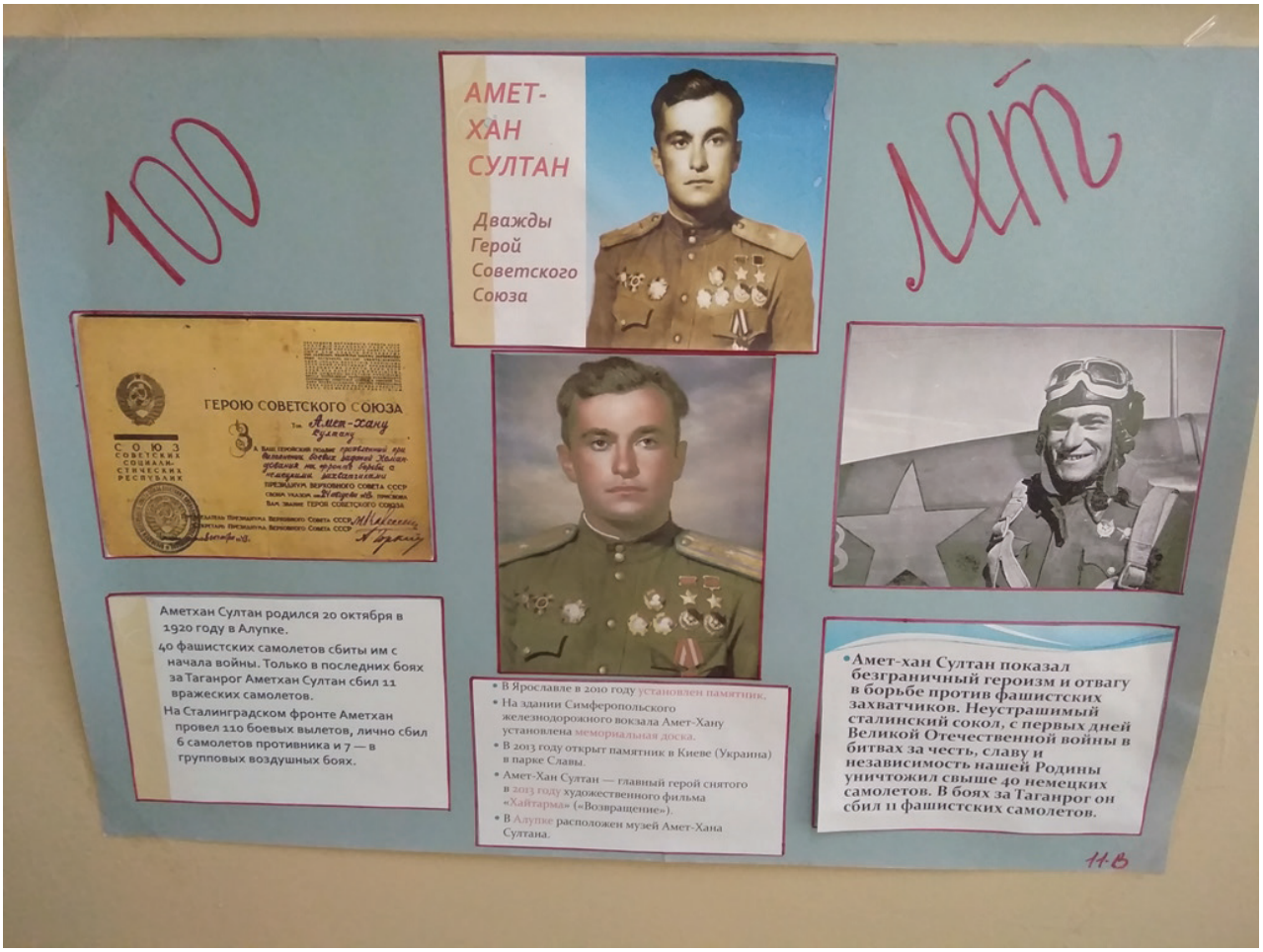
krimgimnaziya.crm.eduru.ru/news/59961664

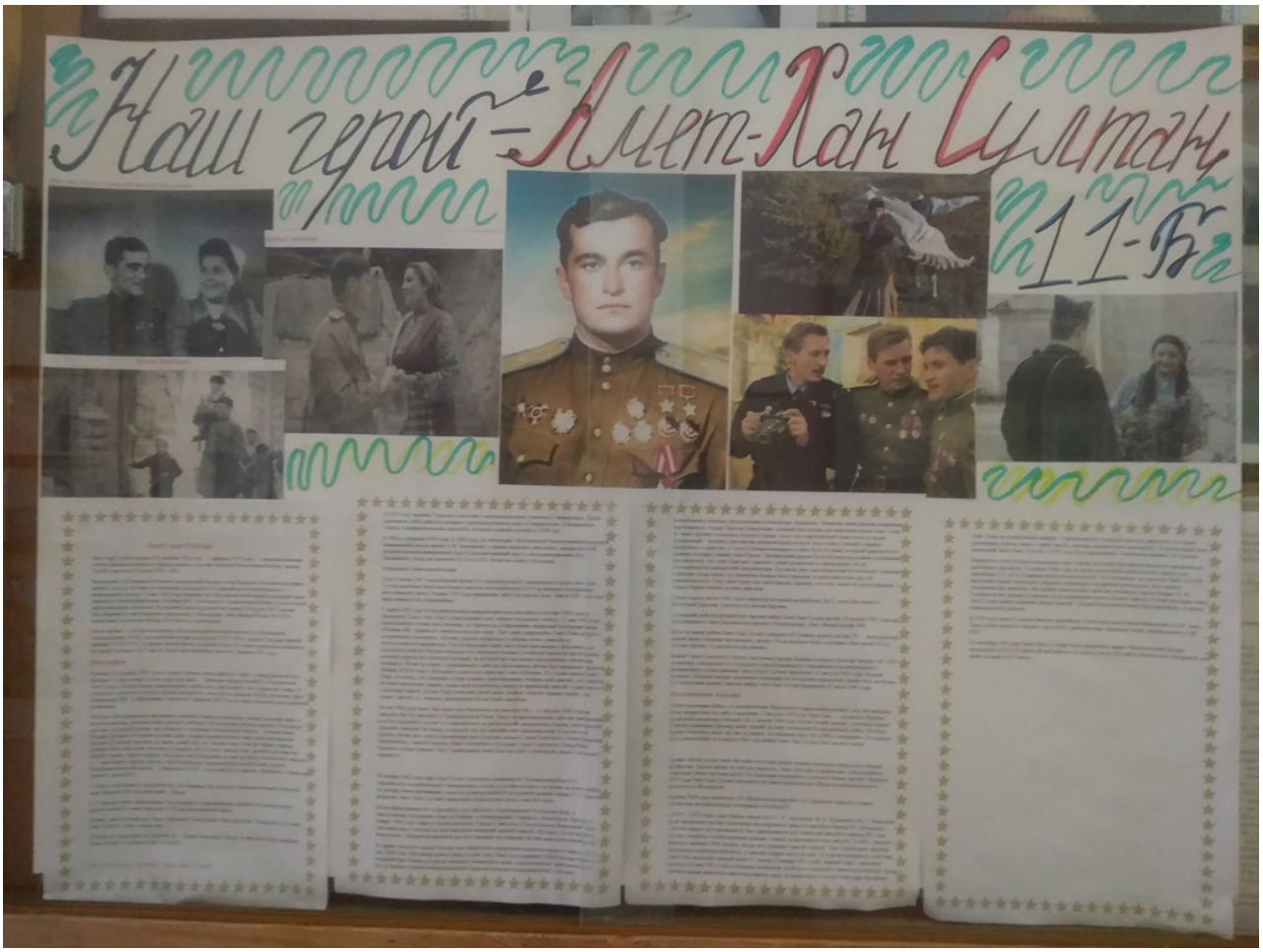
News

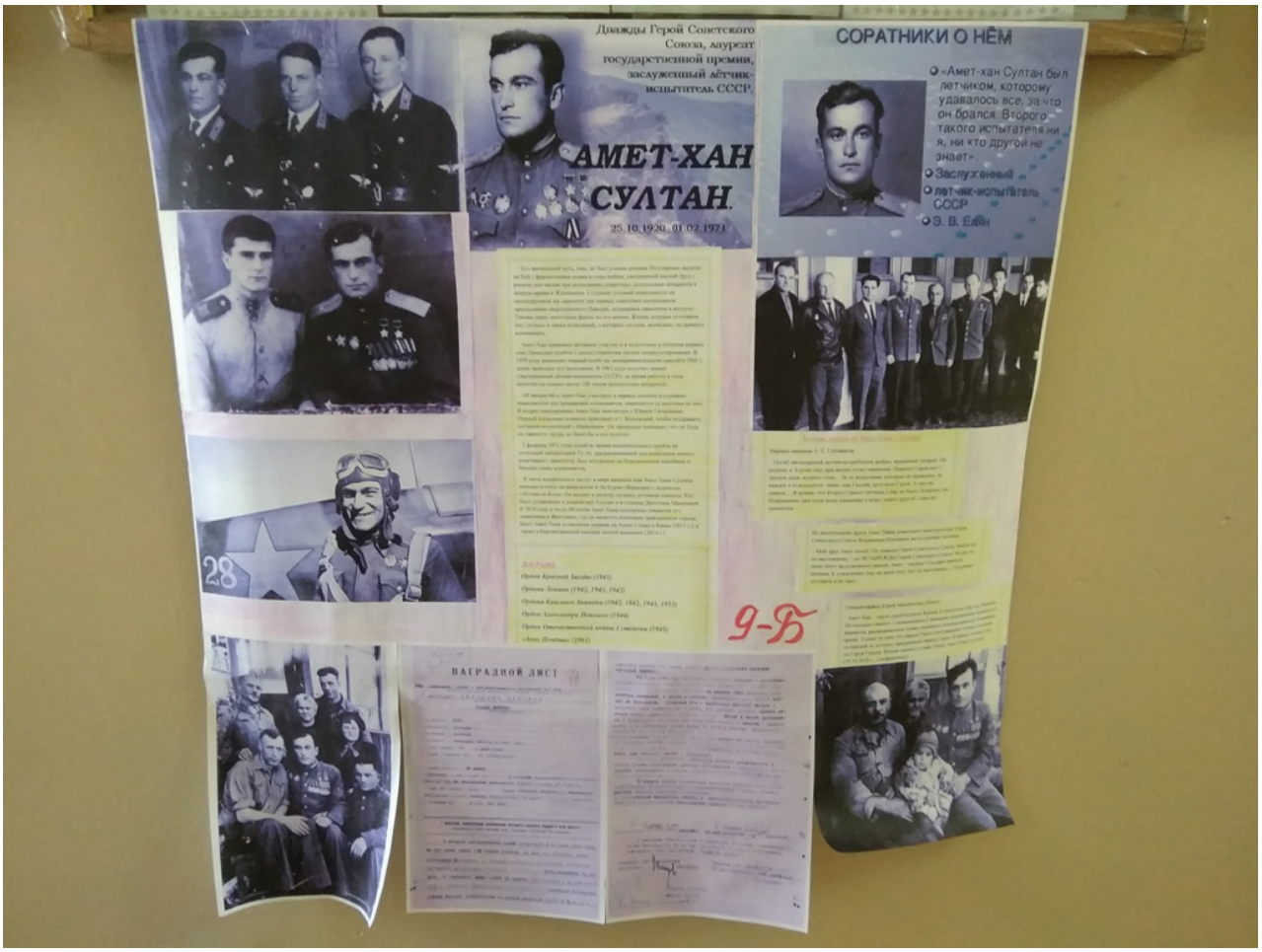
26.10.2020 Poster competition dedicated to the anniversary of the birth of Amet-Khan Sultan

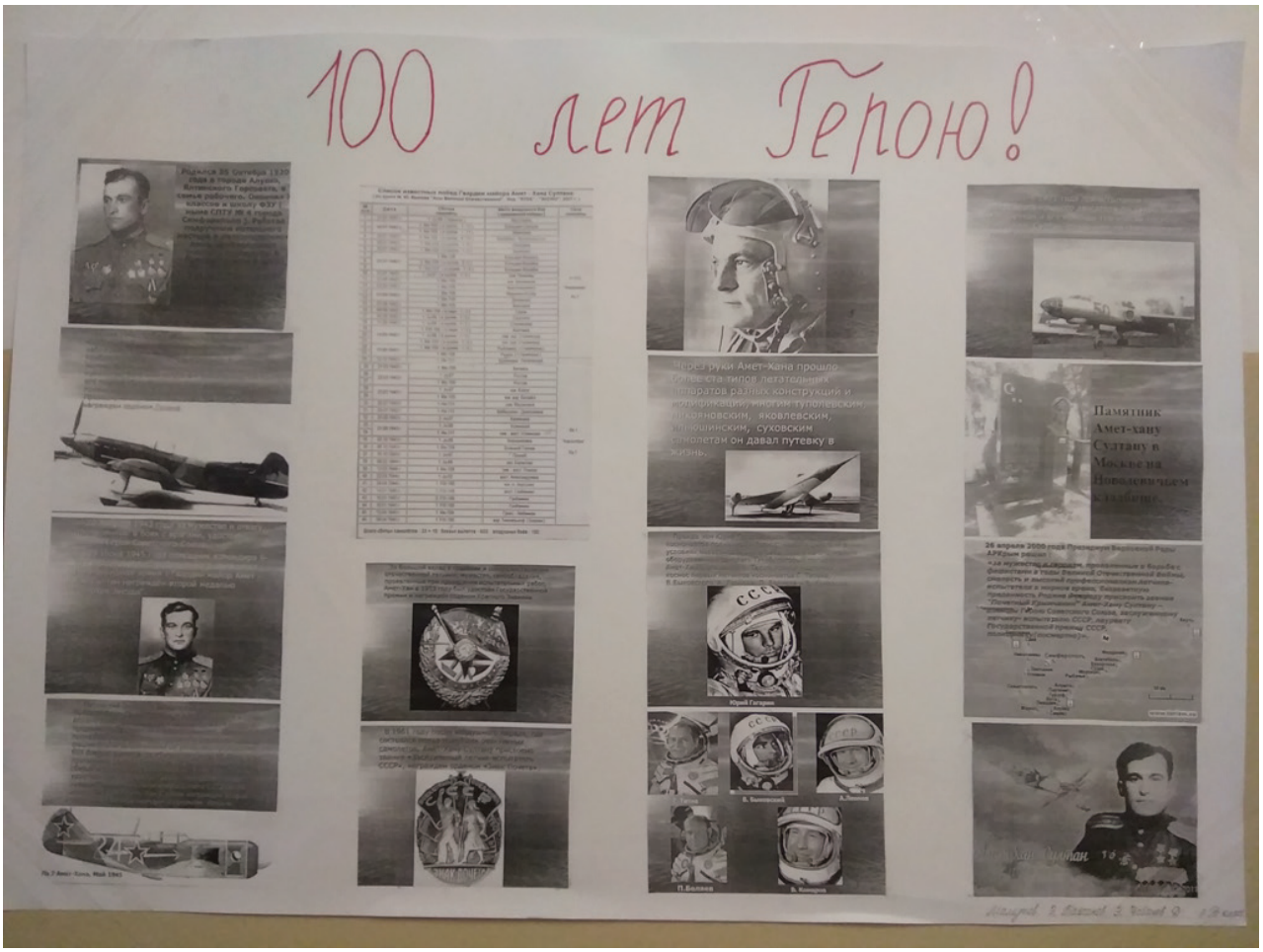
At the Crimean Boarding Gymnasium for Gifted Children, a poster competition was held dedicated to the 100th anniversary of the birth of twice Hero of the Soviet Union, pilot Amet-Khan Sultan. All the posters were rated high, but, according to the procedure, the results were summed up and it was decided who took the places of winners and runners-up in the nominations.

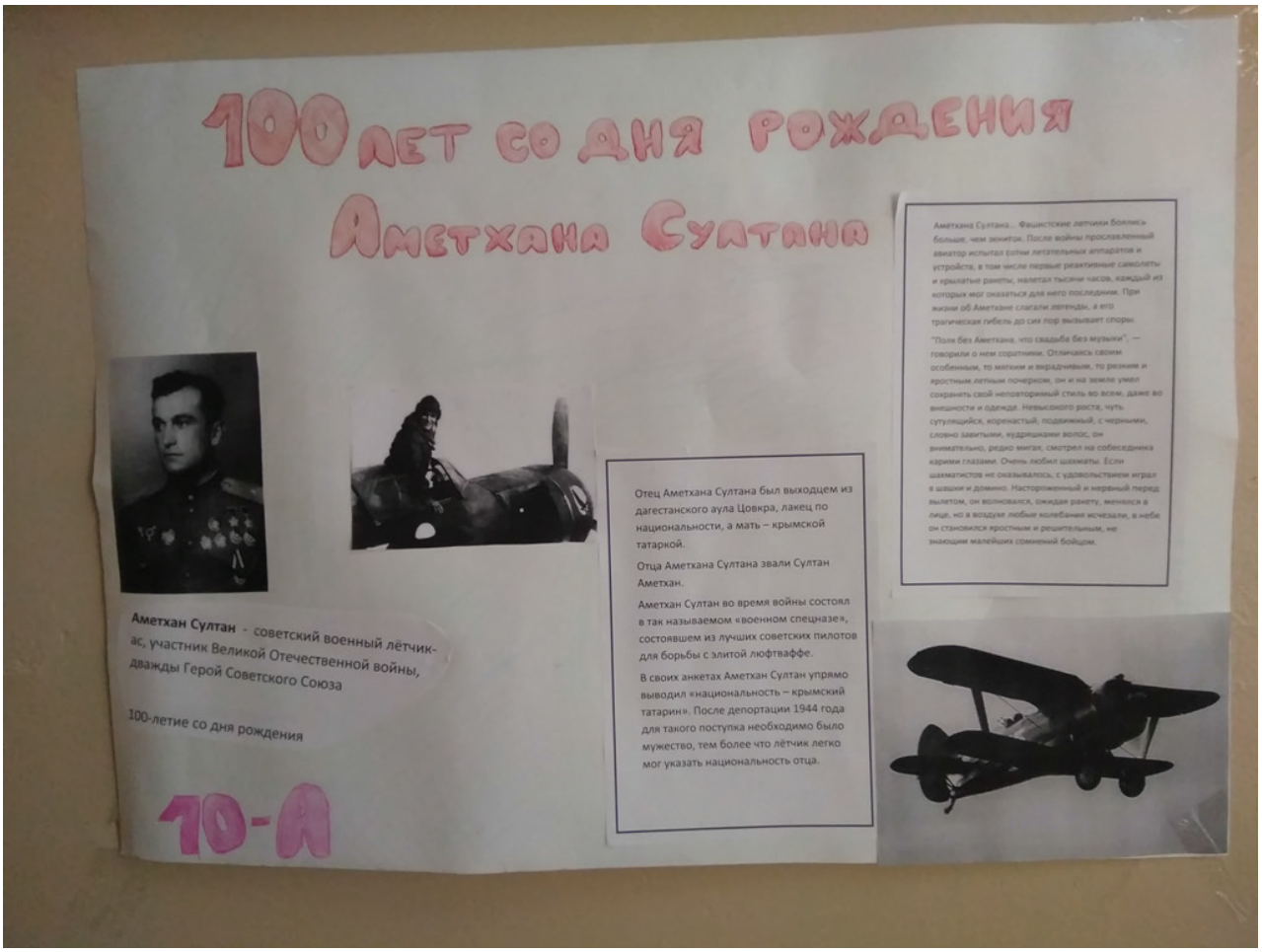
The works of the students of the gymnasium institution in Tankovoe are presented below.

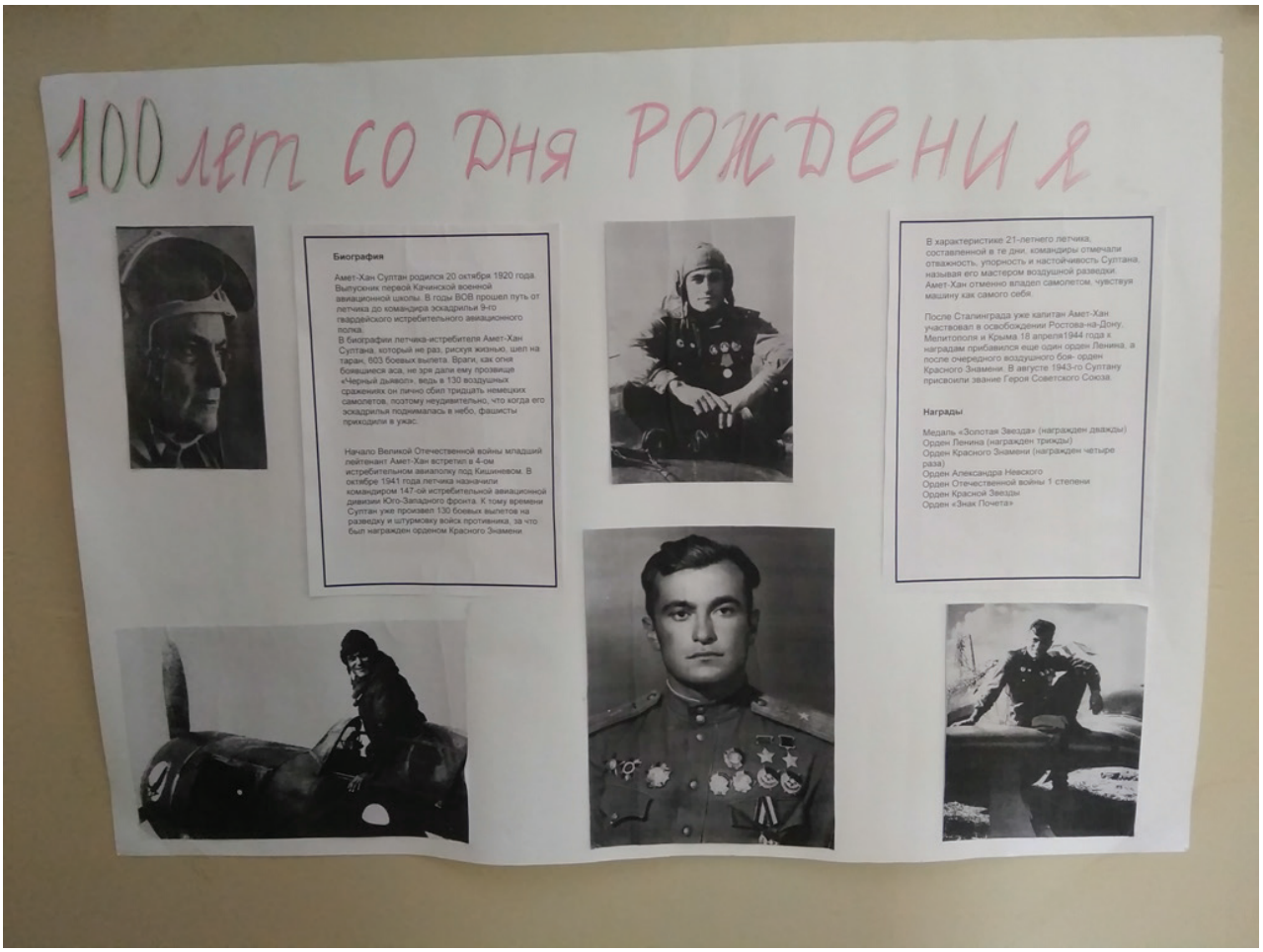


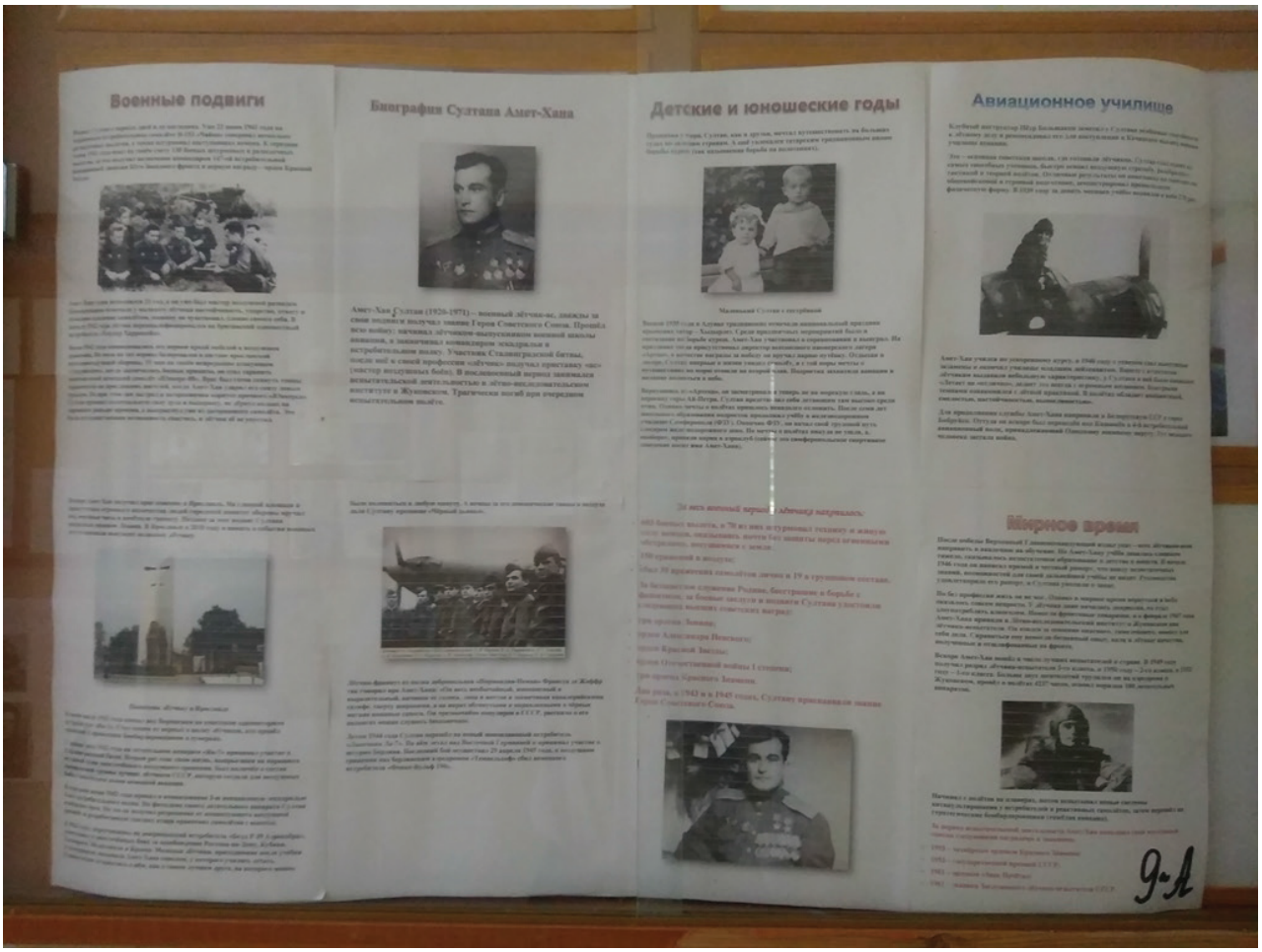

Наш герой – Амет-Хан Султан
11-Б


Дважды Герой Советского Союза, лауреат государственной премии, заслуженный лётчик-испытатель СССР
АМЕТ-ХАН СУЛТАН
25.10.1920–01.02.1971
СОРАТНИКИ О НЁМ
«Амет-хан Султан был летчиком, которому удавалось все, за что он брался. Второго такого испытателя ни я, ни кто другой не знает»
Заслуженный лётчик-испытатель СССР
Э. В. Елян
9-Б
НАГРАДНОЙ ЛИСТ


100 лет Герою!
Памятник Амет-хану Султану в Москве на Новодевичьем кладбище.


100 лет со дня рождения
Аметхана Султана
Аметхан Султан - советский военный лётчик-ас, участник Великой Отечественной войны, дважды Герой Советского Союза
100-летие со дня рождения
10-А


100 лет со Дня РОЖДЕНИЯ
Биография
Амет-Хан Султан родился 20 октября 1920 года. Выпускник первой Качинской военной авиационной школы. В годы ВОВ прошел путь от летчика до командира эскадрильи 9-го гвардейского истребительного авиационного полка.
В биографии летчика-истребителя Амет-Хан Султана, который не раз, рискуя жизнью, шел на таран, 603 боевых вылета. Враги, как огня боявшиеся аса, не зря дали ему прозвище «Черный дьявол», ведь в 130 воздушных сражениях он лично сбил тридцать немецких самолетов, поэтому неудивительно, что когда его эскадрилья поднималась в небо, фашисты приходили в ужас.
Начало Великой Отечественной войны младший лейтенант Амет-Хан встретил в 4-ом истребительном авиаполку под Кишиневом. В октябре 1941 года летчика назначили командиром 147-ой истребительной авиационной дивизии Юго-Западного фронта. К тому времени Султан уже произвел 130 боевых вылетов на разведку и штурмовку войск противника, за что был награжден орденом Красного Знамени
В характеристике 21-летнего летчика, составленной в те дни, командиры отмечали отважность, упорность и настойчивость Султана, называя его мастером воздушной разведки. Амет-Хан отменно владел самолетом, чувствуя машину как самого себя.
После Сталинграда уже капитан Амет-Хан участвовал в освобождении Ростова-на-Дону, Мелитополя и Крыма. 18 апреля 1944 года к наградам прибавился еще один орден Ленина, а после очередного воздушного боя- орден Красного Знамени. В августе 1943-го Султану присвоили звание Героя Советского Союза.
Награды
Медаль «Золотая Звезда» (награжден дважды)
Орден Ленина (награжден трижды)
Орден Красного Знамени (награжден четыре раза)
Орден Александра Невского
Орден Отечественной войны 1 степени
Орден Красной Звезды
Орден «Знак Почета»


Военные подвиги
Биография Султана Амет-Хана
Амет-Хан Султан (1920-1971) – военный лётчик-ас, дважды за свои подвиги получал звание Героя Советского Союза. Прошёл всю войну: начинал лётчиком-выпускником военной школы пилотов, а закончил командиром эскадрильи в истребительном полку. Участник Сталинградской битвы, после неё и своей профессии «лётчик» получил приставку «ас» (мастер воздушных боёв). В послевоенный период занимался испытательной деятельностью в «Лётно-исследовательском институте в Жуковском. Трагически погиб при очередном испытательном полёте.
Детские и юношеские годы
Авиационное училище
Мирное время
9-А

Annex 1139

Crimean Boarding Gymnasium for Gifted Children official website, "Exhibition of drawings dedicated to the 100th anniversary of the birth of Amet-Khan Sultan", 26 October 2020

Translation

Crimean Boarding Gymnasium for Gifted Children

krimgimnaziya.crm.eduru.ru/news/59961782

News

26.10.2020 EXHIBITION OF DRAWINGS DEDICATED TO THE 100th ANNIVERSARY OF THE BIRTH OF AMET-KHAN SULTAN

“Pilots do not die, they fly away from life”. At the State budgetary general educational institution of the Republic of Crimea “Crimean Boarding Gymnasium for Gifted Children”, the exhibition of drawings dedicated to the 100th anniversary of the birth of Amet-Khan Sultan, twice Hero of the Soviet Union, Honoured Test Pilot of the USSR, Laureate of the State Prize, Honorary Citizen of the Republic of Crimea and the city of Alupka, was held.

The best works were presented by:

6-7 Grades

Class 6-A – E. Pomogayko, O. Zalivatskaya, D. Useinova, A. Pushkina, E. Medzhitov, T. Ablaev, I. Tepaev, I. Pushkin, A. Ilyasov, R. Koval

Class 6-B – S. Ablyakimova, A. Kapustina, S. Polyakova

Class 6-V – L. Kutyavina

Class 7-A – Sh. Aliev, R. Dervishev, T. Emirsonov, D. Suleymanov, A. Musaev

Class 7-B – D. Dinislyamova




100-лет
Амет-Хан Султан
Выставка
рисунков к 100-летию
дважды Героя Советского Союза
Амет-Хана Султана
28
100ЛЕТ


100 ЛЕТИЕ
АМЕТ-ХАНА СУЛТАНА
"Лётчики не умирают,
а улетают из жизни"
Я помню!
Я горжусь!
100 летие
Амет-хану Султану
Амет-Хан
Султан
100
100 ЛЕТ

Annex 1140

Fevzi Yakubov Crimean Engineering and Pedagogical University official website, "Tree alley in the memory of Amet-Khan Sultan, twice the Hero of the Soviet Union", 26 October 2020
(excerpts)

Translation
Excerpts

Tree alley in the memory of Amet-Khan Sultan, twice the Hero of the Soviet Union – Fevzi Yakubov Crimean Engineering and Pedagogical University
https://kipu-rc.ru/meropriyatiya/item/1093-ustanovka-pamyatnogo-znaka-i-vysadka-allei-pamyati-dvazhdy-geroya-sovetskogo-soyuza-amet-khana%E2%80%A6

FEVZI YAKUBOV CRIMEAN ENGINEERING AND PEDAGOGICAL UNIVERSITY

FOR AN APPLICANT	FOR A STUDENT	FOR AN EMPLOYEE	SCIENCE	EVENTS	CONTACTS
DISTANCE LEARNING					

Monday, 26 October 2020 00:00

ALLEY IN THE MEMORY OF AMET-KHAN SULTAN, TWICE THE HERO OF THE SOVIET UNION

On 23 October, on the premises of the Fevzi Yakubov Crimean Engineering and Pedagogical University, a memorial sign was installed and the Tree Alley in the Memory of Twice Hero of the Soviet Union Amet-Khan Sultan was planted.

Fevzi Yakubov Crimean Engineering and Pedagogical University is implementing the youth project "Republican campaign 'Amet-Khan' hundred", which won the All-Russian Competition of Youth projects among higher educational institutions in 2020 and received the support of the Federal Agency for Youth Affairs.

As part of the implementation of the project activities, the official installation of a memorial sign and the planting of the Tree Alley in the Memory of Twice Hero of the Soviet Union Amet-Khan Sultan took place. The ceremony was accompanied by the performance of songs and marches of the war years by the pop-brass band "Jazz-band of the Fevzi Yakubov CEPU".

[…]

The project's activities are aimed at strengthening social, inter-ethnic and interfaith harmony among young people and preserving the traditional culture of the peoples of the country.

[…]

















Annex 1141

Franko Crimean Republican Universal Research Library official website, "Virtual historical overview 'Echo of our memory'", 28 October 2020

Translation

Virtual historical overview “Echo of our memory” - Crimean Republican Universal Research …

Virtual historical overview “Echo of our memory”

http://franco.crimealib.ru/novosti/virtualnoe-istoricheskoe-obozrenie.html 28 October 2020



[*Text on the photo*: Ministry of Culture of the Republic of Crimea
State Budgetary Institution of Culture of the Republic of Crimea
Franko Crimean Republican Universal Research Library
Regional Studies Department
“Echo of Our Memory”
28 October
THE DAY OF THE LIBERATION OF UKRAINE FROM THE NAZI INVADERS
Virtual Historical overview]

28 October is a memorable date - the Day of the Liberation of Ukraine from the Nazi invaders.

With the support of the RNGO (Regional Non-Governmental Organisation) “Ukrainian Community of Crimea” and the Assembly of Slavic Peoples of Crimea, specialists of the Regional Studies Department prepared the virtual historical overview “Echo of Our Memory”. During the overview, words of greeting and congratulations on the holiday were heard: Anastasia Gridchina - Chair of the board of the RNGO “Ukrainian Community of Crimea”, member of the Civic Chamber of the Republic of Crimea, editor-in-chief of the Information Agency “Krym segodnya”; Ivan Abazher - Chairman of the board of the Non-Governmental Organisation “Regional Bulgarian National Cultural Anatomy of the Republic of Crimea ‘Paisiy Hilendarsky’", representative of the Civic Chamber of the Republic of Crimea in the Civic Chamber of the Russian Federation; Roman Chegrinets - Chairman of the Regional National and Cultural Autonomy “Belarusians of Crimea”, Honored Worker of Culture of the Republic of Crimea; Vladimir Rezanov - member of the Presidium of the RNGO (Regional Non-Governmental Organisation) “Russian Community of Crimea”; Vasily Gorishny - grandson of Hero of the Soviet Union, Vasily Akimovich Gorishny.

Also, online users will be able to get acquainted with the chronicle of the most important stages of the Great Patriotic War, as a result of which the Soviet Army liberated the Ukrainian SSR.

We invite you to watch!

Annex 1142

School Academy of Bakhchisaray official website, “Excursion to Zincirli Madrasa”, 6 November 2020

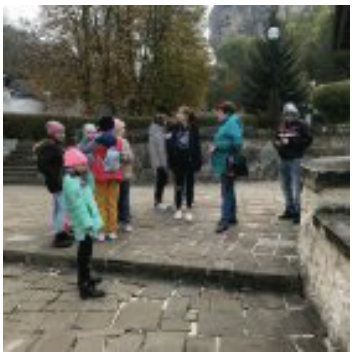
Excursion to Zincirli Madrasa

2109.krymschool.ru/site/pub

Excursion to Zincirli Madrasa

6 November 2020

On 6 November, students of the 5-B and 6-G classes made an excursion to Zincirli Madrasa as part of extracurricular activities "Excursions around the Native Land". The group was headed by geography teachers M.V. Mironova and Yu.N. Bebeshko.











Created on 9 November 2020

Updated on 9 November 2020

Published on 6 November 2020

Annex 1143

School Academy of Bakhchisaray official website, “International event ‘Large ethnographic dictation’”, 9 November 2020

Translation

International Event "Large Ethnographic Dictation"

2109.krymschool.ru/site/pub

9 November 2020

International Event "Large Ethnographic Dictation"

The International event "Large Ethnographic Dictation" is held on the occassion of National Unity Day. It has been held for the fifth time.

It is an educational project that serves to acquaint one with the culture of peoples living in Russia and allows assessing the general level of ethno-cultural competence among the population.

This year it was held online between 3 and 8 November.

The Dictation is a test featuring 30 questions:

- 20 questions form a general federal part of the Dictation that is common for all participants;

- 10 questions form a unique part of the Dictation for each constituent entity of the Russian Federation and other countries.

O.V. Uraykina, Head of the Bakhchysarai District, and N.N. Volkova, Chairwoman of the District Council and Head of the Directorate of Education, Youth and Sports of the district's administration, took part in the Dictation held at our school.

The Municipal Budgetary Educational Institution of the Training and Educational Institution "School Academy" was represented by N.N. Marynich, Headmaster of the educational institution, Ya.V. Ammosova, Deputy Headmaster for Education and Training, A.Yu. Khudozhilov, Deputy Headmaster for Safety, and subject teachers Yu.N. Bebeshko, M.V. Mironova, E.A. Lugovaya, E.V. Radkova, and N.V. Kartakova.

All the Dictation's participants received certificates.

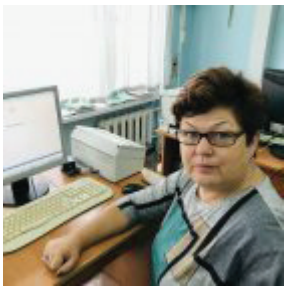
Total viewed: , today:

Rating: . Rated: .

Annex 1143









Created on 9 November 2020

Updated on 9 November 2020

Published on 9 November 2020

Annex 1144

School Academy of Bakhchisaray official website, “International day for tolerance”, 17 November 2020

Translation

"International Day for Tolerance" (3-D)

2109.krymschool.ru/site/pub

Main page » News

17 November 2020

A homeroom lesson "International Day for Tolerance" was held in the 3-D grade.







Created on 17 November 2020

Updated on 17 November 2020

Published on 17 November 2020

Annex 1145

School Academy of Bakhchisaray official website,
“Week of tolerance”, 22 November 2020

Translation

22.03.2021

Municipal Budgetary General Educational Institution - Training and Educational Institution "School Academy" of Bakhchisaray of the Republic of Crimea
298400, Republic of Crimea , Bakhchisaray District, Bakhchisaray, 1 Mira Street

22 November 2020

Week of Tolerance

The Municipal Budgetary General Educational Institution of the Training and Educational Institution hosted the following events as part of the Week of Tolerance: a festival of tolerance "Circle Dance of Friendship", an extracurricular event "Ode to Tolerance", a form class "You and I are a Close-Knit Family".

Total viewed: 38, today: 2

Rating: 0. Rated: 0.




16 ноября –
Международный
день толерантности


16 ноября –
Международный
день толерантности




ДЕНЬ
ТОЛЕРАНТНОСТИ!

Annex 1146

Crimean Boarding Gymnasium for Gifted Children official website,
"The ethnographic museum 'Multinational Crimea'",
1 December 2020

Crimean Boarding Gymnasium for Gifted Children

krimgimnaziya.crm.eduru.ru/news/61146369

News

01.12.2020 “Multinational Crimea”



Photo: State Budgetary General Educational Institution of the Republic of Crimea “Crimean Boarding Gymnasium for Gifted Children”/Ethnographic museum “Multinational Crimea”/ Opened on 4 April 2015 by students, parents and employees of the Gymnasium.

The Crimean Boarding Gymnasium for Gifted Children honours the traditions and culture of the peoples of Crimea. For instance, in April 2015, the museum “Multinational Crimea” was established at our gymnasium. It consists of 9 expositions that reveal the everyday life, culture and traditions of the peoples of Crimea: Russians, Ukrainians, Crimean Tatars, Greeks, Bulgarians, Kazan Tatars, Jews, Azerbaijanis, Krymchaks and Karaites. Each exposition reflects the characteristics of a particular nation, from its origin to our days, including its cuisine, clothing, folklore, poetry, biographies of historical figures and much more.

We invite all interested students of the gymnasium to take thematic museum lessons. We will also be glad to enlarge the museum’s collection.

There are multiple traditions and one history!




ГБОУ РК «Крымская гимназия-интернат
для одаренных детей»
Крым многонациональный:
Русские
ГБОУ РК «Крымская гимназия-интернат
для одаренных детей»
Крым многонациональный:
Крымские татары




GREECE






Выполнил
УКРАЇНСЬКІ
ПРИСЛІВ'Я,
ПРИКАЗКИ
та ПОРІВНЯННЯ

Annex 1146




ГБОУ РК «Крымская гимназия-интернат
для одаренных детей»
Крым многонациональный:
Азербайджанцы
1993
Пахлава
AZARBAYCAN


Выполнили: 8-В
Шаян бака
Лягушка-озорница
Казанский кремль

Annex 1147

School No. 20 of Feodosia, Photographs of study guides on the Ukrainian language and literature published by the Russian publishing house “Prosveshchenie”

Translation

MUNICIPAL BUDGETARY GENERAL EDUCATIONAL INSTITUTION
“SCHOOL NO. 20 OF FEODOSIA OF THE REPUBLIC OF CRIMEA”

Photographs of study guides on the Ukrainian language and literature published by the Russian publishing house “Prosveshchenie”



[Literature Reading, Study guide for general educational institutions with instruction in Ukrainian and Russian, 4th grade, O.M. Kostikova, M.S. Lisenko, Prosveshchenie / Moscow, 2018; Ukrainian language (Native), 4th grade, N.M. Borisyuk, Prosveshchenie / Moscow, 2018; Ukrainian language (Native), 1st grade, O.E. Guminsky, N.I. Rashpil, Prosveshchenie / Moscow, 2018 (Original in Ukrainian)]



[Literature Reading, Study guide for educational institutions with instruction in Ukrainian and Russian, 2nd grade, L.P. Oskoma, Prosveshchenie / Moscow, 2018; Ukrainian language (Native), 2nd grade, T.M. Chudova, Prosveshchenie / Moscow, 2018 (Original in Ukrainian)]

Annex 1148

School No. 20 of Feodosia, Photographs of textbooks on the Ukrainian language and literature published by Ukrainian publishing houses and used in class in grades 5 to 11

Translation

MUNICIPAL BUDGETARY GENERAL EDUCATIONAL INSTITUTION
“SCHOOL NO. 20 OF FEODOSIA OF THE REPUBLIC OF CRIMEA”

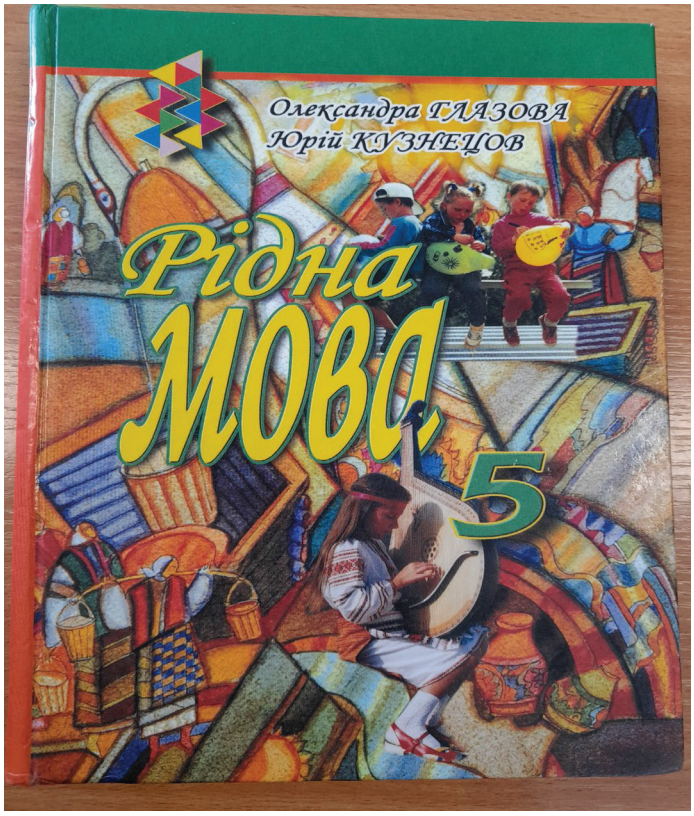
Photographs of textbooks on the Ukrainian language and literature published by Ukrainian publishing houses and used in class in grades 5–11

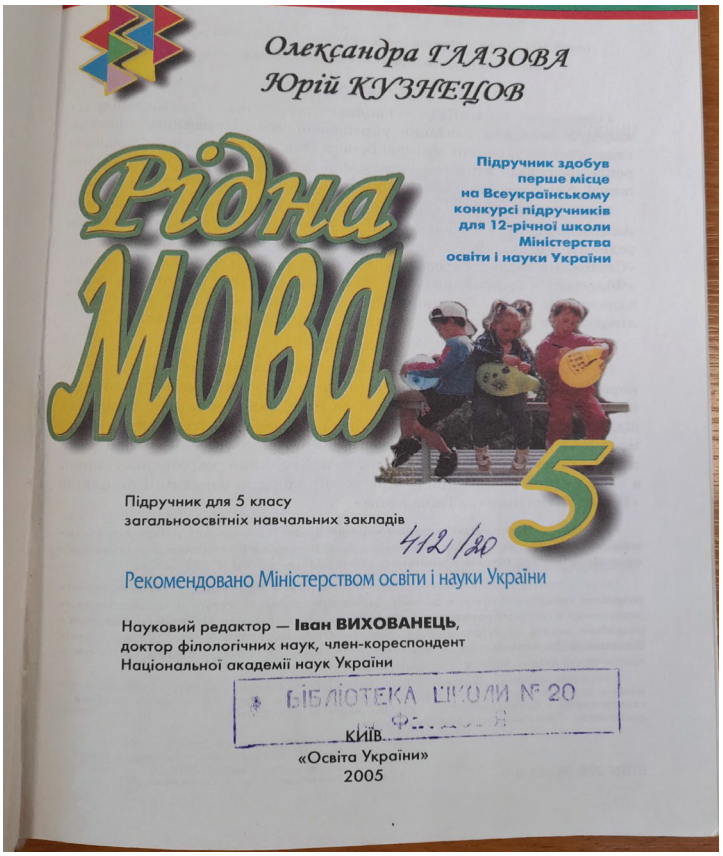


Annex 1148

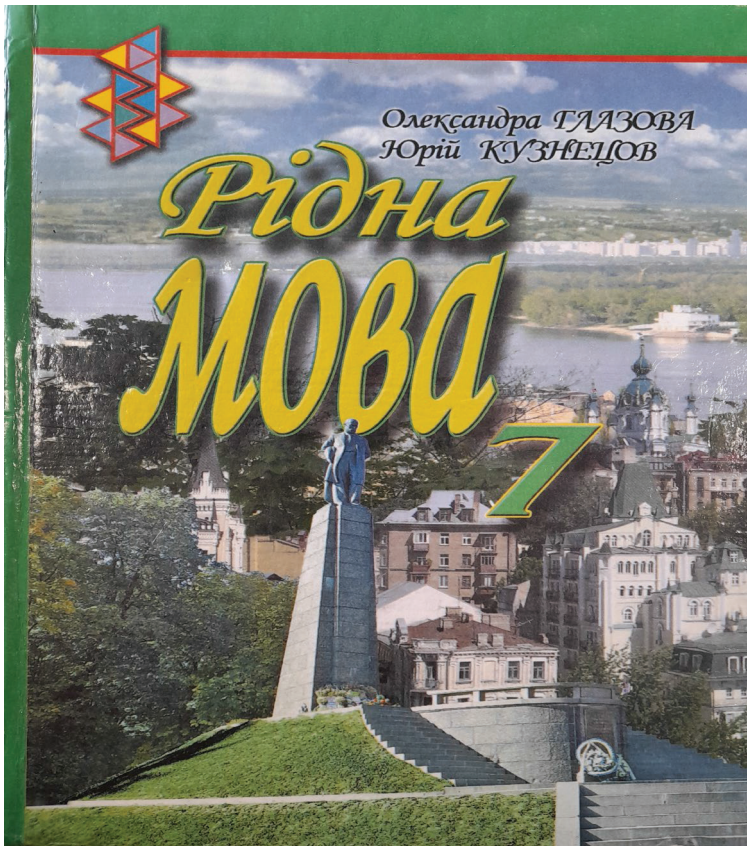

Українська література
10
ПРОФІЛЬНИЙ РІВЕНЬ
Авраменко, Л. П. Шабельникова
6
5
5 клас
В. Т. Сичова

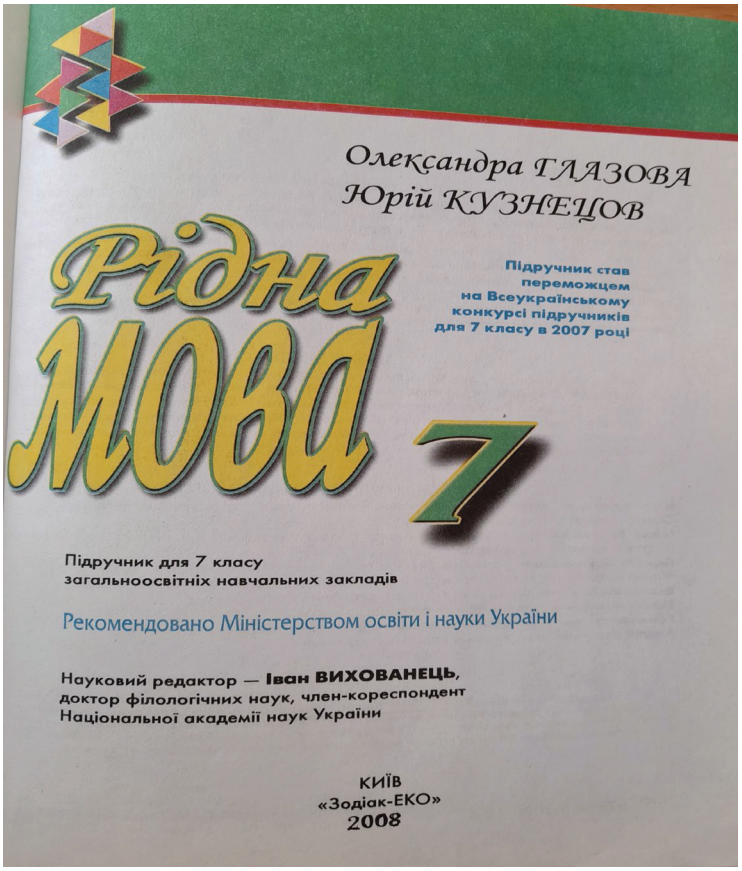
Native language: a textbook for the 5th grade of general educational institutions / A. Glazova, Yu. Kuznetsov. - Kiev: Osvita Ukrainy, 2005.
Recommended by the Ministry of Education and Science of Ukraine [Original in Ukrainian]



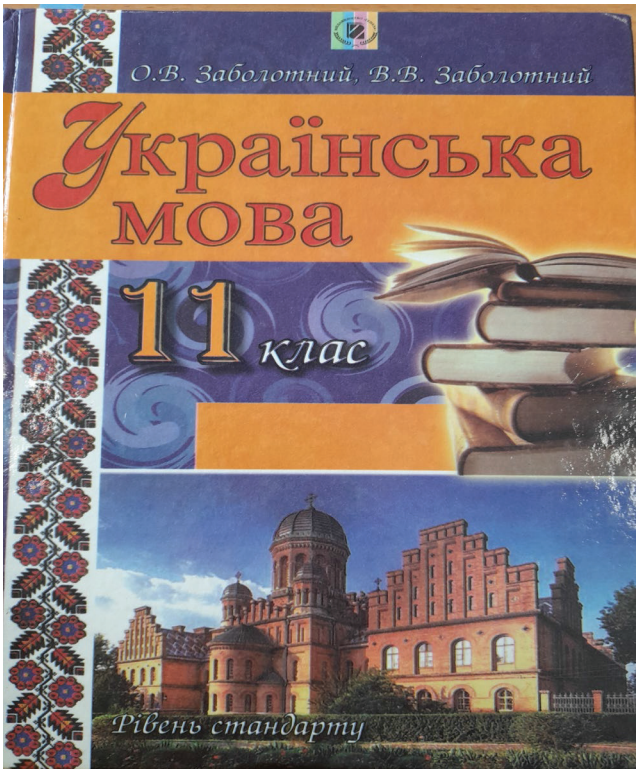


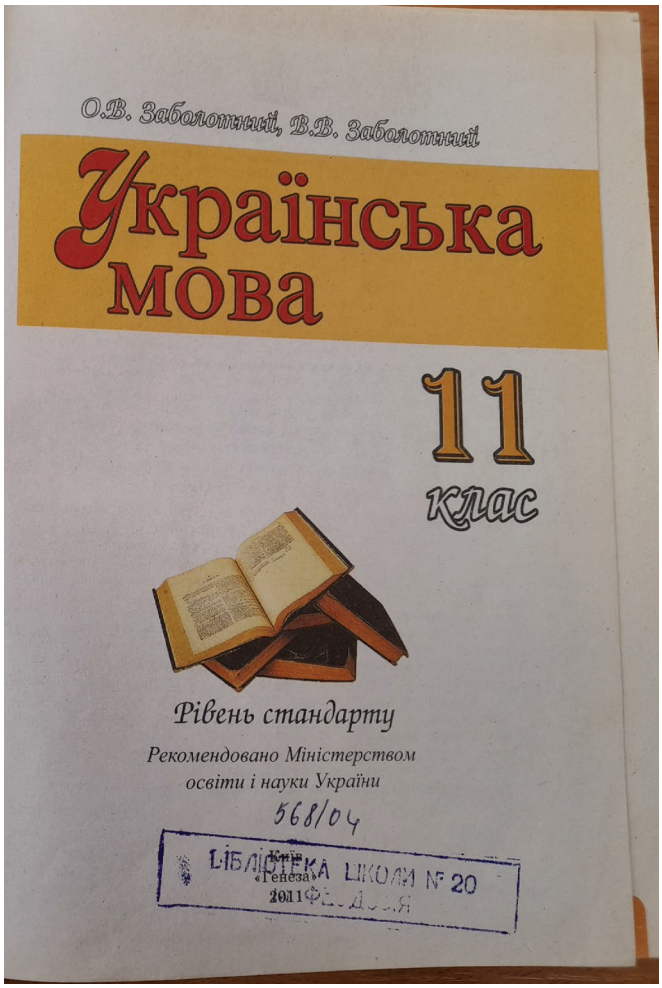
Native language: a textbook for the 7th grade of general educational institutions / A. Glazova, Yu. Kuznetsov. - Kiev: Zodiac-ECO, 2008.
Recommended by the Ministry of Education and Science of Ukraine [Original in Ukrainian]





Ukrainian language: 11th grade / O. V. Zabolotny, V. V. Zabolotny. - Kiev: Geneza, 2011.
Recommended by the Ministry of Education and Science of Ukraine [Original in Ukrainian]





Annex 1149

Taurida Academy of the Vernadsky Crimean Federal University,
Photographs of the library of Professor A.I. Gubar

Translation

Library of Professor A.I. Gubar located at the Institute of Philology (structural unit) of the Federal State Autonomous Educational Institution of Higher Education "Vernadsky Crimean Federal University"



Photograph 1



Photograph 2

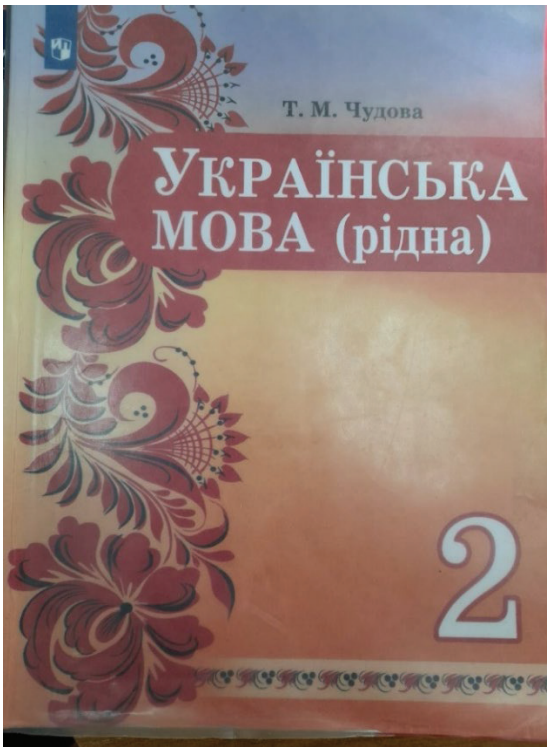
Annex 1150

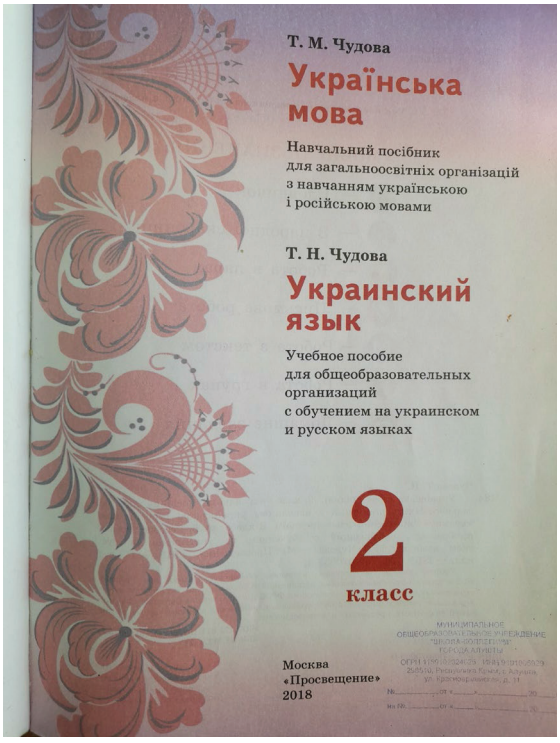
Collegium School of Alushta, Photographs of textbooks on the Ukrainian language and literature published by the Russian publishing house “Prosveshchenie”

Translation

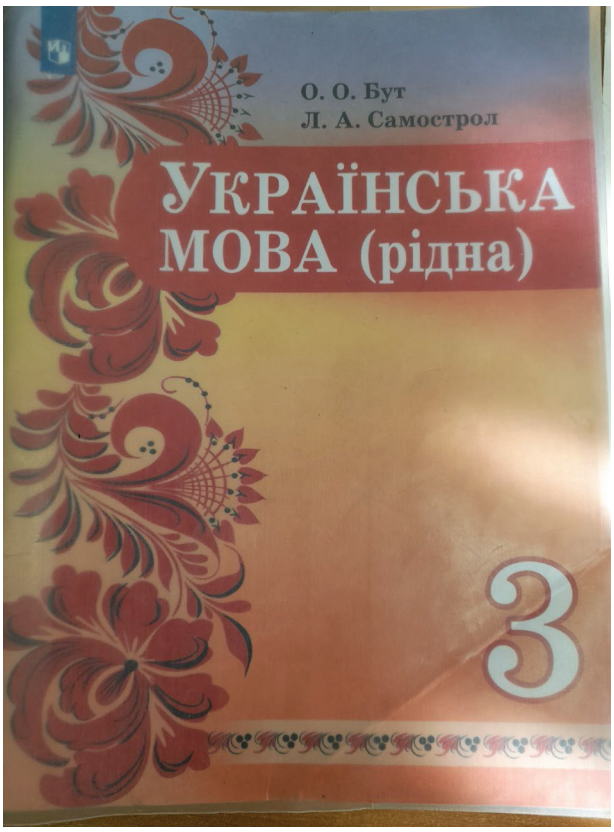
Municipal General Educational Institution "Collegium School" of Alushta

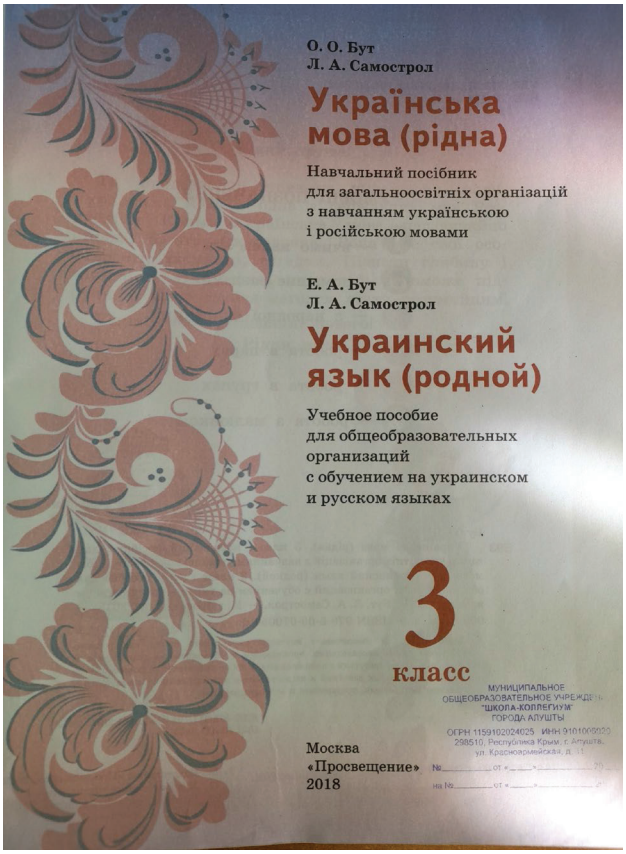
Photographs of study guides on the Ukrainian language and literature published by the Russian publishing house "Prosveshchenie"





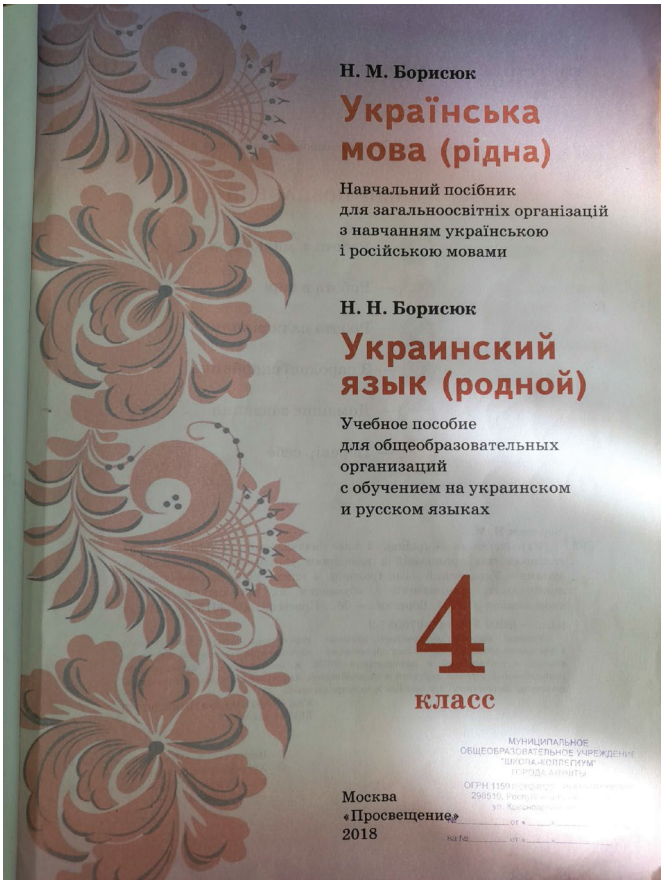
[Photographs 1, 2 – Ukrainian language (Native), 2nd grade, T.M. Chudova, Prosveshchenie / Moscow, 2018]





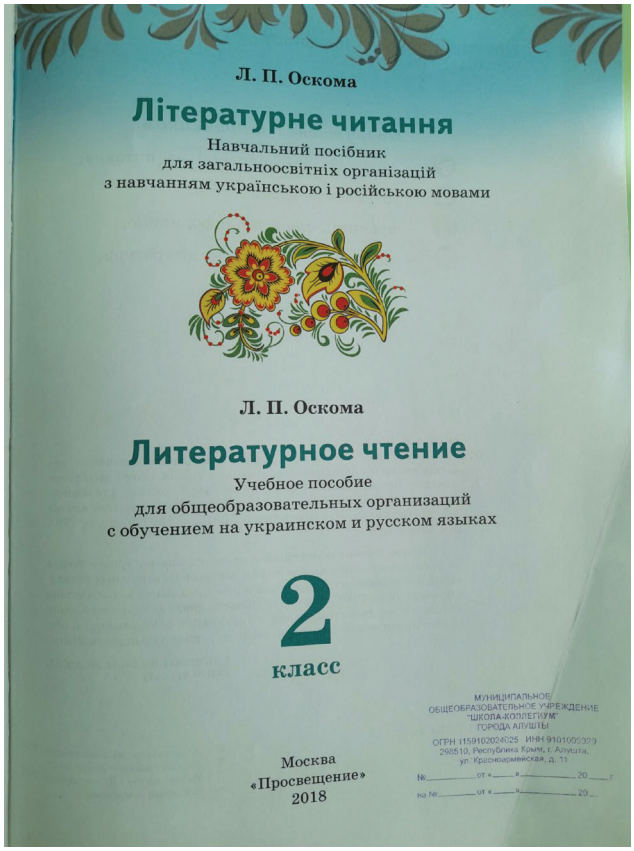
[Photographs 3, 4 – Ukrainian language (Native), 3rd grade, O.O. But, L.A. Samostrol, Prosveshchenie / Moscow, 2018]



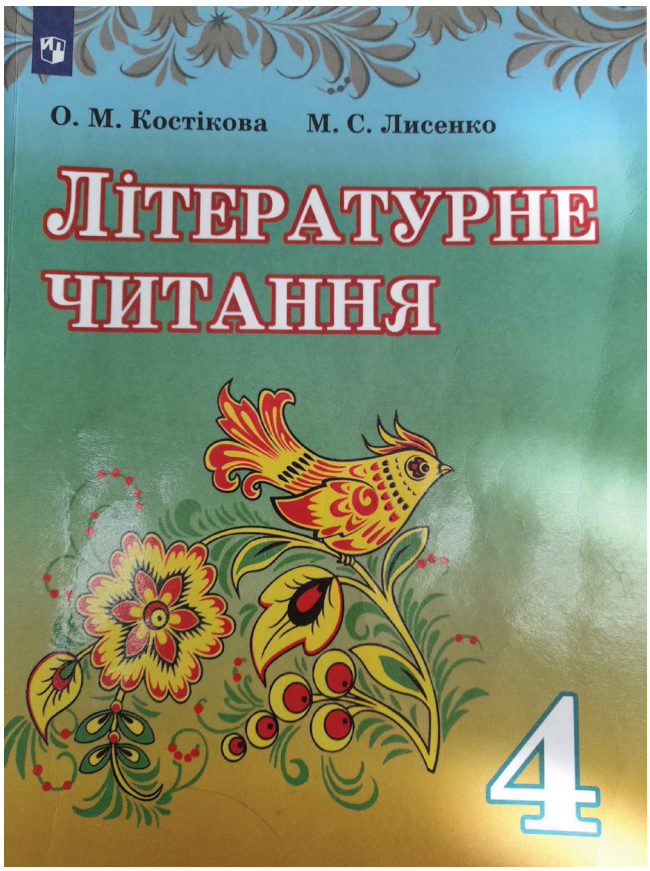


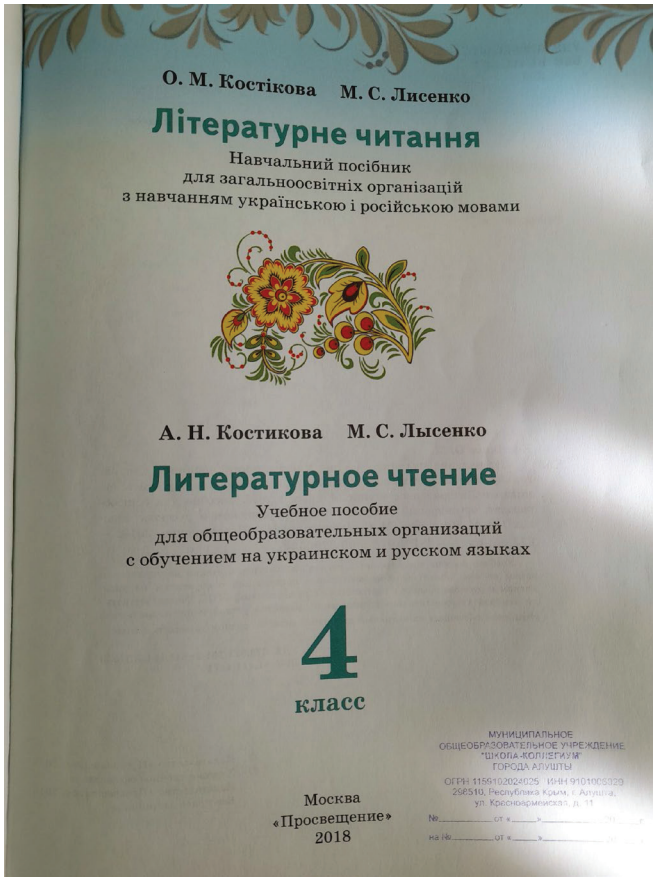
[Photographs 5, 6 – Ukrainian language (Native), 4th grade, N.M. Borisyuk, Prosveshchenie / Moscow, 2018]





[Photographs 7, 8 – Literature Reading, Study guide for educational institutions with Ukrainian and Russian languages of instruction, 2nd grade, L.P. Oskoma, Prosveshchenie / Moscow, 2018]





[Photographs 9, 10 – Literature Reading, Study guide for general educational institutions with Ukrainian and Russian languages of instruction, 4th grade, O.M. Kostikova, M.S. Lisenko, Prosveshchenie / Moscow, 2018]

Annex 1151

Recreation centre “Mechta” official website, Museum of Vera Roik

Translation

Recreation Centre “Mechta” (http://mymechta.ru/)

MUSEUM OF VERA ROIK

The name of Vera Sergeevna Roik, an amazing embroiderer, whose work is represented in expositions of about 50 museums of the world, is known to millions of people in Russia, Ukraine, Belarus, Bulgaria, Canada, the USA and other countries.

There is a museum of embroidery named after her in Simferopol, moreover ethnographers, poets and art historians has written books about her. Schools and square in the capital of Crimea are named after her. At the territory of the recreation centre “Mechta” [Dream], there is a memorial room of this talented folk craftswoman, whose name entered the encyclopedias of the folklore of the peoples of the world.

The exhibits include numerous works by V.S. Roik, the rarest documents, photographs, personal belongings, a unique collection of thimbles, letters, posters, drawings, paintings and many others. There is no doubt that this is one of the most interesting memorial museums in Crimea. The museum can be visited in groups of up to 10 people as the group is enrolled. **Entrance is free!**









Annex 1152

Software and lexicographic complex “Electronic dictionary of the Crimean Tatar dialects”, homepage

Find

Russian

А Б В Г Д Е Ж З И Й К Л М Н О П Р С Т У Ф Х Ц Ч Ш Щ Ъ Ы Ь Э Ю Я

Crimean Tatar

А Б В Г Гъ Д Е Ё Ж З И Й К Къ Л М Н Нъ О П Р С Т У Ф Х Ц Ч Дж Ш Щ Ъ Ы Ь Э Ю Я

Crimean Tatar language and its main dialects

qirimtatar-tili.ru

There are three main dialects and a large number of minor dialects in the modern Crimean Tatar language, which is attributed to the participation in the ethnogenesis of the Crimean Tatars of various Turkic tribes and clans, as well as, to some extent, Greeks, Romans, Genoese and other peoples. Therefore, before embarking on a comprehensive analysis of the grammatical and lexical structure of the northern or steppe (modern Kypchakized) dialect of the Crimean Tatar language, one should briefly familiarize oneself with the historical origin of the Crimean Tatars.

The Crimean Tatar people formed as an ethnos in the territory of Crimea, therefore, it is necessary to consider the history of populating of the peninsula from ancient times.

The first inhabitants of the Crimea (ex. Taurida) were Taurus, Cimmerians and Scythians (they all spoke different dialects of the Turkic languages). Then Sarmatians, Goths, Huns, Turkuts, Khazars, Kipchaks, etc. came here. Taurus lived in the foothill and mountainous Crimea. According to Pliny the Elder, they were divided into 30 tribes, of which 23 tribes lived in the depths of the mountain massif, and 6 in the towns located closer to the sea. Pliny goes on to list the names of these six tribes: **“These are the Orgocins, Harakes, Assyrans, Staktars, Akisalites and Caliords. Scyphotaurs live on the crest of the mountains ”**[*Pliny the Elder. Natural History. Book IV, M., 1953, p. 16].*

Researchers have yet to find out the etymology of these Taurus tribes. The Scythians owned the steppe part of the Crimea, and the Cimmerians lived on the sea coast, as Homer writes about (approx. VIII century BC) in the Odyssey: **“The sun went down, and all the ways were covered with darkness, and our ship reached the border of the ocean. There the people and the city of the Cimmerian people were surrounded by darkness and clouds ... ”***[Bulletin of Ancient History. -1947, p. 281-282].*

[Memetov A. Foreword // Materials on Dialectology of the Crimean Tatar Language.- Moscow: Insan, 2017.- P.8].

© 2021 Electronic dictionary of the Crimean Tatar dialects (/)
Sait development (http://www.net-scans.ru) NET-SCANS

Annex 1153

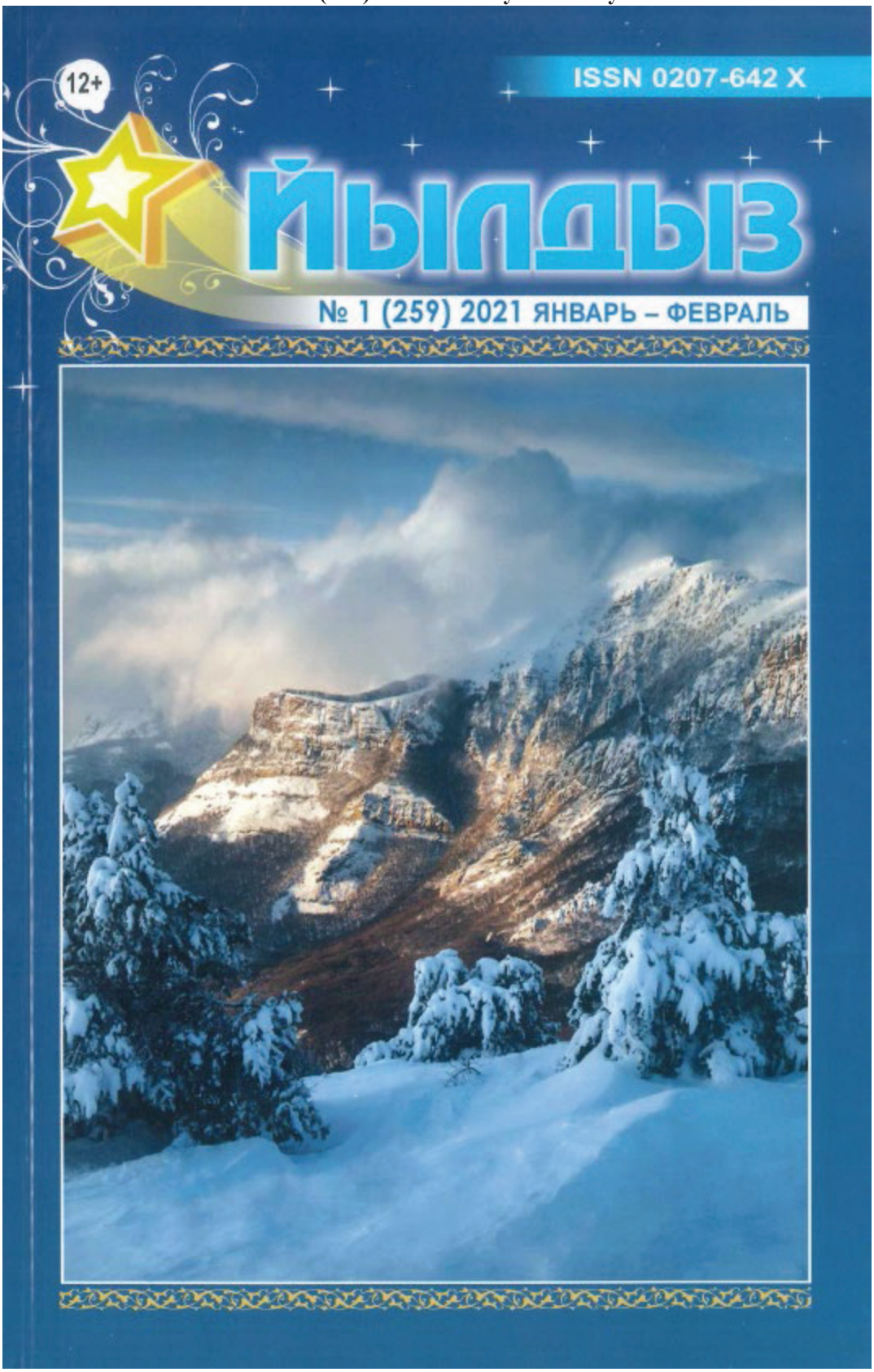
Yildiz, No. 1 (259), 2021 (excerpts)

Translation
Excerpts

[Original in Crimean Tatar]

Yildiz

No. 1 (259) 2021 January-February



[…]

Page 128

Published in the Crimean Tatar language
“Yildiz” No. 1 (259) 2021

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[...]

Annex 1154

School Academy of Bakhchisaray official website, “Congratulations to the winners of the contest ‘Crimea is a Peninsula of one’s dream’ (4-D class)”, 18 January 2021

Translation

Congratulations to the winners! "Crimea is a Peninsula of One's Dream" (4-D class).

2109.krymschool.ru/site/pub

18 January 2021

Congratulations to the winners! (4-D Class).

The municipal level of a republican contest "Crimea is a Peninsula of One's Dream" is over. 76 students from 12 educational organisations of the district took part in it. The contest's judges reviewed 160 photographs.

Students of the 4-D class are winners and runners-up in this contest! Polina Ivnenko, Darya Marchukova took the first place, while Maxim Ignatov, Rostislav Kushnarev, Artur Ayvazov won the second one in various categories of the contest. They will be awarded with diplomas of the Directorate of Education, Youth and Sports of the Administration of the Bakhchisaray District of the Republic of Crimea. The winners' works went to the State Budgetary Educational Institution of Supplementary Education of the Republic of Crimea "Searcher" Junior Academy of Sciences of Simferopol, to participate at the republican level of this contest. We wish our students new achievements!

Head teacher N.V. Stankevich



Created on 18 January 2021

Updated on 18 January 2021

Published on 18 January 2021

Annex 1155

Crimean Boarding Gymnasium for Gifted Children official website,
"Atlas of the Mother Language 'The ancient poems' pearl setting…",
20 February 2021

Translation

Crimean Boarding Gymnasium for Gifted Children

krimgimnaziya.crm.eduru.ru/news/63886795

News

20.02.2021 Atlas of the Mother Language “Er erde indjinden destanlar ormek...” [Original in Crimean Tatar] (‘The ancient poems’ pearl setting…’)

On 18 February 2021, the Ismail Gasprinsky Republican Crimean Tatar Library, with support of the Ministry of Culture of the Republic of Crimea, held an event in the form of the “Atlas of the Mother Language ‘Er erde indjinden destanlar ormek...’ [Original in Crimean Tatar] (‘The ancient poems’ pearl setting…’)” that was dedicated to International Mother Language
Day. .

There is an array of works dedicated to the mother language in Crimean Tatar literature. One of such bright creations is a poem of world famous classic of Crimean Tatar literature Bekir Çoban-zade called “The mother language” [Original in Crimean Tatar and Russian], a line from which serves as the title for the today's event.

During the event, students of the Crimean Gymnasium for Gifted Children recited in the Crimean Tatar, Russian and Ukrainian languages the poems “The mother language” [Original in Crimean Tatar and Russian] by Yunus Kandym, “Homeland” [Original in Crimean Tatar and Russian] by Nuzet Umerov, “If you are not there” [Original in Crimean Tatar and Russian] by Seytumer Emin, “Despite everything, in spite of everything” [Original in Crimean Tatar and Russian] by Dilyara Ibragim, “The mother language” by Tanzili Zumakulova, “Russian language” by Ivan Turgenev, “The mother language” [Original in Ukrainian] by Danila Kononenko, praising the mother language, and also shared their creativity by performing a piece of music “The steamboat” on the accordion. The children worked under the guidance of teachers and educators of the gymnasium – Irina Vladimirovna Safutina, Maria Alexandrovna Myskova, Irina Alekseevna Katruk, Elvina Munirovna Abkhairova-Seitmemetova.

The poems! [Hyperlinks]

Background: Since 2000, International Mother Language Day has been celebrated on 21 February of each year to promote linguistic and cultural diversity and multilingualism. Each year during the Mother Language Day celebrations, various events are organised in different countries dedicated to the theme of language and focused on promoting the respect for and protection of all languages (especially endangered languages), linguistic diversity and multilingualism.

The event was held remotely.

Alie Rustemovna Osmanova,
Leading librarian of the User Service Department
of the State Budgetary Institution of Culture of
the Republic of Crimea “Gasprinsky
Republican Crimean Tatar Library”

Annex 1156

Franko Crimean Republican Universal Research Library official website, Reading Conference “Flower on a palm of eternity”, 24 February 2021

Translation

“Flower on a Palm of Eternity” Reading Conference

franco.crimealib.ru/novosti/chitatelskaya-konferenciya-kvitka-na.html

24 February 2021



On the eve of the celebration of the 150th anniversary of the birth of the outstanding Ukrainian poetess, talented critic and translator Lesya Ukrainka, the library hosted a reading conference “Flower on a Palm of Eternity” [Name of the conference in Ukrainian].

The event, organised with the assistance of the Regional NGO “Ukrainian Community of Crimea”, was attended by representatives of national and cultural autonomies of the peninsula, teachers and students of the Faculty of Philology of the Fevzi Yakubov Crimean Engineering and Pedagogical University, readers and guests of the library.

Deputy Chair of the Ukrainian Community of Crimea Lolita Gerasimchuk and Chairman of the Regional National-Cultural Autonomy of Belarusians of the Republic of Crimea Roman Chegrinets addressed the participants with welcoming words, emphasising that Crimea played an important role in the formation of one of the periods of Lesya Ukrainka’s work, whose literary heritage occupies a worthy place in world culture.

Reports on the topics “Translations of Lesya Ukrainka's works into Russian” [name of the topic in Ukrainian] and “Agatanhel Krymsky and Lesya Ukrainka: Creative Partnership” were made by Nina Grozyan, Candidate of Philological Sciences, Head of the Department of Ukrainian Philology of the Fevzi Yakubov Crimean Engineering and Pedagogical University, and Natalia Goraichuk, Head of the Department of Local History of the Franko Crimean Republican Universal Research Library.

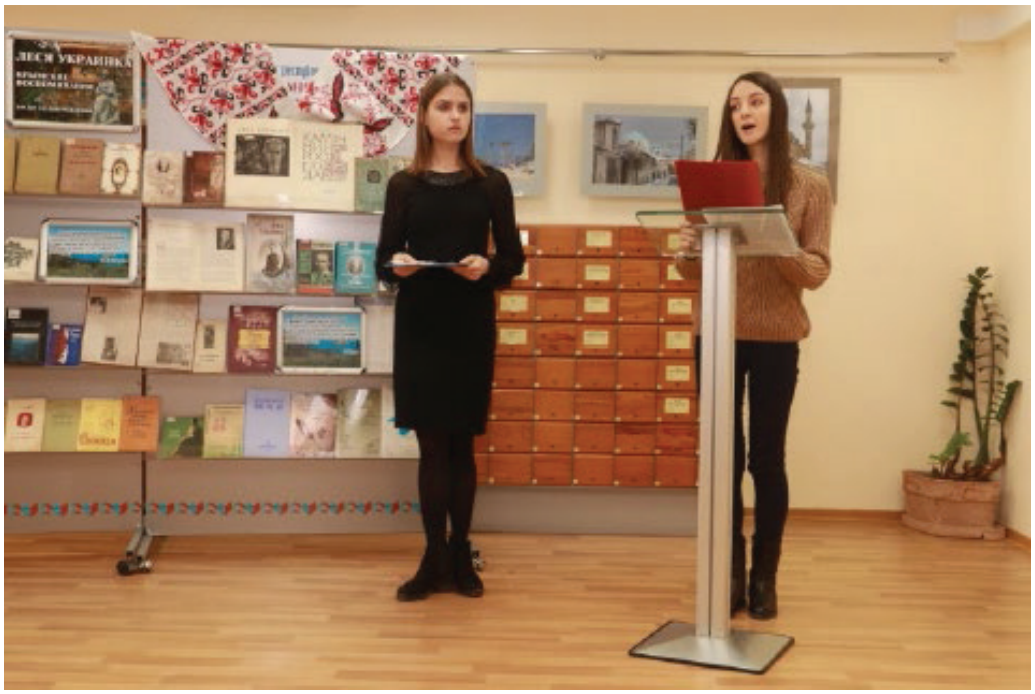
Works of the author in the Ukrainian, Russian and Crimean Tatar languages recited by students of the Faculty of Philology of the Fevzi Yakubov Crimean Engineering and Pedagogical University helped to immerse into the world of poetry of the famous poetess.

Crimean writer Igor Klossovsky read his translation into Belarusian of Lesya Ukrainka's poem "Tatarochka". Crimean poets Nikolay Nastoburko, Nadezhda Ryndich, Arina Em and Antonina Katasova read their poems inspired by the poetry of Lesya Ukrainka, and poet Oleg Shirokov read his translations of her works into Russian.

Additionally, there were the video presentation "Life and Works of Lesya Ukrainka" and the book and illustrative exhibition "Lesya Ukrainka. Crimean Memoirs", which introduced the guests to the works of the author, articles from books and periodicals about the main milestones in the biography and creative life of the poetess.

Due to the risk of the spread of the coronavirus infection, the event was held in compliance with the rules and regulations prescribed by Rospotrebnadzor to ensure the maximum safety of its participants.






ВЫХОД




ЛЕСЯ УКРАИНКА
БИБЛИОТЕКА




«Кобзка на долоні вічності»
150 лет со дня рождения
Леси Украинки


Крымская республиканская
универсальная научная
БИБЛИОТЕКА
имени И.Я. ФРАНКО

Annex 1157

Yalta Historic and Literature Museum official website, “Celebration ‘Seven Strings’ for the 150th anniversary of Lesya Ukrainka’s birth”, 25 February 2021

Translation

Celebration “Seven Strings” for the 150th anniversary of Lesya Ukrainka’s birth

https://www.яилм.рф/ru/publikatsii-i-novosti/lesia.html

Today, 25 February, marks the 150th anniversary of the birth of the talented and authentic poetess Lesya Ukrainka. She sincerely loved Yalta and worked with inspiration and enriched her literary heritage here.

As part of the anniversary celebration, flowers were solemnly laid in front of the monument of the poetess, and attendees included the Chairman of the Yalta City Council, Konstantin Shimanovsky, the Deputy Head of the Yalta City Administration, Svetlana Novodatskaya, the Deputy Chairman of the State Committee for Inter-ethnic Relations of the Republic of Crimea, Zarema Zakiryaeva, a member of the Regional Public Organization “Ukrainian Community of Crimea”, Lolita Gerasimchuk, the Head of the Yalta City Organization “Russian Community of Crimea”, Irina Alekseeva.

The Director of the Crimean Literature and Art Memorial Museum-Reserve, Larisa Kovalchuk, read a welcoming address from the Minister of Culture of the Republic of Crimea, Arina Novoselskaya, to the Director and employees of the Yalta Historic and Literature Museum.

After the flowers were laid, the guests were invited to the halls of the museum, where a theatrical performance awaited them for the opening of the exhibition “Lesya Ukrainka's Forest Song” dedicated to the 110th anniversary of the publication of the fairy play.

The programme of the festive event also included the roundtable “Motives of Lesya Ukrainka's Life”, where the participants discussed famous and unknown pages of the writer's life.

Lesya Ukrainka entered Ukrainian and world culture as a symbol of courage and struggle. She left the fire of her heart to humanity in her legacy – in the poetic lines of her poems.

















Annex 1158

Programme of the “Seven Strings” event dedicated to the 150th anniversary of the birth of Lesya Ukrainka, 25 February 2021



Lesya Ukrainka is among the brightest stars in the constellation of people who immortalised Yalta in their works. She spent almost two years of her life in the city. Yalta left a notable mark in the literary heritage of Lesya Ukrainka and gave her inspiration for creating numerous lyrical pieces included in the “Crimean Memories” and “Crimean Echos” cycles.

In 1907–1908, she brought Kliment Kvitka, her husband-to-be, to Yalta to save him from tuberculosis. This is when she started actively working on creative works that would make her an internationally known playwright. Here, she finished her famous plays “Cassandra”, “In the Forest”, “Rufin and Priscilla”, and others.

YALTA
HISTORIC AND LITERATURE
MUSEUM



8-A, Yekaterininskaya St.,
Telephone: +7 365 423 15 34

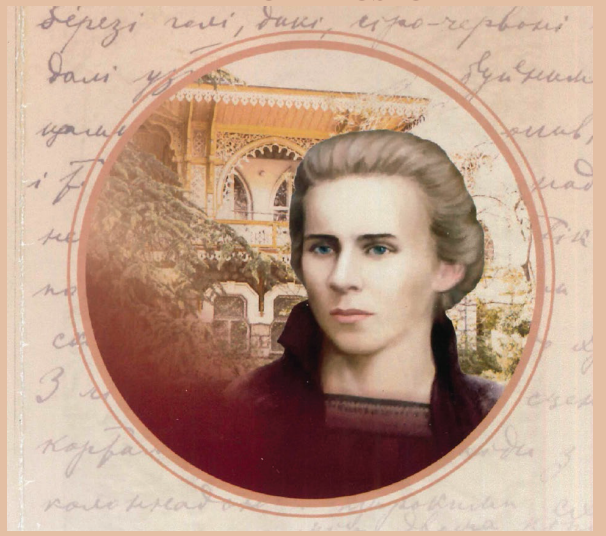
yilm. museum

yilm_museum

yilm.rf

ADMINISTRATION OF YALTA DEPARTMENT OF CULTURE

MUNICIPAL BUDGETARY CULTURAL INSTITUTION “YALTA HISTORIC AND LITERATURE MUSEUM”



PROGRAMME OF

THE SEVEN STRINGS EVENT

dedicated to the 150th anniversary of the birth of Lesya Ukrainka



Lesya Ukrainka in Chukurlar. Yalta, 1897.

Programme of the

Seven Strings event

dedicated to the 150th anniversary of the birth of Lesya Ukrainka

25 February
12:00–15:00

12:00 – floral tribute ceremony at the monument to Lesya Ukrainka

12:30 – opening of the temporary exhibition “Forest Song of Lesya Ukrainka” dedicated to the 150th anniversary of the birth of the poetess and the 110th anniversary of the publication of the fairy tale

13:00 – roundtable conference “Melodies of Lesya Ukrainka's Life” dedicated to the 150th anniversary of the birth of the writer



Lesya Ukrainka and her mother in Yalta

Annex 1159

Simferopol Academic Gymnasium official website, “Preventing extremism and terrorism”, 1 March 2021

Translation

01.03.21 Preventing Extremism and Terrorism

sagimnazy.ru/ru/2015-11-04-17-20-21/2133-01-03-21-profilaktika-ekstremizma-i-terrorizma

As part of the programme “Preventing Extremism and Terrorism”, representatives of the Prosecutor's Office of the Republic of Crimea held a series of lectures with gymnasium students.







During the lecture, the students were told about the rights and responsibilities, types of juvenile liability for socially dangerous acts, problems of information security of children in the today’s environment.

Annex 1160

Zhelyabovsky Rural Culture House official website, “Days of the Ukrainian people’s culture at the Zhelyabovsky Rural Culture House”, 10 March 2021

Days of the Ukrainian people's culture at the Zhelyabovsky Rural Culture House

zhelyabovka.blogspot.com/2021/03/blog-post_10.html

On 9 and 10 March, traditional "Shevchenkos days" were held at the Zhelyabovsky Rural Culture House. Thematic meetings for club members were conducted at the ethnographic section of the Ukrainian people's culture.
[Original video is available here: https://www.youtube.com/watch?v=I-zC0Xdxsos&t=2s]













#Culture of Nizhnegorie # Zhelyabovsky Rural Culture House#Nizhnegorsky
Author: zhlyabovka.blogspot.com
Labels: Video gallery, News 2021, Photo gallery

Annex 1161

Fevzi Yakubov Crimean Engineering and Pedagogical University official website, "Commemorative events held to celebrate the 170th anniversary of the birth of Ismail Gasprinsky", 20 March 2021 (excerpts)

Translation
Excerpts

FEVZI YAKUBOV CRIMEAN ENGINEERING AND PEDAGOGICAL UNIVERSITY

.

https://kipu-rc.ru/meropriyatiya/item/1148-pamyatnye-meropriyatiya-posvyashchennye-170-letiyu-so-dnya-rozhdeniya-ismaila-gasprinskogo.html

Saturday, 20 March 2021 00:00

COMMEMORATIVE EVENTS HELD TO CELEBRATE THE 170TH ANNIVERSARY OF THE BIRTH OF ISMAIL GASPRINSKY



The Republic of Crimea has started commemorative events dedicated to the 170th anniversary of the birth of the outstanding Crimean Tatar educator and public and political figure Ismail Gasprinsky.

As part of the commemorative events, a plenary session of the 15th All-Russian Research Conference “Philology, History and Culture of Crimean Tatars: Traditions and Modernity” was held on 19 March at the Fevzi Yakubov Crimean Engineering and Pedagogical University. The main topic of the conference is the life and work of Ismail Gasprinsky.

[...]

After the end of the plenary session, a festive concert of creative teams and performers of the Fevzi Yakubov Crimean Engineering and Pedagogical University was presented to the participants and guests of the conference.

Annex 1161

[…]




170 лет


«Смело примемся за нау
и будущее ласково встр
КРЫМСКИЙ
ИНЖЕНЕРНО-ПЕДАГОГИЧЕСКИЙ
УНИВЕРСИТЕТ
ИМЕНИ ФЕВЗИ ЯКУБОВА




«Смело примемся за науку
и будущее ласково встре
КРЫМСКИЙ
ИНЖЕНЕРНО-ПЕДАГОГИЧЕСКИЙ
УНИВЕРСИТЕТ
ИМЕНИ ФЕВЗИ ЯКУБОВА

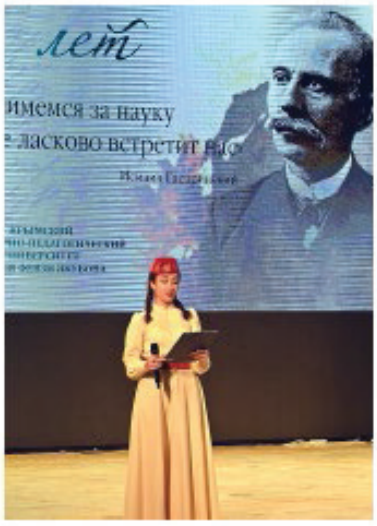











лет
имемся за науку
ласково встретит вас






170 лет














170 лет

Annex 1162

Zhelyabovsky Rural Culture House official website, “Ukrainian folk dance ‘Holiday Spirit’ (‘Svyatkoviy Nastriy’) by the ensemble ‘Mozaika’”, 24 May 2021

Translation

Zhelyabovsky Rural Culture House: Ensemble “Mozaika” “Holiday spirit” (Original in Ukrainian: “Svyatkoviy nastriy”) Zhelyabovsky Rural Culture House

zhelyabovka.blogspot.com/2021/05/i_24.html#more

ZHELYABOVSKY RURAL CULTURE HOUSE

We are working with the people and for the people!



[*Video of the choreographic composition of the Ukrainian folk dance “Holiday spirit” (“Svyatkoviy nastriy”) of 24 May 2021 available at: https://www.youtube.com/watch?v=uLY06h_V7Ms&t=1s*]

The choreographic composition by the Exemplary Folk Dance Ensemble “Mozaika” of the Zhelyabovsky Rural Culture House. Director Natalia Akimenko. Every year on 24 May, all Slavic countries celebrate Day of Slavic Writing and Culture and solemnly glorify the creators of the Slavic writing, Saints Cyril and Methodius, [Slavonic] teachers. Remembrance Day for the Saints was first celebrated as a Slavic Literature and Culture Day in Bulgaria in the 19th century, and later this tradition spread to other countries: Russia, Ukraine, Belarus, Moldova...

The creative ensembles and staff of the Zhelyabovsky Rural Culture House warmly congratulate their dear visitors on this special holiday!

We offer you a small concert programme prepared for this day.

#Culture of Nizhnegorie # Zhelyabovsky Rural Culture House #Nizhnegorsky #Zhelyabovka #Day of the Slavic Writing and Culture



Author: zhlyabovka.blogspot.com
Labels: Video gallery, News 2021, Photo gallery

Annex 1163

Krym syogodni, No. 1 (4), 2021 (excerpts)

Translation
Excerpts

Translation from Ukrainian

THE FIRST UKRAINIAN CULTURAL AND EDUCATIONAL MAGAZINE IN RUSSIAN CRIMEA

KRYM SYOGODNI **1 (4) 2021**

Exclusive interview with Russia's Permanent Representative to the United Nations Vasily Nebenzya

In this issue:

Valentina Lavrik:
*"***Today's education in Crimea is actively developing"**

"Everything you wanted to learn about the vaccination in the Crimea"

Hendrik Weber:
*"***Sooner or later Crimea will be recognised as the territory of the Russian Federation"**

Artem Tainov
"Sport is my Life!"
Interview with a famous Crimean sportsman

[...]

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"PEOPLE'S DIPLOMATS" DEFEND CRIMEA'S INTERESTS ON THE INTERNATIONAL SCENE

Representatives of Russian Crimea have repeatedly spoken on international platforms, defending the interests of the Republic of Crimea and the right of Crimean people to free choice.

On 18 March 2021, at the UN platform, during a meeting on the Arria formula, Crimean public figures told the truth about the peninsula and debunked the myths created by Ukraine and Western countries about the "persecution" of Ukrainians and Crimean Tatars, oppression of the rights of all Crimeans, as well as the deterioration of the economic and environmental spheres. Participants supported their statements with specific examples.

Owing to the speeches of the Crimean people, diplomats from different countries in the world organisation were able to hear about the real situation on the peninsula from the locals.

IT SHOULD BE NOTED THAT THE MEETING WAS HELD ACCORDING TO THE ARRIA FORMULA - A TYPE OF INFORMAL MEETINGS ORGANISED BY A MEMBER OR MEMBERS OF THE SECURITY COUNCIL FOR A PRIVATE EXCHANGE OF OPINIONS.

The event was held at the Fevzi Yakubov Crimean Engineering and Pedagogical University, which became a platform for defending the position of Russian Crimea on the global stage. In addition to public figures, university teachers and students took part in the videoconference.

We decided to learn from the figures of our article about the prospects for the development of public diplomacy and whether there are results of such struggle for justice, as well as to learn about their impressions about such online events.



Anastasia GRIDCHINA
Chair of the Ukrainian Community of Crimea
Regional Non-Governmental Organization

First of all, I would like to note that such international platforms and informal meetings as the Arria Formula are necessary so that everyone's thoughts can be openly expressed. Organised by the members of the Security Council, these events are intended for a frank exchange of views, using a flexible procedural framework and involving individuals whom it would be beneficial to listen to and whom they would like to speak to.

Public diplomacy not only promotes sympathy for our country, but also contributes to the advancement of specific foreign policy interests of Crimea and Russia at the public and interpersonal levels.

Today, our focus is still to facilitate the political settlement of crises and conflicts, ensuring strategic stability. I am sure that Crimea will be unequivocally recognised as part of Russia.

We, the people of Crimea, have repeatedly participated in various UN and OSCE meetings, and each time attempts have been made to deprive us of the right to speak. We have long witnessed the speeches of the Ukrainian side, whose representatives blatantly lie about the lives of Crimeans. The behaviour of representatives of European countries still amazes me. Most participants who took part in the online event ignored Ukraine's deliberate attempt to divert the international community's attention from the long-running destabilising activities of the Ukrainian authorities over the past seven years against ordinary Ukrainians.



I am sincerely sorry that Ukrainians do not have the same opportunities as Crimeans do now!

And I dream that one day the world will be able to cast off the veil of lies and learn the truth about Crimea and Crimeans, and the whole world will recognise Crimea as part of Russia! And today I believe that we should remain calm and confidently pursue our goal while someone is trying to stop us.



Lyudmila RADEVA

Deputy Chair of the Paisia Hilendarski Regional Bulgarian National-Cultural Autonomy of Crimea

I often speak on international platforms, and I would like to note the advantage of informal UN meetings such as the Arria Formula. First of all, when you speak at an official conference, for example, during the OSCE Human Dimension Commitment Meeting, there is a speech limit of only two minutes. And these time limits do not allow one to speak fully and convey one's position.

But this time, my speech lasted about 10 minutes and I even had the opportunity to respond and react to the comments of representatives of the participating countries. It is very important that the Crimean people could refute false statements we heard from other participants.

Many say that we are trying in vain to convince those who do not believe in the legitimacy of our choice in 2014, but I am convinced that it is necessary to tell the truth. The people of Ukraine did not know numerous facts about life in Russian Crimea. That is why we need this platform because we need to be heard.

Chingiz YAKUBOV

Rector of the Crimean State

Engineering and Pedagogical University



That the Crimean people addressed the UN platform during the Arria Formula meeting is necessary but insufficient for us to be heard. Although, the number of listeners is growing every year. And every time the statements of Crimean representatives that the Republic, as part of the Russian Federation, has developed after long years of devastation, infuriate screenwriters in whose scenarios the construction of roads, bridges, hospitals, schools, the revival of industrial enterprises, peace and improved well-being of citizens are evil, and the water, energy, transport blockade and restrictions on freedoms are good.

For a long time, the Fevzi Yakubov Crimean Engineering and Pedagogical University has been not only a platform for inter-ethnic and inter-faith harmony, but also a platform for defending Russia's position in the world scene. University teachers and students, representatives of the national and cultural autonomies of the Republic of Crimea took part in a video conference of the UN Security Council on the situation in Crimea. Our young people excitedly shared their impressions of the 2014 Referendum, when people gathered as families and went to the polls to choose the Russian vector of development. The young people talked about new opportunities, about the fact that only in Russian Crimea the authorities began to pay attention to education, and the university now has excellent infrastructure. There was also a bitter irony about the water blockade, although this crime against humanity was not heard by our political opponents.

Participants were alerted to the incitement of hatred and intolerance towards the people of Crimea. It is broadcast by TV channels and other mass media of Ukraine. This is unacceptable and contrary to the democratic principles of the international organisation.

Roman CHEGRYNETS

Chair of the Council of the Belarusians of Crimea Regional National-Cultural Autonomy



The Arria Formula meeting includes consultations to which not only diplomats but also representatives of non-governmental organisations and the public are invited. Any member of the Security Council may convene a meeting in this format, as well as invite speakers.

However, Ukraine and Western countries use these platforms and try to promote fabricated narratives about life in Crimea.

Residents of Crimea who deliver speeches on such platforms are accustomed to the double standards and hypocrisy of our Western colleagues. In response to the sincere, factual stories of the Crimean Spring witnesses - stories about the events, when we finally returned to the dear harbour, we heard the usual Western mantra about Russia's allegedly destructive activities against Ukraine. In addition, we shared the terrible facts of violation of the rights of residents of Ukraine, but instead of an adequate response, we did not hear anything from the participants in the meeting.

In general, I would like to note that about 40 participating countries listened to the Crimeans with interest. We, people's diplomats of Crimea, will continue to work to convey the truth about life on the Crimean peninsula; we simply have no other choice. And constant dropping, as you know, wears away a stone.

EXPERT VIEW

Hendrik Weber:

SOONER OR LATER CRIMEA WILL BE RECOGNISED AS THE TERRITORY OF THE RUSSIAN FEDERATION

(Caption below photo)
Photo from the personal archive of Hendrik Weber



DEPUTY OF THE LAND PARLIAMENT IN NORWAY, PUBLIC FIGURE, HEAD OF "PEOPLE'S DIPLOMACY – NORWAY" PUBLIC ORGANIZATION, AUTHOR OF THE BOOK ABOUT CRIMEA HENDRIK WEBER TOLD THE MAGAZINE "KRYM SYOGODNI" ABOUT HIS IMPRESSIONS FROM HIS VISIT TO CRIMEA, ASSESSED THE POSITION OF WESTERN STATES ON THE CRIMEAN ISSUE AND CONFLICT ESCALATION IN DONBASS

In your speeches, you talk about the need to combat the so-called "fake news". Could you share Norway's experience in combating this phenomenon, which is becoming increasingly important in the age of information technology?

Indeed, the news about the Crimean Spring was not entirely true in the Norwegian media. We heard only about Russian aggression and the so-called "annexation" of Crimea. I think it's dangerous. After the reunification of Crimea with Russia, relations between Norway, the EU and Russia have deteriorated dramatically. Western powers have imposed sanctions, and politicians are talking about a new Cold War. Positive news or news that demonstrates the reality of Crimea is suppressed by the press and the government and is called fake news. However, we always notice that people are ultimately interested in truthful information about Russia and Crimea. Many people have an inner feeling that this news is not true, then they are looking for real information and we are trying to convey it. But, of course, this struggle is difficult. Western cooperation with popular media has unlimited financial opportunities and is supported by foreign and American non-governmental organisations. But the truth shall prevail!

You have often visited the peninsula. What are your impressions of Crimea?

For the first time my wife and I visited Crimea in 2016, but then I had only information that our news broadcast. The news made us think that there were only soldiers and tanks in Crimea. Our relatives were worried, but we decided to go on a trip because we did not believe the news. Of course, I saw a completely different Crimea than in the Western news. The people here are happy and friendly.

The southern coast of Crimea has incredible landscapes for a surrounding area. Crimea is a place where several different cultures are combined, and traveling through the peninsula you can see ancient buildings, elegant classical estates, palaces of romantic, gothic, modern style, Khan's palaces, Muslim mosques and Christian churches. After my first trip, I often visited Crimea, and we always try to convey the truth to other people. Anyone who has seen the situation with their own eyes has already found a piece of the truth.

In 2018, it became known that Norwegians were planning to open a travel agency that would send tourists to Crimea from EU countries ...

Indeed, we founded a company together with a Crimean partner. The company is registered in Moscow and offers trips to Russia. It is for tourists, as well as for business partners who want to establish contacts. We can offer comprehensive service. Unfortunately, the pandemic of the new coronavirus infection in 2020 prevented many people from traveling.

Of course, we hope that the situation will soon return to normal and we can finally start working.

A simple but important question: when will the West finally recognise the status of Russian Crimea?

This is one of the most important but difficult issues of our time. Some European governments argue that Crimea will never be recognised as Russian. But, of course, this is nonsense. Time is fleeting, and political statements may change unexpectedly. Crimea will be recognised, this cannot be avoided. Unfortunately, European countries, along with Norway, are told by the United States what foreign policy to pursue. We should not support such a position, because it harms our own interests. Western governments have supported the coup in Ukraine. It was never about the citizens of Ukraine, but only about Russia's geopolitical interests and restrictions. But even that can change. Who could have imagined before 2014 that Crimea would return to Russia so quickly?

I am sure that Crimea will sooner or later be recognised as the territory of the Russian Federation. Then I will immediately go to Crimea and greet all my friends and celebrate with them.

You have often visited Donbass, where the active phase of the escalation of the military conflict is underway. Are there any reasons for the recent escalation?

I am not sure that the situation is getting worse, but the Ukrainian army will continue its provocations. Russian President Vladimir

The southern coast of Crimea has incredible landscapes for a surrounding area. Crimea is a place where several different cultures are combined, and travel-ling around the peninsula you car see ancient buildings, elegant classical estates, palaces of romantic, gothic, modern style, Khan's palaces, Muslim mosques and Christian churches.

Putin has made it clear that there is a “red line” and where this line is. Ukraine hopes for US support. Anyone who knows the history of the United States understands that you should not rely on them. I also do not believe that the United States wants to wage an open war against Russia. President Joe Biden has been involved in corruption in Ukraine since 2014. From a geopolitical point of view, the United States will be quite comfortable if chaos and ruin reign in Ukraine. However, the war must end. To do this, one needs to talk to representatives of the independent republics of Donbass. Smart diplomacy will help establish peace in Ukraine.

[...]

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Annex 1164

K. Rabbimov, "Hizb ut-Tahrir is the Flagship of the Anti-Democratic Campaign of Islamism", *Russia and the Muslim World*, No. 12, 2004 (excerpts)

Translation
Excerpts

K. Rabbimov, "Hizb ut-Tahrir is the Flagship of the Anti-Democratic Campaign of Islamism", *Russia and the Muslim World*, No. 12, 2004, p. 78; originally published in *Central Asia and Caucases,* Luleå (Sweden), No. 3, 2004, pp. 16-24.

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[…]

For a general characterisation of political thought of Hizb ut-Tahrir's ideologues, it is appropriate to quote a statement by Seyyed Mohammad Khatami, a prominent Muslim figure: "Passion and hatred – two great afflictions – were the main obstacle to the correct understanding of Western civilization as the greatest event of the last period of human history. Both reformers and those who wished to restore native traditions, by submitting to passion or hatred, were in the grip of extremism or inaction and lost their way in the struggle between tradition and innovation". Guided by an irresistible charge of anti-Western emotions, Hizb ut-Tahrir carries a complex of resentment and anger toward the West, automatically rejecting everything associated with its "godless" way of life, and Western democracy, especially its principle of respect for individual rights and freedoms, is declared the main cause of all the troubles of mankind. Therefore, according to Hizb ut-Tahrir's ideology, acknowledgement of democratic principles and their acceptance and implementation in the Muslim society are a grave sin for true believers in Islam.

Like many other radical organisations, Hizb ut-Tahrir finds in Western countries the most favourable conditions for its activities.

[…]

Annex 1165

V.V. Engel, *Modern European Antisemitism: Main Trends and Responses*, Internet Platform for Studying Xenophobia, Radicalism and Problems of Intercultural Communication
(excerpts)

Translation
Excerpts

V.V. Engel, *Modern European Antisemitism: Main Trends and Responses*, Internet Platform for Studying Xenophobia, Radicalism and Problems of Intercultural Communication, 2016, available at https://www.ru.civic-nation.org/upload/iblock/b08/b082ca8b431e9550a6ed7dc5e40efd0c.pdf

[...]

Page 6

Nowadays, three indirect forms of anti-Semitism can be discerned. First, we are talking about the *glorification of executioners* who collaborated with the Nazis some time during the Second World War in the extermination of the Jews. I am not talking about glorification cases initiated by individuals or non-governmental organisations. These exist in almost every country and this is not a fundamental problem. I am talking about countries where the state is the initiator.

First, we are talking about Ukraine, where not only an unprecedented campaign to vindicate the OUN-UPA [Organisation of Ukrainian Nationalists – Ukrainian Insurgent Army] is underway, but where this campaign is officially legalised and promoted by the State. In April 2015, the law (adopted by Parliament and signed by President Poroshenko) "On the Legal Status of and Respect for the Memory of Fighters for the Independence of Ukraine in the 20th century" came into force in Ukraine. This law, among others, glorified members of right-wing military organisations and right-wing radical military organisations that collaborated collectively or individually with the Nazi regime, fought against the countries of the anti-Hitler coalition. In particular, the Organisation of Ukrainian Nationalists (OUN), the People's Liberation Revolutionary Organisation (NVRO), the Ukrainian Insurgent Army, the Ukrainian Insurgent Army of Ataman Taras Borovets (Bulba) "Polesskaya Sich", the Ukrainian People's Revolutionary Army (UNRA), the Ukrainian Main Liberation Council (UGVR) are recognised and glorified as fighters for the independence of Ukraine.

[...]

Annex 1166

V.Yu. Zorin, R.A. Starchenko, V.V. Stepanov, V.Ya. Tishkov,
Languages, Cultures, and Education in Crimea. Fields Ethnostatistics,
Letny Sad, Moscow, 2016
(excerpts)

Translation
Excerpts

V.Yu. Zorin, R.A. Starchenko, V.V. Stepanov, V.Ya. Tishkov. *Languages, Cultures, and Education in Crimea. Fields Ethnostatistics*, Moscow: "Letny Sad", 2016. – 255 p.

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[…]

1.1. Students' parents. General results of the survey

[…]

3. What language(s) do your children study at school?

	Responses	Respondents, %
1). None but Russian	48	12.00
2). Russian and other languages	350	87.50
3). Other	2	0.50
Respondents	*400*	*100.00*

3. My children study the Crimean Tatar language.

	Responses	Respondents, %
[Do not study]	351	87.75
Crimean Tatar	49	12.25
Respondents	*400*	*100.00*

3. My children study the Ukrainian language

	Responses	Respondents, %
[Do not study]	368	92.00
Ukrainian	32	8.00
Respondents	*400*	*100.00*

[…]

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[…]

5. What national language would you like your child to learn?

	Responses	Respondents, %
1). No national language is needed	31	7.75
2). Just an orientation course in a national language	49	12.25
3). Standard course in a national language	154	38.50
4). Advanced course in a national language	105	26.25
5). All subjects (including mathematics, history, etc.) are taught in a native language	52	13.00
6). Your option	9	2.25
Respondents	*400*	*100.00*

[…]

Pages 16-17

[…]

8. [Students' parents]: Do you use any language other than Russian when communicating with your family, friends, and acquaintances?

	Responses	Respondents, %
1). Yes	122	30.50
2). No	278	69.50
Respondents	*400*	*100.00*

8. [Students' parents]: What language other than Russian do you use?

	Responses	Respondents, %
[None]	278	69.50
Crimean Tatar	68	17.00
Ukrainian	32	8.00
English	6	1.50
Hebrew	3	0.75
German	3	0.75
Tatar	3	0.75
Armenian	2	0.50
Abkhaz	1	0.25
Greek	1	0.25
Crimean Tatar, Ukrainian	1	0.25
Latvian	1	0.25
Ukrainian, English	1	0.25
Respondents	*400*	*100.00*

9. [Students' parents]: What is/are you native language(s)?

	Responses	Respondents, %
Russian	295	73.75
Crimean Tatar	69	17.25
Ukrainian	20	5.00
Armenian	5	1.25
Tatar	2	0,50
Georgian	1	0.25
Hebrew	1	0.25
Latin	1	0.25
Latvian	1	0.25
Turkish	1	0.25
[Not specified]	4	1.00
Respondents	*400*	*100.00*

Pages 18-19

[…]

10. [Students' parents]: If you DO NOT use you native language for communications with people around you, what is the reason behind this?

	Responses	Respondents, %
1) Have no or poor command of my native language	12	3.00
2) People around me do not speak my native language	32	8.00
3) Feel embarrassed speaking my native language	7	1.75
4) No problem, I speak in my native language with people around	346	86.50
5) Other	7	1,75
Respondents	400	100.00

11. [Students' parents]: How do you want people to treat you in everyday life: as a Russian citizen or as a representative of a specific nationality or as a resident of a specific region?

	Responses	Respondents, %
1). As a [Russian] citizen	301	75.25
2). As a representative of a specific nationality	36	9.00
3). As a resident of a specific region	71	17.75
4). Other	13	3,25
5). Not sure	29	7.25
Respondents	400	100.00

12. [Students' parents]: Over the past year, have you encountered any negative attitude toward you because of the language you speak, your nationality or religion?

	Responses	Respondents, %
1). Yes, because of my language	7	1.75
2). Yes, because of my nationality	21	5.25
3). Yes, because of my religion	17	4.25
4). No negative attitude	360	90.00
5). Other	3	0.75
6). Not sure	1	0.25
Respondents	400	100.00

[…]

Pages 20-21

[…]

15. [Students' parents]: (optional): what nationality do you associate yourself with?

	Responses	Respondents, %
Russians	255	63.75
Crimean Tatars	63	15,75
Ukrainians	23	5.75
Armenians	4	1.00
Chechens	3	0.75
Jews	2	0.50

Belarusians	1	0.25
Karaite people	1	0.25
Crimean people	1	0.25
Latvians	1	0.25
Tatars	1	0.25
[No answer]	45	11.25
Respondents	*400*	*100.00*

16. [Students' parents]: specify your second nationality, if any.

	Responses	Respondents, %
[No second nationality, including those who have declined to answer]	311	82.75
Ukrainians	42	10.50
Russians	12	3.00
Greeks	4	1.00
Armenians	2	0.50
Crimean Tatars	2	0.50
Tatars	2	0.50
Belarusians	1	0.25
Bulgarians	1	0.25
Jews	1	0.25
Kirghiz people	1	0.25
Chuvash people	1	0.25
Respondents	*400*	*100.00*

[…]

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[…]

21. [Students' parents]: unless Crimea is your place of birth, where have you come from to Crimea?

	Responses	Respondents, %
1). Resident since birth	240	60.00
2). Region of Russia	52	13.00
3). Other state, including the former USSR republics	108	27.00
Respondents	*400*	*100.00*

21. [Students' parents]: where have you come from to Crimea for permanent residence?

	Responses	Respondents, %
[Resident in Crimea since birth]	240	60.00
Uzbekistan	52	13.00
Russia	45	11.25
Ukraine	33	8.25
Armenia	5	1.25
Latvia	3	0.75
Tajikistan	3	0.75

Belorussia	2	0.50
Kazakhstan	2	0.50
Kirghizia	2	0.50
Madagascar	1	0.25
Turkey	1	0.25
Estonia	1	0.25
Not specified	10	2.50
Respondents	*400*	*100*

[…]

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1.2.7. Parents' opinion on ethnic identity

Survey question: “15. (optional): which nationality do you associate yourself with?”

Respondents by Place of Residence

	Responses, Russians	Russians, **% of respondents**	**Responses,** Crimean Tatars	Crimean Tatars, **% of respondents**	**Responses,** Ukrainians	Ukrainians, **% of respondents**
Bakhchisaray	41	16.08	33	52.38	4	17.39
Belogorsk	33	12.94	11	17.46	5	21.74
Yevpatoria	35	13.73	6	9.52	3	13.04
Sevastopol	79	30.98	2	3.17	4	17.39
Simferopol	67	26.27	11	17.46	7	30.43
Respondents	*255*	*100.00*	*63*	*100.00*	*23*	*100.00*

[…]

Pages 45-46

[…]

8. [Students’ parents]: Do you use any language other than Russian when communicating with your family and friends?

	Responses, Russians	Russians, **% of respondents**	**Responses,** Crimean Tatars	Crimean Tatars, **% of respondents**	**Responses,** Ukrainians	Ukrainians, **% of respondents**
1). Yes	30	11.76	59	93.65	7	30.43
2). No	225	88.24	4	6.35	16	69.57
Respondents	*255*	*100.00*	*63*	*100.00*	*23*	*100.00*

9. [Students’ parents]: What is/are your native language(s)?

	Responses, Russians	Russians, **% of respondents**	**Responses,** Crimean Tatars	Crimean Tatars, **% of respondents**	**Responses,** Ukrainians	Ukrainians, **% of respondents**
[Not specified]	3	1.18				
Armenian	1	0.39				
Crimean Tatar			61	96.83		

Russian	248	97.25	2	3.17	11	47.83
Ukrainian	3	1,18			12	52.17
Respondents	*255*	*100.00*	*63*	*100.00*	*23*	*100.00*

9. [Students' parents]: Second native language

	Responses, Russians	Russians, **% of respondents**	**Responses,** Crimean Tatars	Crimean Tatars, **% of respondents**	**Responses,** Ukrainians	Ukrainians, **% of respondents**
[no second native language]	234	91.76	57	90.48	18	78.26
English	1	0.39				
Armenian	1	0.39				
Moldavian	1	0.39				
Crimean Tatar			1	1.59		
Russian	1	0.39	4	6.35	2	8.70
Ukrainian	17	6.67	1	1.59	3	13.04
Respondents	*255*	*100.00*	*63*	*100.00*	*23*	*100.00*

[…]

11. [Students' parents]: How do you want people to treat you in everyday life, as a Russian citizen or [as a representative of a specific nationality or as a resident of a specific region]?

	Respons es, Russians	Russians, **% of respondents**	**Responses,** Crimean Tatars	Crimean Tatars, **% of respondents**	**Responses,** Ukrainians	Ukrainians, **% of respondents**
1). As a [Russian] citizen	219	85.88	34	53.97	13	56.52
2). As a representative of a specific nationality	11	4.31	14	22.22	3	13.04
3). As a resident of a specific region	44	17.25	10	15.87	5	21.74
4). Other	6	2.35	5	7.94		
5). Not sure	10	3.92	8	12.70	4	17.39
Respondents	*255*	*100.00*	*63*	*100.00*	*23*	*100.00*

[…]

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12. [Students' parents]: Over the past year, have you encountered any negative attitude toward you because of the language you speak, your nationality or religion?

	Responses, Russians	Russians, **% of respondents**	**Responses,** Crimean Tatars	Crimean Tatars, **% of respondents**	**Responses,** Ukrainians	Ukrainians, **% of respondents**
1). Yes, because of my language	2	0.78	3	4.76		

2). Yes, because of my nationality	1	0.39	13	20.63	1	4.35
3). Yes, because of my religion	7	2.75	6	9.52		
4). No negative attitude	244	95.69	48	76.19	22	95.65
5). Other	2	0.78				
Respondents	*255*	*100.00*	*63*	*100.00*	*23*	*100.00*

[…]

21. [Students' parents]: unless Crimea is your place of birth, where have you come from to Crimea?

	Responses, Russians	Russians, **% of respondents**	**Responses,** Crimean Tatars	Crimean Tatars, **% of respondents**	**Responses,** Ukrainians	Ukrainians, **% of respondents**
1). Resident since birth	184	72.16	12	19.05	13	56.52
2). Region of Russia	40	15.69	3	4.76		
3). Other state including the former USSR republics	31	12.16	48	76.19	10	43.8
Respondents	*255*	*100.00*	*63*	*100.00*	*23*	*100.00*

Pages 48-49

1.2.8. Parents' opinion on native language

[…]

5. What national language would you like your child to learn?

	Responses, Russian as a native language	Russian as a native language **% of respondents**
1). No national language is needed	29	9.83
2). Just an orientation course in a national language	38	12.88
3). Standard course in a national language	115	38.98
4). Advanced course in a national language	61	20.68
5). All subjects (including mathematics, history, etc.) are taught in a native language	45	15.25
6). Your option	7	2.37
Respondents	*295*	*100.00*

	Responses, Crimean Tatar as a native language	Crimean Tatar as a native language **% of respondents**
2). Just an orientation course in a national language	1	1.45
3). Standard course in a national language	27	39.13

4). Advanced course in a national language	39	56.52
5). All subjects (including mathematics, history, etc.) are taught in a native language	2	2.90
Respondents	*69*	*100.00*

	Responses, Ukrainian as a native language	Ukrainian as a native language **% of respondents**
2). Just an orientation course in a national language	4	20.00
3). Standard course in a national language	7	35.00
4). Advanced course in a national language	3	15.00
5). All subjects (including mathematics, history, etc.) are taught in a native language	4	20.00
6). Your option	2	10.00
Respondents	*20*	*100.00*

[…]

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8. [Students' parents]: Do you use any language other than Russian when communicating with your family, friends, and acquaintances?

	Responses, Russian as a native language	Russian as a native language, **% of respondents**	**Responses,** Crimean Tatar as a native language	Crimean Tatar as a native language, **% of respondents**	**Responses,** Ukrainian as a native language	Ukrainian as a native language, **% of respondents**
1). Yes	35	11.86	65	94.20	13	65.00
2). No	260	88.14	4	5,80	7	35.00
Respondents	*295*	*100.00*	*69*	*100.00*	*20*	*100.00*

[…]

Annex 1167

V.A. Tishkov, V.V. Stepanov, *Inter-ethnic Relations and Religious Situation in the Crimean Federal District. Expert Report for 2015*, Antiqua, Moscow-Simferopol, 2016
(excerpts)

Translation
Excerpts

Inter-Ethnic Relations and Religious Situation in the Crimean Federal District. Expert Report for 2015 / Ed. V.A. Tishkov, V.V. Stepanov – Moscow-Simferopol: ANTIKVA LLC, 2016. – 88 p.

[…]

Page 8

Insofar as "ethnic choice" in Crimea is concerned, as compared with the 1989 and 2001 state censuses, the proportion of Ukrainians in Crimea considerably decreased under the 2014 census. The previous censuses showed 25.8% and 24% respectively, whereas the current percentage of Ukrainians became 15.1%. According to the 1989 census, there were 67.1% of Russians in Crimea, 60.4% in 2001, 65.3% in 2014. Numerically, if we compare 2001 and 1989, Russians "lost" 179 thousand, whereas ethnic Ukrainians – 49 thousand. Same figures compared with 2014 show that the proportion of Ukrainians decreased by 232 thousand, whereas that of Russians increased by almost 42 thousand. The proportions above show that the 2001 census recorded a "migration" of Russians into Ukrainians, whereas the 2014 census identified a reverse "migration" of Ukrainians into Russians. It is not infrequent that Russians and Ukrainians identify their ethnicity based on their country of residence – if they live in Ukraine, they are "Ukrainians", if they live in the Russian Federation, they are "Russians". This also depends on the political climate – people perform an ethnic "transit" in expectation of social dividends. The above mobility of ethnic "migrations" indicates that there are no fundamental differences between the categories "Russian" and "Ukrainian" in Crimea.

[…]

The Crimeans participated in the referendum in very large numbers: 83.1% – in the Autonomous Republic of Crimea and 89.5% in Sevastopol. 96.77% of them voted for the reunification with the Russian Federation in the Autonomous Republic of Crimea and 95.6% in Sevastopol.

[…]

There is a predominant idea entertained by Crimean Tatar intellectuals that their people are unique and unequivocally different from Volga (Kazan) Tatars. They offer ethnographic arguments. Crimean Tatars are believed to be composed of three groups: south-coasteners (the *Yaliboylu*), highlanders (the *Tats*), and steppe-dwellers (the *Noğays*). It is this variety of origin – the supporters of this idea think – that creates a special ethno-cultural environment of Crimean Tatars.

[…]

Page 71

Republic of Crimea. Religious Situation

[...]

Orthodox (more than 500 operating organizations) and Islam (more than 400 organizations) amount to 2/3 of all religious organizations.

[…]

Muslim organizations in Crimea rank second among the religions of Crimea.

[...]

Annex 1168

V.A. Tishkov, ed., *Forced Migrants: Integration and Return*, Institute of Ethnology and Anthropology of the Russian Academy of Sciences, Moscow, 1997
(excerpts)

Translation
Excerpts

Forced Migrants: Integration and Return, Ed. V.A. Tishkov, Institute of Ethnology and Anthropology, Russian Academy of Sciences, Moscow, 1997

[…]

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CHAPTER 7

RETURN AND INTEGRATION OF CRIMEAN TATARS TO CRIMEA: the 1990s

Dynamics of the Repatriation of Crimean Tatars and the Economic Situation of Repatriates

[…]

Pages 150-151

Economic Integration and Development Programs

The first stage of mass repatriation of the Crimean Tatars, which began in the late 1980s, was accompanied not only by inaction, but also by quite clear resistance and unwillingness of both local authorities (executive committees, rural councils, collective farming authorities) and the central administration of Crimea to provide the Crimean Tatars with land for housing construction and economic development. There was an urgent distribution of vacant land in Crimea for summer cottages for urban dwellers, "all-Union health resorts", and various vague, unsecured projects, just to make sure this land was not received by the Crimean Tatars. In response to this policy, the Crimean Tatar national movement spontaneously developed the practice of "encroachment" [squatting], "self-return" of territories and "unauthorized construction" in these territories.

Some "squatted lands" were eventually legalized – after months of pickets and the disturbing existence of tent cities, the approval of the local authorities was obtained to allocate these land plots to the "picketers" to build settlements there in which thousands of the Crimean Tatar families now live. However, clashes and demolitions of the Crimean Tatar "unauthorized constructions" were a more frequent practice with the involvement of both special police forces and "volunteers" from the local population.

On 1 October 1992, the Crimean Tatar "unauthorized construction" in the Alushta suburb of Krasny Rai was demolished with particular brutality, to which the indignant Crimean Tatars responded with spontaneous mass demonstrations and riots in Simferopol on 5–6 October, which included "assaulting" the building of the Supreme Council and an "attempted seizure" of the Crimean Prosecutor's Office. These tragic events not only marked the climax of the social tension in which the process of integration of the Crimean Tatars developed at the initial stage, but also drew a certain line under the entire dramatic history of this initial period. After the events of October 1992, the policy pursued under the old slogans of "not letting" the Crimean Tatars into Crimea and "not giving them an inch of land" fully revealed its unpromising nature. From prohibitive methods, demonstrative refusals, brutal demolitions, the Crimean authorities gradually switched to a more flexible policy of assisting the Crimean Tatars in their settlement on their native land.

After 1992, there were practically no more demolitions of the Crimean Tatar "unauthorized

constructions" in Crimea. However, in 1993–1994 the economic situation also changed: the Crimean Tatars did not need empty land "squatting" any more. The high cost of building materials and construction equipment, the impoverishment of immigrants and other economic reasons made further land squatting meaningless, as the Crimean Tatars had neither means nor the ability to build on this land. Now in many settlements allocated to the Crimean Tatars for compact settlement and new construction, dozens of land plots are empty.

Therefore, the main problem of the modern integration of Crimean Tatar repatriates concerns the financial, material and technical assistance in construction and provision ("buying out") of finished housing, and if in the mid-1990s despair pushed the Crimean Tatars to take certain extreme measures, nowadays they no longer resort to "squatting" of territories and land, but aim to "squat" empty housing, primarily apartments in new buildings of the Crimean cities[11].

It would be wrong to say that after returning to their homeland the Crimean Tatars are completely left on their own and try to solve their social and economic problems spontaneously and without any outside help.

[…]

Annex 1169

P.M. Polyan, *Against Their Will…History and Geography of Forced Migrations in the USSR*, O.G.I – Memorial, Moscow, 2001
(excerpts)

Translation
Excerpts

Pavel POLYAN, *Against Their Will…History and Geography of Forced Migrations in the USSR*, O.G.I. – Memorial, Moscow, 2001

[…]

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The main operation began at dawn on 18 May and took 3 days to complete. By 4 p.m. on 20 May, 180,014 people were evicted, of which 173,287 people were already on their way[1]. According to the final data, 191,014 Crimean Tatars (more than 47,000 families) were deported from Crimea. As a result, by the summer of 1945, only 379,000 people remained in Crimea (compared to 875,000 people before the war).

[…]

[1] Bugai, 1995, pp. 152-153.

Annex 1170

S.Ya. Kozlov, L.V. Chizhova, ed., *Turkic Peoples of Crimea: Karaites. Crimean Tatars. Krymchaks*, Nauka, Moscow, 2003 (excerpts)

Translation

Excerpts

S.Ya. Kozlov, L.V. Chizhova (ed.), *Turkic Peoples of Crimea. Karaites, Crimean Tatars, Krymchaks*, Moscow, Nauka, 2003

[…]

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[…]

According to the 1926 All-Union Census, in Crimea, Russians accounted for more than 40% of the total population, while Tatars made up a quarter (1926 All-Union census). The census also revealed that 54% of 301 thousand Russians on the peninsula were natives. If we also take into account those Russians who had lived in Crimea for 20–30 years and more by the time of the census, then the proportion of long-term residents amounted to 62%. The Russians became the largest ethnic group on the peninsula, and even their old-timers outnumbered any other group, including the Crimean Tatars, who numbered 179,000. Among the Tatars, not all were local natives – about 15% of them were born outside Crimea – mostly in the mainland part of the Azov Sea and in the territory of the current Kherson region. This fact to some extent explains the fluctuations in the number of Tatars on the peninsula during the censuses of 1897 and 1921. Apparently, a certain part of the Tatars, the so-called steppe Nogai, was difficult to account for more accurately, since they were engaged in cattle breeding and often changed their place of residence, moving to the mainland, and then back to the peninsula. It should also be borne in mind that in the above-mentioned and subsequent censuses up to and including 1959, the Crimean Tatars were not counted separately, they were combined with the Tatars in general. Granted, there were few other Tatars on the peninsula. The system of statistical accounting has changed since the 1970 census. The Crimean Tatars were also counted separately in the All-Ukrainian Census of 2001.

[…]

Page 334

[…]

Mass repressions, collectivization, war, and Stalinist deportations destroyed the stabilized ethno-demographic situation. Since 15 August 1941, in 25 days, 50 thousand ethnic Germans were deported from the territory of Crimea, in April 1944 – more than 2 thousand Germans, in early May – 1.5 thousand Austrians, Romanians, Hungarians and Italians. It was the old-time population of the peninsula. The deportation of the Crimean Tatars took place even faster – it began in the early morning of 18 May 1944, and was completed by the evening of May 20. The special agencies, having received 30 million rubles “for their work”, acted according to I.V. Stalin’s order. According to the NKVD, which conducted the “operation”, 183.2 thousand people were evicted, according to the results of the work of the commission of the SNK – 188.6 thousand (the last figure in the years of “perestroika” was adopted as official) (Population of the Crimean region, 1989. P. 11). Later, the number of deported Tatars was joined by military personnel of the same nationality, and, thus, the number of evicted Crimean Tatars exceeded 200 thousand people. In the same year, 1944, since 24 June, 11 thousand Armenians (according to other sources, 8.6 thousand), 12.5 thousand Bulgarians, and 14.4 thousand Greeks were expelled from Crimea. In addition, Turks, Kurds, Persians, and

Gypsies were removed. In total, more than 300 thousand residents were deported from Crimea during the war (The multi-ethnic Crimea, 1988; Population of the Crimean Region, 1989; Zemskov, 1991).

[…]

Pages 336-337

[…]

According to the 1959 census, 858 thousand Russians lived in Crimea (71% of the total population), there is no information about Tatars, but it is clear that their share was very small. Transfer in 1954 of Crimea to Ukraine directly affected the ethnic composition of the population. The process of Ukrainization of the peninsula led to the fact that, according to the 1970 census, the share of Russians in the Crimean population decreased to 67% due to an increase in the number of Ukrainians. However, in the following years, when the mechanical increase sharply decreased due to the introduction of a number of restrictions on registration, the share of Russians (according to the 1979 census) again increased slightly – to almost 69%. The influx of migrants from Russia continued, and the assimilation of the newcomer Ukrainian population by the Crimean-Russian ethno-cultural environment also played an important role. In the 1980s, the increase in the Russian population-

Table 3

Distribution of migrants by the most numerous nationalities of Crimea during the intensive period of repatriation of the Crimean Tatars

	Arrived in Crimea, ths. people				Left Crimea, ths. people			
	1991	1992	1993	1995	1991	1992	1993	1995
Russians	50.4	50.5	41.2	27.4	37.9	36.7	41.3	32.6
Tatars	36.1	30.0	22.1	14.0	4.4	4.9	4.9	5.0
Ukrainians	23.0	21.8	20.0	13.3	19.5	18.0	17.6	15.7

-was mainly due to natural growth. However, many Russians (at least 30 thousand people per year) came from outside the peninsula (35% of all immigrants), while only a small proportion of them went to the countryside. The regions from which Russians continued to come to Crimea are traditional: the Ukrainian left bank area, central regions of Russia. In addition, many Russian military personnel from the Far East and the European North were transferred to Crimea. It was still difficult for the Crimean Tatars to move to the peninsula. Only since the late 1980s the share of Russians began to decline (according to the 1989 census, it was 67%), which is due to the beginning of the repatriation of the Crimean Tatars.

[…]

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[…]

It is not difficult to understand that the repatriates who have arrived in Crimea will continue trying to reach southern and southern-coastal areas to which most natives did not manage to find their way. And the main “suppliers” of resettlers include areas of compulsory settlement – steppe north-eastern

and central districts of Crimea, namely the Dzhankoy (17% of all potential Tatar resettlers), Kirovsk (11), Krasnogvardeysk (11), Belogorsk (11), Nizhnegorsk (9), Pervomaysk (7) districts. The gradient of migration tension is directed toward the southern part of the peninsula, primarily the Bakhchisaray district (24%), outskirts of Yalta (14), Alushta (14), Sudak (13), Sevastopol (10). The Belogorsk and Sakskiy districts and Yevpatoria are receiving and "giving away" Tatar population at the same time.

[…]

Annex 1171

G. Bekirova, *Crimean Tatar Issue in the USSR (1944-1991)*, Odzhak, Simferopol, 2004 (excerpts)

Translation
Excerpts

Gulnara Bekirova, *Crimean Tatar Issue in the USSR (1944-1991)*, Simferopol, "Odzhak", 2004

[...]

Page 266

In response to this, on 30 May 1991 several hundred Crimean Tatars held a protest demonstration in Simferopol in front of the building of the Council of Ministers of Crimea. This forced the authorities to give the official permission for holding Qurultay, however, a reservation was made that if decisions were taken there to create "parallel government structures", organizers of Qurultay would bear the full responsibility for it.

255 people were elected as Qurultay delegates (in Crimea – 129, in Uzbekistan – 88, Kazakhstan – 1, Kyrgyzstan – 4, Tajikistan – 3, RSFSR – 16, Ukraine (except Crimea) – 9, Lithuania – 3, Latvia – 1, the city of Sukhumi – 1).

Qurultay took place in Simferopol from 26 to 30 June 1991 and went down in history as the Second Qurultay. The First Qurultay of the Crimean Tatar People was held on 25 March 1917 in Simferopol and was dismissed on 22 January 1918 by the Crimean Circuit Military Revolutionary Committee. In that way, the continuing relationship between these events was emphasized.

[…]

Annex 1172

T.A. Senyushkina, "To the 60th Anniversary of the Deportation of Crimean Tatars", *Bulletin of the Network of Ethnological Monitoring and Early Prevention of Conflicts*, No. 55, 2004
(excerpts)

Translation
Excerpts

T. Senyushkina, To the 60th Anniversary of the Deportation of Crimean Tatars, *Bulletin of the Network of Ethnological Monitoring and Early Prevention of Conflicts* (ed. V.A. Tishkov, E.I. Filippova, Institute of Ethnology and Anthropology of the Russian Academy of Sciences, Moscow), No. 55, 2004.

[…]

Pages 2-3

People's deputy M. Dzhemilev noted that for the Crimean Tatars, 18 May is not only a mourning date, but also a political one: a day when these people talk about their problems and what needs to be done to eliminate the consequences of the deportation. He noted that for almost all the years of exile there was a struggle for return, which consolidated the people and helped them preserve their national identity.

According to M. Dzhemilev, the main tasks to be solved are the necessity of recognizing the Crimean Tatar language as official, the education of children in their native language, restoration of the Crimean toponymy, adequate presence of Crimean Tatars in the structures of power, observing justice in the issue of land, recognition of the deportation as genocide of the Crimean Tatar people.

M. Dzhemilev said that repatriation of those Crimean Tatars who remain in Uzbekistan is still a relevant issue.

When speaking about the existing problems and anti-Tatar sentiments expressed by some media outlets, M. Dzhemilev expressed confidence that all this will be overcome peacefully.

[…]

Annex 1173

Intentionally omitted

Annex 1174

A.G. Vishnevsky, ed., *Population of Russia in 2003-2004. Eleventh–Twelfth Annual Demographic Report*, Nauka, Moscow, 2006 (excerpts)

Translation
Excerpts

[…]

Population of Russia in 2003-2004. Eleventh–Twelfth Annual Demographic Report / edited by A.G. Vishnevsky. - Moscow: "Nauka", 2006. – 356 p.: illustrated.

[…]

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2. AGE AND GENDER STRUCTURE OF RUSSIA'S POPULATION

[…]

Pages 63-65

2.6. GENERATIONAL ASSIMILATION DEFORMS THE AGE PYRAMID OF MANY NATIONALITIES

The composition of nationalities by age and gender does not depend solely on demographic factors, since the affiliation of different age groups with a particular ethnic category depends on many conditions that have nothing to do with demography. Therefore, census data on the age and gender structure of many ethnic groups should be treated with caution, both in analyzing the current ethnic composition of the population and in assessing its perspectives.

The example of Ukrainians in Moscow clearly shows that the age and gender structure in some cases has natural demographic features only for older and mature age groups. In the young and children cohorts the number of persons recorded by the census as "Ukrainians" is constantly and linearly decreasing. This is not characteristic of any mode of demographic reproduction. In the example described, the "transition" from a demographically explainable structure to ratios of a specific type takes place starting with the age category of 25–29 years old. Further, as the cohorts become younger, the number of Ukrainians sharply decreases. It is known, however, that according to the 2002 census data, the Ukrainian population in Moscow is not only not decreasing as it is in Russia in general, but is even growing.

The phenomenon of the "accumulation" of Ukrainians in the mature age cohorts and the presence of standard demographic proportions only in the older age groups indicate that the structure recorded by the census reflects not one, but two unrelated phenomena: for the elderly and mature age groups it is the general demographic patterns, for young and children groups — the effect of changing ethnic identity. It is known that in Moscow, as well as in the country as a whole, purely Ukrainian families are less common than Russian-Ukrainian families. Yet even in Ukrainian families Russian identity, if not predominant in the younger generation, coexists along with Ukrainian identity. The younger a person is, the higher the probability of associating oneself with the linguistic environment of one's everyday environment, in this case – with the Russian one. The decrease in the number of persons recorded by the census as "Ukrainians" depending on decreasing individual age is just subject to a probability distribution. This is especially clear in the example of the demographic pyramid compiled for all Russian Ukrainians (Fig. 2.16–2.17).

If one replaces a part of the demographic pyramid of Moscow Ukrainians the form of which is disturbed by assimilation phenomena with the corresponding age groups of Russian Muscovites, the hypertrophied large shares of mature ages will decrease and the whole pyramid will take the form of a regressive demographic state characteristic of the Moscow population. There is nothing surprising in such a coincidence, since Ukrainians are an integral part of the capital's demographic system.

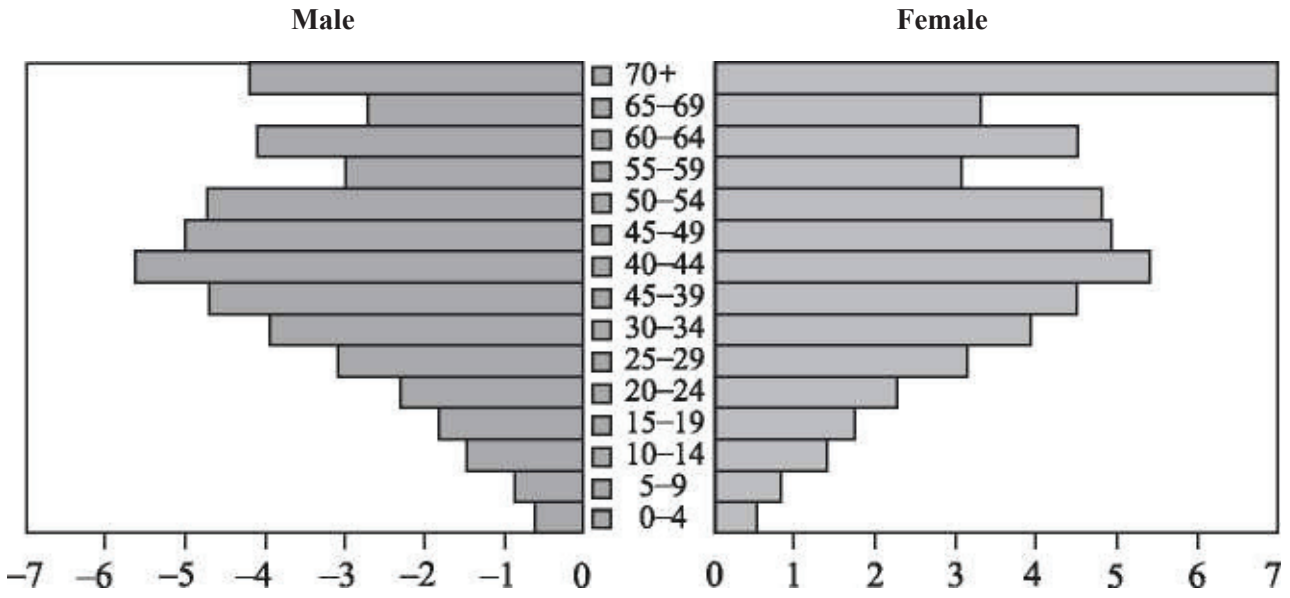


Fig. 2.16. Age composition: Ukrainians from Moscow

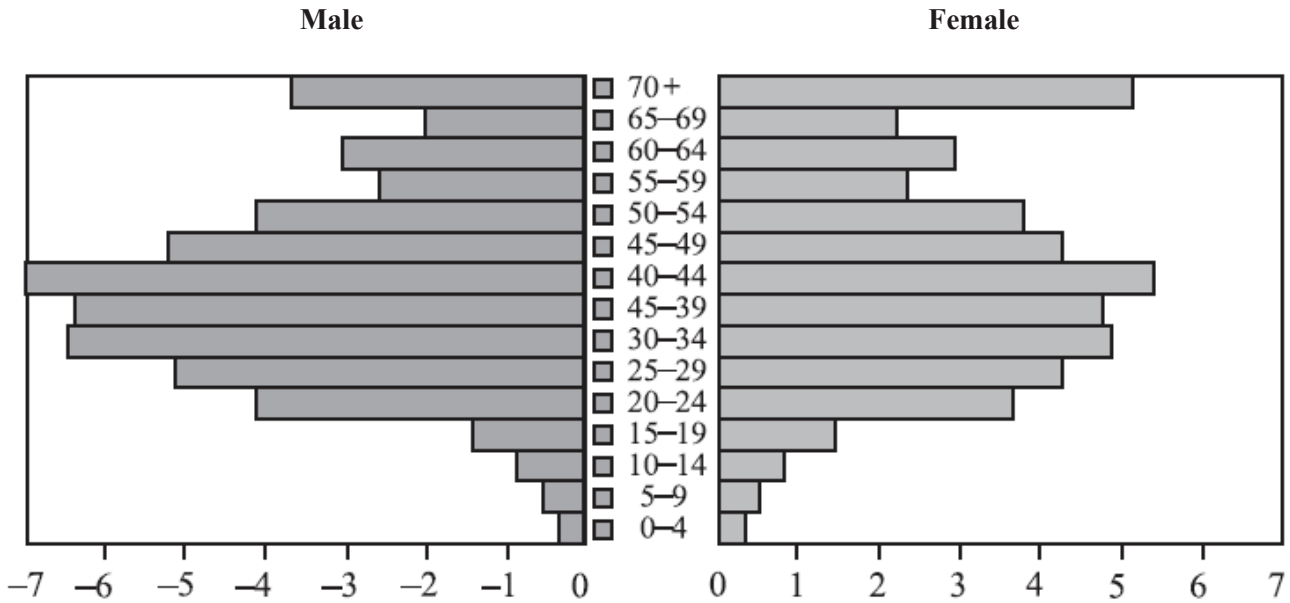


Fig. 2.17. Age composition: Ukrainians of the Russian Federation

Annex 1175

A.P. Yarkov, "Islam and Migration in the Life of the Regional Community", *Monitoring of the Current Ethno-Confessional Situation in the Tyumen region*, No. 3, 2006
(excerpts)

Translation

Excerpts

A.P. Yarkov, *Islam and Migration in the Life of the Regional Community* / Series: "Monitoring of the Current Ethno-Confessional Situation in the Tyumen Region". - Vol. 3. - Tyumen: Express PPC, 2006. - 64 p.

[…]

Page 16

[…]

But even though Salaphites reject Western civilization, they still use its developments – those same members of Hizb ut-Tahrir al-Islami cells discovered in the Tyumen Region used the Internet, Isin received secular education at the Medical Academy, Kazimov worked as an advertising (!) agent, and Shikhov worked in a joint stock company (notwithstanding that their party condemns such type of ownership).

[…]

Page 16 – Cont., Page 17

Many of the migrants who migrated from Central Asia are indeed experts in Islam and their knowledge is highly valued by the Tyumen people. Thus, the Russian community should not see in every immigrant a supporter of radical Islam (Islamist / fundamentalist / extremist), and should not consider its own radicals to be merely "lost sheep". It is emblematic in this regard that Themis did not distinguish by citizenship: among those arrested and convicted in 2005 in Tobolsk and Nizhnevartovsk in the case of "Hizb ut-Tahrir al-Islami", there are citizens of the Russian Federation, Uzbekistan and Tajikistan.

[…]

Annex 1176

A.V. Sukhov, "Hizb ut-Tahrir Role in the Radicalization of Islam in Kyrgyzstan in the Post-Soviet Period", *State and Municipal Governance. Bulletin of North Caucasus Academy of Public Service*, Nos. 3-4, 2006 (excerpts)

Translation
Excerpts

Sukhov A.V., "Hizb ut-Tahrir Role in the Radicalization of Islam in Kyrgyzstan in the Post-Soviet Period", *State and Municipal Governance. Bulletin of North Caucasus Academy of Public Service*, Nos. 3-4, 2006

[…]

Page 183

In the countries of Central Asia, the activities of this party have been banned, and many of its members have been arrested. […]

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[…] the closed groups of Hizb ut-Tahrir have been showing extremely intolerant attitude towards other Muslims, who repaid and repay them in kind. Intolerance for the current political system and surrounding religious environment naturally leads to the radicalization of the party's activities.

The identified preconditions for radicalization of Islam through construction of new mosques at the expense of Islamic states, creating common religious surrounding through establishment of numerous religious educational institutions will define the development of Hizb ut-Tahrir activities. The latter, in its turn, will remain a factor in the radicalization and politicization of Islam in Kyrgyzstan for a long time. […]

Annex 1177

A.N. Starostin, "*Islam in the Sverdlovsk region*"
(ed. A.V. Malashenko), 2007 (excerpts)

Translation
Excerpts

A.N. Starostin, *Islam in the Sverdlovsk Region* (ed. A.V. Malashenko), 2007

[…]

[Page 124]

In recent years, 16 leaders of the extremist party "Hizb ut-Tahrir" have been tried in the territory of the Ural Federal District, high-profile trials took place in Tobolsk, Tyumen and Chelyabinsk. The leader of the Tobolsk cell was the Tajik Alisher Dzhuraev[1]. Representatives of Hizb ut-Tahrir tried to distribute their literature in Al-Bukhari and Rahman mosques in 2003, but were expelled by believers.

[…]

Annex 1178

A.B. Yunusova, "Muslim Youth in the Sight of Radical Organizations", *Role of Religion in the Formation of Russian Statehood: Historical Experience and Modernity, Collection of Materials of the International Scientific and Practical Conference*, Magnitogorsk - Chelyabinsk, 21 December 2007
(excerpts)

Translation
Excerpts

**Role of religion in the formation of Russian statehood:
Historical experience and modernity**

Collection of materials
of the International Scientific and Practical Conference
(21 December 2007)

[…]

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Yunusova A. B., doctor of historical sciences, professor, head of the Centre for Ethnological Studies of the Ufa Research Centre of the Russian Academy of Sciences

MUSLIM YOUTH IN THE SIGHT OF RADICAL ORGANIZATIONS

[…]

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Members of Hizb ut-Tahrir were especially active in the Khanty-Mansi Autonomous Area where, according to the All-Russian Census 2012, Tatars and Bashkirs constitute respectively 7.5% and 2.5% of the total population of the Area. Preachers of radical Islamic movements took special interest in this Area not only because it is one of the key oil and gas regions in the country. Many natives of Tatarstan and Bashkiria do shift work there. Such a contingent of potential neophytes is attractive to extremists also because shift workers quickly disappear from the attention of the police, and at the same time they are under less police scrutiny in places of permanent residence.

[…]

Annex 1179

K.M. Mukhabbatov, *Socio-Political Factors of the Establishment of the Religious and Political Organization "Hizb ut-Tahrir" and its Reactionary Nature*, Tajikistan State Pedagogical University, 2004 (excerpts)

Translation
Excerpts

TAJIKISTAN STATE PEDAGOGICAL UNIVERSITY NAMED AFTER K. DZHURAEV

61:05-23/157 Department of Political Science

K.M. MUKHABBATOV

SOCIO-POLITICAL FACTORS OF THE ESTABLISHMENT OF THE RELIGIOUS AND POLITICAL ORGANIZATION 'HIZB UT-TAHRIR' AND ITS REACTIONARY NATURE.

Specialty: 23.00.02g.- Political institutions, ethnopolitical conflictology, national and political processes and technologies.

Political science candidate degree thesis.

Scientific adviser:
Doctor of Philosophy Professor **K.R. Rasulov,**
Corresponding Member of the Academy of
Sciences of the Republic of Tajikistan

Dushanbe 2004

[…]

Pages 24-25

In the Central Asia, the first basic cells of Hizb-ut-Tahrir emerged in Fergana, Andijan, Tashkent in 1992-1994, spreading across all regions and provinces of the Republic of Uzbekistan in a short time. Later, in 1998-2000, the activity of this party spread to the territory of Tajikistan and Kirghizia.

In the spring of 1991, the chairman of the Hizb-ut-Tahrir Amir (Amir Abdulkaddim Zallum) Isom Abu Mahmud, a citizen of Jordan, arrived in Tashkent with a view to creating branches of the said party. There, he met with Isom, a citizen of Saudi Arabia and a student of a Tashkent university, with whom he made a trip to Andijan and visited the house of a certain Abdurashid Kosimov. They met with several individuals feeling enmity towards the constitutional order of the Republic of Uzbekistan. That meeting resulted in Abdurashid Kosimov taking the oath and being elected head of the underground branch of Hizb-ut-Tahrir in the process of creation at the time. Later, in 1992-1995 being supported by the students of Arab origin studying at the Tashkent universities Isom Abu Mahmud, like Abdurashid Kosimov, Mahmud Karimov, Farkhod Usmonov, Khafizullo Nosirov created party branches in the Fergana region, Tashkent, Jizzakh, Syrdarya and Surkhandarya regions of Uzbekistan.

The special services of the Republic of Uzbekistan first started prosecuting Hizb-ut-Tahrir in 1997.

In 1998, mass arrests started, they were followed by exemplary trials mainly in Tashkent and the Fergana Valley.

After the February 1999 assassination attempt on the Uzbekistan President Islam Karimov, which the law enforcement bodies attributed to Islamic extremists including Hizb-ut-Tahrir, the number of arrests increased sharply once again.

According to the party itself, in 1999 police officers arrested more than 100 members of that party in the course of several months, and more than 8 thousand Takhriris were arrested over the entire period of the existence of Hizb-ut-Tahrir in Uzbekistan.[1] […]

Pages 25-26

After the law enforcement bodies of Uzbekistan collected information about that party and arrested a significant number of its leaders, the leadership of Hizb-ut-Tahrir started organizing their branches on the territory of the Sughd region of the Republic of Tajikistan.

Within a short period of time, Abdujalil Yusupov and Abdukholik Mulloyev, the residents of the Undzhi village, Gafurov district, Sughd region, who were studying religion in Andijan were involved in the activities of Hizb-ut-Tahrir by their schoolmates. After Abdujalil Yusupov familiarized himself with the Hizb-ut-Tahrir ideology, he was elected responsible for propaganda on the territory of the Sughd region. By meeting temporarily unemployed young people, age from 18 to 25, engaged in trade at local collective farm bazaars, the said individuals created party branches in towns Khujand, B. Gafurov, Isfara, Zafarobod, Chkalov and Ura-Tyube.

The study and analysis of the literature[1] show that Hizb-ut-Tahrir has deployed an intense activity on the territory of neighboring countries. New structural divisions have been created in the following regions:

- Tashkent, Syr-Darya, Jizzakh, Kashkadarya, Surkhandarya, Navoi, Khorezm, Bukhara regions, the Republic of Karakalpakstan, the Fergana Valley of Uzbekistan;

- South Kazakhstan, Dzhambul and Alma-Ata regions of Kazakhstan;

- Osh and Jalalabad regions of Kirghizia;

- Sughd region, Leninsky and Tursunzadevsky districts, and also in Dushanbe and Kurgan-Tyube, Kulyab, in the Rasht valley of the Republic of Tajikistan;

- Xinjiang Uygur Autonomous Region of China (Urumqi town).

The branches of the organization established in these places were directly subordinate to the Hizb-ut-Tahrir leadership widespread in Uzbekistan.

Pages 26-27

The cell leaders of the neighboring countries were selected and appointed by the Uzbekistan leaders of Hizb-ut-Tahrir. They met with these leaders from time to time, submitted reports on the work done, and received new instructions. The facts of mutual assistance between local branches were noted. For example, in 1999 the Fergana valley branch of the party donated computers and office equipment to Tajikistan supporters, and literature and leaflets to those from Kirghizia.

The branch of the party in the Xinjiang Uygur Autonomous Region of China sent e-mail reports to Uzbekistan on the work done, the progress of campaigning, and asked for support. In turn, reports from neighboring countries and Uzbekistan were summarized and analyzed. This work was relied upon to make certain conclusions, and then recommendations were developed. All this material was sent to the Hizb-ut-Tahrir Central Office in Jordan to support further activities of the Hizb-ut-Tahrir cells[1]. […]

Pages 29-35

"Doris" communicate with one another only using pseudonyms and they are also unaware of the existence of other groups.

In fact, a "mushrif" is the main recruiter of new members for the organization and identification, selection and preparation of candidates to be admitted to the party, collection of funds, namely membership fees from the "halk" members, for the fund used to develop the organization's activities, the so-called **"taborruot"** fee. Also, a mushrif directly deals with selling literature, organizing illegal activities such as distributing leaflets, public propaganda, etc.

In their activities, "mushrif" uses usual methods of attracting and training new members of the organization, which are detailed in the book Propaganda of Islam; Tasks and Quality by Muhammad Adulatif Uvaiz, an ideologist of the organization. For example, initially an appropriate conversation is held with individuals to be involved in the organization, when it is determined whether they qualify for membership, adhere to religion, their character traits, motives of actions, psychology of personality are determined. After a candidate's lifestyle, social circle and contacts are checked using the "Tahriris" living in their neighborhood or at the place of work (study), after they are checked on individual assignments and after the obligatory recommendation from the "Takhriri" who selected them, they are accepted as a "Doris" and assigned to a training group, mainly at the place of residence.

At present, according to the received directive, when selecting human resources the "Takhririte" make the main emphasis on students and studying youth, creative intellectuals, workers of science and education, attempt cautiously to attract law enforcement officers.

The main criteria for candidates are:

1. Age of 15 or more;

2. Non-participation in other political or other organizations, including illegal Islamic movements;

3. No facts of any activity contrary to the canons of Islam.

The formed groups hold their first classes on the basis of Nabhoni's book Nizomi Islom (The System of Islam). Training lasts six months and is held in different locations at the place of residence of each "doris".

During a lesson, the current state of global politics and the role of Islam in it is analyzed in detail, social-political and religious situation in the republic is studied, it is compared with other Islamic countries on the basis of articles in special digest magazines Hizb-ut-Tahrir, **Hirad and Al-**

vay. After the basics of the Hizb ut-Tahrir ideas are mastered using that book, a "mushrif" prepares their "doris" trainees for presentation to their immediate supervisors, "nakibs" or their assistants. During the process of presentation, the said leadership determines whether each "doris" is prepared to join the organization.

The "Doris" that passed the selection take the oath of loyalty and devotion to the leadership of the local cell. The oath is comprised of a candidate's promise to fulfill the following in the name of Allah:

- Be loyal to the organization and Islam, defend their foundations;

- Unquestioned execution of the laws of the organization both in words and in deeds, treating them as the only correct ones;

- Unquestioned execution of all orders and instructions given by the leadership of the organization, even in cases of personal disagreement with them;

- Applying every effort and capability to make the "Tahrir" ideas a reality.

After they take the oath, students from the "Doris" category are granted the status of a full member of the organization, namely become "Khizbiy" (party members).

On the recommendation of a "Mushrif", the smartest, best-prepared students with oratorical and organizational abilities are transferred to **"Nakib"** (a **foreman** in Arabic), who conducts the second stage of their training himself. At the second stage, on the basis of the books Davlatii Islom (Islamic State), Caliphate and others, "mushrif" training courses are taught, where their training is combined with acquisition of skills and practical methods of independent work to recruit new supporters of the organization, training and preparation of candidates for membership.

First of all, a "Mushrif" shall involve their parents, children, relatives and friends in the Hizb-ut-Tahrir organization. After each "doris" takes the oath and joins the organization, they are obliged to attract at least 5 people to the organization. This scheme of work allows the party to expand its ranks exponentially, involving more and more layers of society in its ranks.

The supreme body of the primary "Halk" party organization is the **"Jihoz" (council)** comprised of 4-5 individuals, the "Jihoz" manages and organizes the work of the primary party cell on the basis of the territorial principle.

In turn, the "Jihoz" reports to the "nakib", and the latter coordinates the activities of cells located on the territory of the "jihoz" that spreads over one makhal or district depending on its members.

"Nakibs" report to the **"Musaid"** (**auxiliary, assistant** when translated from Arabic), which coordinates the activities of the controlled "nakibs", manages their council, collects statistical data on the activities of his subordinate "jihoz", monetary contributions and transfers them to the regional head "Masul" (a responsible one when translated from Arabic). The areas under his control can spread over several districts covering from 500 to 2,500 members of the organization. A "Masul" heads a bureau of the Hizb-ut-Tahrir organization on a regional level.

In terms of functions, a “masul” leads within a region, selects and appoints subordinate leaders (musoids and nakibs), applies disciplinary punishments to them, solves daily issues of the organization, administers the collected funds, appoints and distributes salaries to the leadership personnel, ensures that cells have necessary literature, orders the performance of illegal mass events, makes other important decisions. In the structure of vertical power, a “masul” is directly subordinate to a “muatamad”.

Actually, a “muatamad” is vested in all the exclusive “amir” powers on the territory of service on the level of the country as a whole (“vilouat”).

The issue of material and technical support is in special focus of the party. All financial and economic issues are the duties of an individual specifically appointed by the “muatamad” to be responsible for property and money, a so-called **“Mas'uli Maliya”**. They deal with accepting, accounting and spending of all financial resources, and also tangible property.

The situation is the same with the provision of the party with ideological weapons, namely literature and leaflets of extremist content. The position of **“Masuli Kitob”** (individual responsible for providing literature) is specially appointed to acquire, publish, replicate and distribute literature. This position is used by both “muatamad” and every “masuli” and “nakib”.

Some “masulis” have also introduced the position of administrative supervisor, the so-called **“Idaraviy masul”** or **“Masuli idora”** who supervises the executive apparatus, deals with selection and recommendation of candidates for supervising positions, acceptance and processing of reports on the activities of the organization, etc.

The leadership of the organization is considering the issue of introducing the position of the individual responsible for the development of the organization among females, the so-called **“Masuli zanon”**, who must be male, that experimentally functions already in the city of Tashkent. He coordinates and oversees the activities of the female wing of the organization.

One important functional duty of the leaders of the organization at each level of the power vertical (starting from “nakibs”) is to prepare periodic reports on the work done, namely **“Malumot” (information)**, and present them to the senior leader.

A structural report consists of a record of key performance indicators.

Another specific feature of the organization’s activity is the mandatory supervision of the family and the circle of relatives of convicts, who are also active members of the organization or are recruited urgently after conviction. This way they form an important social base of the organization. Also, the leadership of the organization demands the “nakibs” to attach the most talented **“ziyoratchi”**, agitators, to military personnel, officials of local authorities, law enforcement officers, researchers, teachers and students, elderly believers, women.

The sources of funding for Hizb-ut-Tahrir activities are in many ways similar to traditional financing scheme of political parties and include:

1. Membership fees from each “Khizbiy”, namely a “taborruot” from 5 to 20% of each member’s basic income depending on the occupation, amount of income, number of family dependents, etc.;

2. Trade in Hizb-ut-Tahrir literature which is recommended to members in the Hirad magazine for additional reading;

3. Opening of legal commercial entities using the organization's financial resources (laundering);

4. Financial resources sometimes sent by the leadership of the organization from abroad.

The collected funds are transferred along the chain from "mushrifs" to the "mas'uli maliya" functioning under the "masul", accepting money and keeping their accounting records.

It was found that a monthly "taborruot" was collected in the amount of up to 50 thousand dollars in the Republic of Uzbekistan. As regards the Sughd region of Tajikistan, there is information about the collection of 800-1,000 US dollars. In most situations, the collected remains at the disposal of the regional "masuls", who only send reports on them to the "muatamad".

The funds are mainly spent on the functioning of the complicated leadership apparatus of the organization, its development, particularly:

1) Salaries of the leadership ("nakibs" and above);

2) Expenses to purchase educational literature, transport and distribute it;

3) Expenses to prepare publications, replicate and distribute leaflets;

4) Purchase of necessary equipment (computers, office equipment, Internet, basic telephones, cars, writing paper, residential renting, etc.);

5) Supporting agitation and propaganda and other illegal activities (distribution of leaflets, bribery of officials, giving bribes, etc.);

6) Financial assistance to the families of convicts and members in need;

7) Financial assistance to associates in other countries. […]

Annex 1180

K. Matsuzato, ed., *Regions of Ukraine. Chronicle and Leaders. Crimea and Mykolaïvs'ka Region*, Slavic Eurasian Studies, No. 20, 2009 (excerpts)

Translation
Excerpts

MATSUZATO Kimitaka, ed., *Regions of Ukraine: Chronicle and Leaders 3 Crimea and Mykolaïvs'ka Region*, Slavic Eurasian Studies, No. 20 (Sapporo: SRC, 2009)

[…]

Page 34

1.9. Revitalization of the Crimean Tatar movement (summer 1991)

Between 26 and 30 June 1991, a congress (Qurultay) of Crimean Tatar representatives was held in Simferopol, at which rather strict and demonstrative decisions were adopted. In particular, Crimea was proclaimed the national territory of the Crimean Tatar people with its own state symbols and attributes, and an announcement was made about the exclusive title to land and mineral resources and about parallel state and governance authorities. Most odiously, the Qurultay stated that Tatars assumed the status of a people engaged in a national liberation struggle. […]

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2.5. Setting national quotas and parliamentary elections

October 1992 was marked by a burst of activity among Crimean Tatars who basically sieged the building of the Supreme Council of the Republic. This was occasioned by events unfolding in the village of Krasny Rai (area of Alushta) where the police detained several Tatars who were trying to squat land for the construction of houses. Before long, a picket demanding the release of the detainees was organised near the building of the Republican Prosecutor's Office. The picket gradually evolved into a rally and then eventually into mass disorders, during which stones, sticks, and pieces of metal were used against police officers. Not only did the Mejlis not try to stop the rioting crowd, but effectively headed this campaign, calling Crimean Tatars to show disobedience and to create self-defence forces. Unfortunately, in these circumstances, heads of the country's security services ranked the opinions of high-profile politicians – who tried to play the "Tatar card" and, for these purposes, committed a grave breach of Ukrainian law – much higher above the law. The Crimean population was naturally indignant at this outrageous behaviour of Tatars and the lack of will on the part of the authorities.

These events nevertheless had an impact on the Mejlis: it became clear that there was just a step from tragedy. After October, the Mejlis radically changed the way of its cooperation with the authorities opting for dialogue rather than pressure. Shortly after, the Crimean authorities made reciprocal steps, and the Supreme Council of Crimea settled the matter concerning quotas for the deported peoples. […]

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In the course of the year, information was received concerning land squatting in various districts of Crimea, which had become commonplace, and on 1 December 2003 a large group of Crimean Tatars headed by members of the Mejlis seized an area of about 15 ha in the area of Partenit. The villagers gathered and called one to form self-defence forces since the law enforcement authorities were essentially idle. Such forces were indeed formed, and they blocked all approaches to the squatted land plots, preventing vehicles carrying construction materials from coming there. The land was eventually vacated, and the erected structures were demolished. […]

Annex 1181

K. Murzakhalilov, M. Arynov, "Movement 'Tablighi Jamaat' in Kyrgyzstan: Features of Activity and Possible Consequences for the Development of the Religious Situation in the Republic", *Central Asia and the Caucasus*, No. 3, 2010
(excerpts)

Translation
Excerpts

Murzakhalilov K., Arynov M., "Movement 'Tablighi Jamaat' in Kyrgyzstan: features of activity and possible consequences for the development of the religious situation in the republic", Central Asia and the Caucasus, Vol. 13. Issue. 3, 2010

[…]

Page 189

By the example of neighboring countries, the Kyrgyz Republic attempted to hold Tablighi Jamaat a terrorist and extremist movement, as evidenced by the legal claim of 3 February 2009 filed by the Republican Office of the General Prosecutor to the Pervomaysky District Court of Bishkek [12]. However, sometime later, the General Prosecutor's Office revoked its claim for subsequent examination in detail of the activities of Tablighi Jamaat in Kyrgyzstan. […]

Page 190

As some authors believe, including the author of these lines[13], currently, the activities of Daawat followers do not constitute any direct menace to the public, but it may prompt a fanatical, radical and zealous attitude toward religion to be formed, and spreading the ideas of religious extremism among poorly educated part of the population, including those having poor religious education, and especially among youth and women. […]

Sermons of Tablighi Jamaat followers are primarily addressed to youth; they explain that each Muslim is bound to accomplish Daawat. Where people refuse to participate in the movement, tablighists deface them before wider public. […]

They call people to strictly adhere to Sharia, to do mandatory five-time namaz, and wear hijab by women; such proclamations generate fanaticism. Besides, Daawat followers demand from local authorities to permit wearing hijabs at regular schools and to introduce gender-segregated education. […]

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Today absolute majority of Kyrgyzstan residents make demands for suppressing activities of Tablighi Jamaat. The principal reasons for rejection of tablighists are their illiteracy, group sleepovers in mosques as well as their appearance (Pakistani clothing, beards and so on). Another subject of critics is active, oftentimes aggressive and intrusive preaching, which, on top of all of this, may negatively impact the situation within the Muslim Ummah and inter-religious relations. […]

Annex 1182

A.V. Zhukov, "Beliefs of Deobandy Islam in the Trans-Baikal Region: Social Aspect", *Bulletin of the Chita State University*, No. 4 (61), 2010 (excerpts)

Translation
Excerpts

Artem Zhukov, "Beliefs of Deobandy Islam in the Trans-Baikal Region: Social Aspect", *Bulletin of the Chita State University*, No. 4 (61), 2010

[…]

Pages 28-29

2. The Fazayl Amazali book contains the religious and ideological doctrine of the Tablighi Jamaat organization. Ideologists of the movement construct such view of the world, where followers of Fazayl Amazali, who are recognized as people "Devoted to Allah" — "Friends", oppose all the rest of the mankind, which is considered as "Recreants" — "Foes". This belief system contains calls aimed at bringing up a sense of religious exclusiveness and superiority of one religion over others. Its goal is to cultivate religious hate, extremism, and religious strife. One of the important calls is negation of the role of worldly governments, secular states, and folklife cultures, which discloses political aspects of this teaching spearheaded against existing governments. One of the most significant provisions of this doctrine is such category as "Jihad" – waging war aimed at elimination of all infidels, which underpins understanding of such values of Islam as "Quran", "Salah", "Dhikr" and "Tabligh".

Books of the Fazayl Amazali compilation substantiate a totalitarian order within the organization, which may destructively influence its members and create a base for their involvement in terrorist or extremist Islamic groups. Besides, the book contains recommendations and calls to apply intensive techniques of religious and ideological brainwashing, which may negatively impact the physical and psychic state of adepts led by a sense of unredeemable guilt toward the supreme spiritual authority of Allah chastening for unfaithfulness. […]

The Fazayl Amazali pretends to be the ideology of a separate group of believers, which contraposes itself against all the rest of the world, including the Muslim one. […]

Annex 1183

M.E. Kameneva, "Features of the Profile of Suicide Bomber", *Bulletin of the Moscow University of the Ministry of Internal Affairs of Russia*, No. 2, 2011 (excerpts)

Translation
Excerpts

M. E. Kameneva, "Features of the Profile of Suicide Bomber", *Bulletin of the Moscow University of the Ministry of Internal Affairs of Russia*, No. 2, 2011

[…]

Pages 20-22

The newspaper was told by the Untsukulsky District Department of Internal Affairs that members of the family of teacher Rasul Magomedov (Sharipova's father) "have long been registered with the police as Wahhabism followers and collaborators of militants". According to the investigative officers, Sharipova also could have committed self-detonation to avenge the death of her first husband. Sharipova's brothers, Anvar and Ilyas, are now on the wanted list.

According to preliminary data, one of the suicide bombers who organized explosions in Kizlyar on 31 March 2010 turned out to be a local resident Daud Dzhabrailov, who was registered with the police a Wahhabite. The second suicide bomber was Daud Magomedov, a long time member of a gang that operated on the territory of the Kizlyar district of Dagestan, was on a wanted list for a long time.

The identity of the suicide bomber involved in the Karabulak terrorist attack has not yet been established, it is only known that he was a man of about 30.

The 9 April 2010 explosion in the Ingush village Ekazhevo was performed by Marina Evloeva, a Grozny native, date of birth 1984, a resident of the village Kantyshevo, Nazran district of Ingushetia. According to preliminary data, she was the wife of a member of illegal armed groups.

Methods of terrorist attacks. The Moscow metro explosions were performed when the passengers were getting off/on at the stations by engaging explosive devices attached to the bodies of female suicide bombers (suicide belt) at a height of about 120 cm. According to available data, the power of the explosive device ranged from 1.5 to 4 kg in TNT equivalent. Both explosive devices were filled with bolts and pieces of fixture. According to one version suggested by the investigative officers, the suicide belts attached to the female terrorists were activated remotely by their accomplices using mobile phones.

In Kizlyar, when a road patrol service squad attempted to pull over a suspicious Niva car for inspection, the suicide bombing driver activated the explosive device, equivalent to 200 kg of TNT in terms of power, installed in the trunk of the car. The car had glued stripes of blue and orange colors, and therefore the car could be to mistaken for an official vehicle, and also police signs were painted. The building of the Kizlyar district internal affairs department was the target of the suicide bomber's attack. After the officers of the Ministry of Internal Affairs of Russia, ambulance vehicles and firefighters arrived at the scene, the second suicide bomber wearing the uniform of a senior police lieutenant approached a group of people and activated an explosive device, power equivalent of up to 1.5 kg in TNT, attached to his body. Therefore, the second explosion was planned as a terrorist trap for the police officers[4].

In the Karabulak town, the terrorist attack followed the same scenario. Two powerful explosions occurred 1.5 hour apart. The suicide bomber got out of a VAZ-21112 car, Dagestan numbers, parked near the Karabulak Main Internal Affairs Administration, and when two police trainees attempted to inspect his documents, he activated an explosive device, power equivalent of up to 3 kg in TNT, attached under his clothes. Later, the car in which the suicide bomber arrived was blown up near the building of the Main Internal Affairs Directorate using the explosive device, power equivalent of about 50 kg in TNT, hidden in the car. Later, it was found that this car had been listed as stolen in the Donetsk region, Ukraine[5].

In the Ekazhevo village, a female suicide bomber tried to approach the law enforcement officers forming a cordon in a special activity area. The woman got out of a car, walked towards the cordon and fired a pistol at a police officer. Most likely, the head of the Nazran District Department of Internal Affairs was the target of the terrorist. When the law enforcement officers opened return fire on her, explosive device attached to her body was activated[6].

Typical features of appearance. The female suicide bombers who blew themselves up in the Moscow metro were wearing bulky, shapeless jackets. One female terrorist was wearing black trousers and black boots. The woman who committed the terrorist attack at the Park Kultury metro station stood out due to inadequate behavior, her posture was very unnatural. The female terrorist's eyes were dilated widely, her gaze glassy and unblinking, reminiscent of a drug addict's gaze. According to eyewitnesses, the female terrorist looked mentally ill and made a frightening impression[7]. Scraps of letters and a note in Arabic "Meet me in Heaven!" were found in the female suicide bombers' clothes.

The bus driver who allegedly brought the suicide bombers to Moscow notes that they were wearing ordinary gray clothes, carrying ordinary bags, and there was no large luggage.

In Kizlyar, the suicide bomber used a police uniform to infiltrate a group of operatives. Having approached the intended place of the terrorist attack, he asked the ambulance doctor who had arrived at the scene of the previous terrorist attack what had happened here, and thereafter he performed a self-detonation.

Main specific features. The analysis of the above facts can yield the following significant factors, which can be considered as characteristic features of suicidal terrorist attacks. The age of suicide bombers is 20-30 years. All terrorists are from the North Caucasus (Dagestan, Ingushetia). Women are wives and/or widows of members of illegal armed groups. It was determined that all the suicide bombers had a connection to Wahhabism and the armed underground in the North Caucasus.

When committing all suicidal terrorist attacks, suicide belts were used (equivalents of about 1.5–4 kg in TNT). Suicide belts (shahid belts) remain the most preferred means of committing suicidal terrorist attacks since the Wahhabis have a belief: after death, Allah will drag them to heaven by the ears, therefore losing ears is worse than death for them. A shahid belt tears the body apart, but the head remains relatively intact.

All terrorist attacks were committed in the morning (mainly in the early morning), which is possibly justified by the highest estimated number of victims and suicide bomber's psychological preparedness (the psychological state can change during a day).

In two terrorist attacks, vehicles filled with explosives (equivalents of 50-200 kg in TNT) were involved. Cars have signs characteristic of vehicles used to commit terrorist acts (a car of domestic production, listed as stolen, false license plates).

In the event of a sudden fear of death at the last moment before action, a terrorist attack coordinator, a "backup", is involved responsible for detonating the bomb using radio signal. The fact that the terrorist attacks were performed in pairs draws attention.

The ways (methods) of brainwashing future suicide bombers. Future suicide bombers are brainwashed on the basis of their personal relationships with representatives of the Wahhabit underground. A girl meets her future Sharia husband whose goal is to eventually turn her into an instrument of revenge. The recruitment is performed through the mediation of the girl's relatives or other specially designated individuals. On-line recruitment on certain websites is a characteristic feature. Recruiters act in the name of young field commanders, wrapping up their communication with potential victims in an aura of love and romance. After the first date with a mysterious friend, a girl typically does not return home (in particular, it happened with D. Abdurakhmanova). The only life perspective after the death of her Sharia spouse is to commit suicide in a suicidal terrorist attack. There are also known cases of militants selling their sisters to replenish the ranks of suiciders.

Immediately before the action, psychotropic drugs, narcotic drugs, and strong religious brainwashing are used.

The main threat factors. Since a number of suicidal terrorist attacks was performed, the following threat factors can be emphasized:

- Active involvement of women in terrorist activities on the basis of personal (emotional) marital relations with the members of illegal armed groups;

- Buildup of ideological and religious brainwashing of the North Caucasus youth to train suicide bombers in the future;

- Active use of the Internet as a means used by terrorist organizations to establish contact with the North Caucasus population;

- Terrorist attacks are committed in pairs;

- Actual possibility of suicidal terrorist attacks in crowded places of large Russian cities, particularly in transport.

Suspicious features possibly indicating the preparation (performance) of a suicidal terrorist attack. The following suspicious features can be emphasized, which deserve special attention on the part of the law enforcement bodies, security (protection) services, etc.:

- Individuals in wide loose "out of season" clothes inappropriate in a given situation and the weather;

- Women, mostly of Caucasian appearance in dark loose clothes, wearing headscarves, about 20–35 years old;

- Behavior being inappropriate in the environment (especially unnatural postures, movements, frozen “glass” gaze, mask-looking face);

- Voiceless mouth movement (reciting a prayer);

- External features of drug intoxication;

- For men: a beard without a mustache (a sign of affiliation with the Wahhabism);

- A terrorist wearing a uniform, particularly the uniform of the Ministry of Internal Affairs of Russia, would be betrayed by a tense look, hesitant movements, reactions inappropriate in a given situation, etc.;

- Vehicles parked in crowded places and/or near the buildings of the Internal Affairs Departments, traffic police, etc., of domestic production with fake numbers, numbers of another region, with glued symbols of affiliation with the bodies of the Ministry of Internal Affairs of Russia, the FSB of Russia, etc., with a “sinking” trunk;

- Concealed contact between two individuals in a public place;

- Groups of individuals (1-3 individuals) having no formal external signs of social connection with behavior inappropriate in a given environment;

- Men (women) wearing inconspicuous dark clothes with a mobile phone in their hands.

Possibilities to detect suicide bombers during surveillance. Considering the complexity of organizing total visual observation of people in crowded places (in transport, at the train stations, large stores, etc.), it seems feasible to identify suspicious features using video surveillance.

The control of arriving people is an important preventive measure to prevent suicidal terrorist attacks in large cities, particularly in Moscow.

[…]

Annex 1184

D.S. Voyakovsky, A.B. Yunusova, *The Intervention of Radical Ideologies into the Russian Islamic Space*, Institute of Ethnological Studies of R.G. Kuzeev at the Ufa Scientific Center of the Russian Academy of Sciences, Ufa, 2011
(excerpts)

Translation
Excerpts

D.S. Voyakovsky, A.B. Yunusova, *The Intervention of Radical Ideologies into the Russian Islamic Space*, Ufa: BSPU, Institute of Ethnological Studies of R.G. Kuzeev, UFA Scientific Center, Russian Academy of Sciences, 2011

[…]

Page 31

Later, on 22 November 2002, the Bureau of Central Asian Affairs of the US Department of State described International Terrorist Organization ("ITO") Hizb ut-Tahrir as a "transnational extremist organization seeking to overthrow Central Asian governments". [...]

Page 36

The image of Islam created by ideologists of the ITO "Hizb ut-Tahrir" is primarily harmful to Muslims themselves. Radical calls of ITO "Hizb ut-Tahrir" instigate other cultures to fight Islam, generate anti-Islamic sentiments, Islamophobia. [...]

Pages 38-39

It is notable that in this book references to the Quranic verses (Ayats) are distorted by using words in categorical imperative form: must, orders. [...]

This hollowing-out of the essence of the Quran as a source of Muslim religion, based on tolerance towards members of other religions (People of the Scriptures), together with a persistently promoted goal of establishing a caliphate by any means, contributes to inciting interreligious hatred, and poses a threat to the social and state systems of not only Western countries, but also countries with Muslim populations, which are developing as secular ones, including the Russian Federation. [...]

Page 40

Among the printed products of the party distributed in Russian, the monthly journal "Al-Wayi" (translated from Arabic as "Consciousness", the body of the ITO "Hizb ut-Tahrir") stands out. Since 1985, the journal "Al-Wayi" has been published by the Muslim Ideological and Educational Association in Lebanon under the license of the Ministry of Information of Lebanon.

The journal is an active and consistent promoter of the ideology of the ITO "Hizb ut-Tahrir", an agitator and propagandist of the party's main idea – the creation of a worldwide Caliphate by overthrowing the unjust rulers of most countries in the world, destroying existing state borders, calling for a total Islamization of society. […]

Pages 41-42

It is easily seen that the literature distributed by the ITO “Hizb ut- Tahrir” bears the characteristics of extremism, including intolerance towards other religions, particularly towards Jews and Christians. The basis of propaganda of hostility towards other religions and peoples is the party's foreign policy program, which divides all countries of the world into two parts: 1. Land of Islam (Dar al-Islam). This territory is governed by Islam and its security is ensured by Muslims. 2. Land of Disbelief (Dar al-Kurf) or the Land of War (Dar al-Harb). At the same time, the duty of Muslims is to convert infidels to Islam, which is declared to be the only true religion and the only true ideology. The Party’s ideologists consider all infidels as the enemies of Muslims, and all states of disbelief and their corrupt rulers are declared to be the enemies of Islam. Muslims, in their turn, are encouraged to do everything to convert all countries to the Land of Islam, and this, as can be seen from the documents of the party, can be achieved, amongst other, through the conquest and establishing the rule of Caliphate over the world. Should the countries resist, they shall be conquered.

The ideologists of the ITO “Hizb ut-Tahrir” calls those Muslims who reside in the territory of an infidel country (i.e. virtually any modern country according to the party’s leaders), should not take up arms to defend it, should not interfere in the affairs of infidels, but on the contrary, stand out for the overthrow of the ruling regime and restoration of Islamic rule in such state. The notions of homeland, patriotism, citizenship are denied. Exactly such calls that are spread in different states lead to social division.

The Muslims find themselves politically and socially disoriented: should they support the state where they were born and live, or should they fight against it for the sake of establishing Caliphate? [...]

Page 43

Research of ITO “Hizb ut-Tahrir’s” ideological literature and comparison of their content with the teachings of Islam show that the ITO “Hizb ut-Tahrir” is presenting people with a specific interpretation of Islam that distorts its essence. This interpretation is far from the true Islamic sources - the Quran and the Hadith of the Prophet, as well as the well-known tafsirs (commentaries) of the Quran. The most important principles of Islamic teachings, including the texts of the verses of the Quran and the sayings of the Prophet, are arbitrarily distorted. As a result of this distortion, Islam, which is a religion of peace, tolerance and religious toleration, is presented as an intransigent and radical religion that denies the essence of all other worldviews. The extremist strategy is to parasitize Islam, in whose name the extremists speak. […]

Page 60

Tabligh

The Tablighi Jamaat movement was founded in 1927 (in 1344 according to the Muslim calendar) in the Mevat province of British India near Delhi by the prominent theologian Sheikh Moulana Muhammad Ilyas Kondehlavi (1885-1944). [...]

Annex 1185

I.N. Komissina, "The Tablighi Jamaat Movement: Theory and Practice of Radicalism", *Problems of National Strategy*, No. 1 (6) 2011 (excerpts)

Translation
Excerpts

I.N. Komissina, "The Tablighi Jamaat Movement: Theory and Practice of Radicalism", *Problems of National Strategy*, No. 1 (6), 2011 […]

Pages 52-53

In accordance with the wishes of the movement's founder and the rules laid down by his son, women are also involved in missionary activities. They began to actively participate in the movement in the 1960s either on their own or accompanying their husbands on journeys. Such mixed *jamaats*, consisting of 5-7 couples, are called *mastura jamaats*. […]

Pages 59-60

The movement's representatives (mainly Pakistani missionaries) made the first attempts to enter the Soviet Union in the late 1980s. Their focus was primarily on the most Islamized regions of Central Asia: Osh region in Kyrgyzstan, Badakhshan and Kulyab in Tajikistan, Fergana in Uzbekistan, Merv in Turkmenistan. In 1993, another missionary group toured Turkmenistan, Uzbekistan, Azerbaijan, Tajikistan, Kyrgyzstan, Kazakhstan, China. Even then, law enforcement agencies observing the preachers noticed that they were inculcating a negative attitude towards the Russian-speaking population and propagating ethnic division in conversations with believers. Emissaries also recruited candidates to study in spiritual centers in Pakistan.

Since the beginning of the 1990s, TJ has already expanded its activities to the entire post-Soviet Union. Its branches have opened in Russia, Kazakhstan, Tajikistan, Uzbekistan and Kyrgyzstan. What did turn out to be attractive to the youth of the post-Soviet countries in the organization, the ideology of which is quite atypical for Islam, traditional for Central Asia? Yes, the same as everywhere in the world: the opportunity to get education and find the meaning in life, which is something that difficult economic situation deprived young men, especially young men from rural areas (by their own admission). […]

Pages 60-61

Kyrgyzstan. Since the beginning of the 1990s, TJ missionary groups have started actively visiting the republic and conducting propaganda activities in Talas, Naryn, Issyk-Kul and Chui regions. According to the missionaries themselves, Kyrgyzstan is the most favorable region for religious penetration, as it can be used as a springboard for the spread of Islam in Central Asia. By this time, the republic has become one of the major centers of "Tablighi jamaat", where, in particular, religious literature is printed for distribution in the countries of the region. TJ is especially active in the south of the country, where its backbone are local residents who graduated from Pakistani *madrasahs* in the last 10-15 years. The current strength of the movement is 20-35 thousand people, consisting mostly of rural youth.

The TJ movement in Kyrgyzstan has a clear organizational structure and a program of action. *Mashvars* - councils of the republican, regional and district levels have been created in the country, that include citizens regardless of age, religious education, social status and secular position held.

The main criterion for membership is preaching experience. The Republican Council, in which delegates from all regions participate, gather monthly in mosques in Bishkek or Kara-Balty. The purpose of *mashvara* is to discuss the problems of effective spreading of Islam among the population. Any clergyman or ordinary Muslim may participate in the work of the Council and give his opinion, representatives of local self-government and law enforcement agencies are also invited.

According to some estimates, there are about 80 *jamaats* in the republic that preach with the aim of spreading and strengthening of Islam in Kyrgyzstan. Such groups of *tabligs* of 3-5 people come in villages, they usually stop at mosques, turn them into their own campaign centers, and then go door to door. They call people to strict observance of Sharia, necessarily perform five times prayer, instruct women to wear *hijab*, and send children to study not in schools, but in *madrasah*. They declare that if an imam of a mosque does not perform *da'awat*, then he has no right to be an imam. […]

Page 61 – Cont.

Kazakhstan. According to the head of the department for combating religious extremism of the Directorate for Internal Affairs of Petropavlovsk Zh.Ualiev, missionaries are promoting their teachings not only in mosques but also in the streets, distributing literature among young people. Under a plausible pretext, they sometimes advise to go to courses in India or Pakistan, ostensibly to receive a spiritual education. But new converts fall into economic dependency and are brainwashed there. Hopelessness of the situation often forces them to join terrorist groups. […]

Pages 62-63

Tajikistan. The first followers of TJ in the republic were refugees who returned home in 1997 from Pakistan and Afghanistan after the end of the 5-year civil war. According to some estimates, the number of followers of the movement in Tajikistan is about 6 thousand people, and many of them were trained in religious centers in Indonesia, Pakistan and the UAE. […]

According to Tajik officials, this movement was not especially active in the republic, nevertheless, the authorities tried to keep its activities under control. […]

However, experts fear that the overly harsh approach of the authorities can be counterproductive and lead to the radicalization of TJ activities. Already today, many members of the movement have changed the characteristic appearance and went underground. At the same time, according to one of the members of the TJ, if the authorities had not imposed a ban on the activities of this movement, in 1-2 years it would have become the most numerous Islamic organization in Tajikistan. So perhaps the measures were taken on time.

Uzbekistan. *Tablighs* first appeared in this Central Asian republic back in 1975. At that time, the USSR ambassador to Bangladesh maintained good relations with the local authorities, and the delegation of the *tablighs* arrived in Tashkent as tourists. Stopping at mosques of Tashkent, Bukhara and Samarkand, they preached Islamic values to ordinary Muslims. The second “coming” of *tablighs* to Uzbekistan happened in the late 1980s, after the “perestroika” began. However, missionary activity and preaching of Islam in private were banned in the republic in 1998. In accordance with the law adopted in 2004, 8 *tablighs* in Tashkent were accused of creating a radical extremist group to wage jihad against the government and create an Islamic state in Uzbekistan.

Three more criminal cases were opened in the Fergana Valley, where representatives of TJ were especially active.

Russia. The first missionaries appeared in Tatar villages of the Tyumen region of Russia in the mid-1990s. On advice of the Chief Mufti Talgat Tadzhuddin, local Muslims drove them out, but not for long, as it turned out later. Since mid-2004, emissaries from Pakistan, India and South Africa Republic began to enter Russia through the Council of Muftis in large numbers under the guise of employees of different firms. They worked especially intensively in places of compact residence of Muslims: in Siberia, the Republic of Altai (where there are many Muslim Kazakhs) and regions along the Volga river (in almost all Muslim communities of the Saratov region, where in the recent years, all-Russian religious meetings have been held). In December 2008, in Makhachkala, at the meeting of the President with the heads of municipal entities, heads of law enforcement agencies and higher and secondary educational institutions, it was noted that representatives of TJ appeared in Dagestan as well. […]

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Ukraine. The "purges" carried out in the states of Central Asia apparently forced the activists of the movement to move to other regions where they could more freely undertake missionary activities of spreading Islam. It is possible that the emissaries of the movement have appeared in Crimea also for this reason. Representatives of TJ have begun to appear on the peninsula since 2008. At present, they are spotted in the Simferopol, Bakhchisaray, Belogorsky, Krasnoperekopsky districts, as well as in Odessa, where they usually give lectures to local Muslims, using the existing infrastructure - mosques and Islamic centers.

Annex 1186

A.S. Vasnetsova, "On Some Aspects of the Characteristics of Terrorist and Extremist Organized Criminal Formations Operating in the North Caucasian Federal District", *Leningrad Law Journal*, No. 2, 2012 (excerpts)

Translation
Excerpts

A.S. Vasnetsova, "On Some Aspects of the Characteristics of Terrorist and Extremist Organized Criminal Formations Operating in the North Caucasian Federal District", *Leningrad Law Journal*, No. 2, 2012

[…]

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Let us consider another example. *Thus, emir of the Republic of Dagestan (and also the commander of the Dagestan front and the Supreme Kadi of the Caucasian Emirate), M.A. Vagabov, is named as an organizer or perpetrator of crimes in a number of criminal cases. According to the information freely available on the Internet, he was a member of the Shura of Tablighi Jamaat (International religious association "Tablighi Jamaat" was declared a terrorist organization by Decision of the Supreme Court of the Russian Federation dated 7 May 2009)*[13].

The criminal indictment in the criminal case No. 96849 to charge Z.G.H., B.V.N., M.G.Sh., and M.M.A. with crimes envisaged by Articles 208, 210, 317, 317, etc. of the Criminal Code of the Russian Federation states that "Since the beginning of 2000, illegal armed groups (IAG) created by M.M. Vagabov, R.A. Khalilov, R.M. Makasharipov, and other persons have been operating in the Republic of Dagestan with a view of committing crimes against public security and order of governance. Leaders of those IAG have established structural units of the IAG in different towns and districts of Dagestan, which recruited new members. An armed wing of the IAG was the group of Z.G.H. created and led by him in Makhachkala since 2008 with the view of committing grave and particularly grave crimes."

[…]

Annex 1187

R.R. Suleymanov, "Hizb-ut-Tahrir al-Islami in Tatarstan: Ideology, Organizational Structure, Activities", *Islam in Russia: Cultural Traditions and Modern Challenges, Materials of the International Scientific Conference*, Saint Petersburg, 2013
(excerpts)

Translation
Excerpts

Islam in Russia: cultural traditions and modern challenges. Materials of the international scientific conference / editor-in-chief T. G. Tumanian. - Saint Petersburg, 2013. - 162 pages. […]

R.R. Suleymanov
Hizb ut-Tahrir in Tatarstan: ideology, organizational structure, activities

[…]

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The structure of Hizb ut-Tahrir is a pyramid that includes seven levels: mutamad (chief leader on the level of one country), masul (head of a regional organization), musaid (masul's assistant), nakib (head of a city, district), nakib's assistant, mushrif (leader of one or several clubs (khalakat), shabab (an activist who has already absorbed the ideology to the full extent and has become a full member of the organization) and daris (a member of the club who is still a novice). As already mentioned, the primary cell of the organization are the clubs, khalakat, studying religious literature and consisting of 5-15 daris headed by a mushrif. […]

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The organization displayed the greatest activity in Tatarstan after the terrorist attack which took place in Kazan on 19 July 2012 and was carried out by a group of "Mujahideen of Tatarstan" against the regional mufti Ildus Fayzov and the Tatar theologian Valiulla Yakupov. The latter was killed in the entrance hall of his own house, and the mufti of Tatarstan was wounded. The operational and search activities of law enforcement authorities which began after the attack and led to the detention of about a hundred and the arrest of 7 suspects (later released), were quickly made use of by representatives of the HT, headed by Rustem Safin, imam of the Kazan mosque "Al-Ikhlas", who was convicted of membership in the HT and sentenced in 2009, but managed to retain the post of imam of the mosque. On 29 July, 5 August, and 19 August 2012, he and his followers organized pickets and rallies in Kazan, where they quickly moved from liberal and human rights demagogy told in the beginning to calling for the overthrow of the secular government and the establishment of a caliphate. HT symbols were used at the same time. […]

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Notwithstanding the special operation by the FSB against militants among "Mujahideens" of Tatarstan carried out in Kazan on 24 October 2012, members of the Hizb ut-Tahrir party organized mass car rallies with the organization's flags on 26 October and 22 December 2012, having demonstrated their absolute impunity. […]

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This has become particularly evident after 27 September 2013, when in a number of Kazan mosques activists of this organization (*n.b. – Hizb ut-Tahrir*) publicly began to conduct anti-Russian propaganda among the worshippers after the Friday namaz. The pretext for that was the decision of the Oktyabrsky District Court of Novorossiysk of 17 September 2013 on recognizing the translation of the Qur'an made by Elmir Kuliyev as extremist. In the speeches of Islamists in mosques, curses were heard against the Russian authorities, who allegedly banned the Qur'an (despite the fact that the decision concerns only one of the translations). Some of the protesters went out with single pickets, where the accusations were repeated on posters. […]

Annex 1188

D. Popov, A. Starostin, *Islam and Muslims of the Ural Federal District: Risks and Threat Creating Factors (Analytical Report)*, RISI, Yekaterinburg, 2014
(excerpts)

Translation
Excerpts

Islam and Muslims of the Ural Federal District: Risks and Threat Forming Factors (analytical report) / D. Popov, A. Starostin. - Ekaterinburg 2014.- 88 pages.

[…]

Pages 62-63

In 2008, Mashrabjon Adkhamovich Amirov, a native of Uzbekistan, date of birth 1978, was detained in Tyumen; he moved to the Western Siberia after the defeat of the Hizb ut-Tahrir cell in Vladivostok. Amirov planned to take the Tyumen-Baku train to Azerbaijan, and from there to reach the Afghan-Pakistani zone. The passport of a citizen of Kyrgyzstan, which he carried, turned out to be fake, and Amirov was brought to administrative responsibility for his illegal stay on the territory of Russia. This turned out to be sufficient to deport M.A. Amirov to Uzbekistan, where he was sentenced to 12 years for participation in terrorist activity.

[…]

Annex 1189

E. Nasritdinov, N. Esenamanova, *Religious Security in the Kyrgyz Republic*, Bishkek, 2014
(excerpts)

Translation
Excerpts

E. Nasritdinov, N. Esenamanova, *Religious security in the Kyrgyz Republic*, Bishkek, 2014

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Chapter 5: Tablig Jamaat in Kyrgyzstan

[…]

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Although Dawat followers are not an officially registered organization; nevertheless, they have at least one official representative office — a department of Dawat at the Kyrgyz Spiritual Directorate of Muslims. This department supervises jamaats which undertake dawat for longer periods of time — 40 days and 4 months, and solves other administrative issues. [...]

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More radical topics, such as jihad or Sharia governance, are strictly prohibited. [...]

Currently, we can surely say that it is Dawat followers who are the main barrier preventing from the spread of ideas and practices of Salafism in Kyrgyzstan. […]

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Since Sunna (example of Profet Mohamed (sav)) is an important part of the Dawat practice, many Dawat followers endeavor to follow Sunna in terms of their looks as well — they grow a beard and dress in clothes with long flaps in Indian-Pakistani style or in Arab style. While other movements do not differ too much in terms of their look from other people around, Dawat followers outstand right away. Dawat followers travel a lot, and during their trips they stay at mosques, where they sleep and eat on the floor, and where no possibility to wash and iron their clothes is available; therefore, many of them look untidy. Oftentimes people negatively perceive their unusual appearance and untidiness. […]

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Their marriages did not form on the basis of common religious values and interests; therefore, when a husband, all of a sudden, becomes religious and starts attending Dawat, and calls his wife to follow the Muslim canons as well, many wives take it morbidly. As a result, an interfamily conflict arises… […]

Dawat followers find important the opinion, that they don't have any religious education, and that they teach other people not having any knowledge themselves. […]

Pages 52-53

Kadyr Malikov considers Dawat as a kind of rehabilitation center for people with different dependencies, such as alcohol and drugs. […]

[…]

Annex 1190

E.N. Egorov, "Islamic Radicalism in the Central Asia: Hizb ut-Tahrir and Islamic Movement of Uzbekistan", *Mid-Russian Bulletin of Social Sciences*, No. 3, 2014
(excerpts)

Translation
Excerpts

E.N. Egorov, “Islamic Radicalism in the Central Asia: Hizb ut-Tahrir and Islamic Movement of Uzbekistan”, *Mid-Russian Bulletin of Social Sciences*, No. 3, 2014

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In order to mobilize resources, ideologists of Hizb ut-Tahrir not only offer the idea of ideal state, but they also try to offer people a basis for collective actions against ruling governments. The movement ideologists are clued up about people's psychology quite well. Extremists publish their pamphlets in Russian and national languages. Simple but not primitive language is used in the books published. All statements are accompanied by references to Quran. The logic of pamphlets is such that authors identify the reasons of all problems of the people and suggest that these are resolved through joining Hizb ut-Takhrir. [...]

Annex 1191

A.B. Yunusova, “Religions and Religious Research in Bashkiria”, *Materials of the III International Scientific and Practical Conference “Current trends in Fundamental and Applied Research”*, North Charleston, USA, 2014

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RELIGIONS AND RELIGIOUS RESEARCH IN BASHKIRIA (BASED ON THE MATERIALS OF ETHNOLOGICAL RESEARCH INSTITUTE NAMED AFTER R.G.KUZEEV, UFA SCIENTIFIC CENTRE, RAS (2009–2013))

The article examines religious researcher in the the Ethnological Research Institute named after R.G.Kuzeevof Russian Academy of Science/ They deal with the experience of cooperation between state authorities and religious associations in Bashkortostan in the context of the current cooperative model of church-state relations formed in the post-Soviet history.

Key words: Religions, Researcher, Russia, Bashkortostan, Christianity, Protestant, Muslem, National Security, Migrants, Tolerance.

As to its ethno- religious composition Bashkiria is the most manifold region of Russia, the reality of which for many centuries has been ethnic and religious diversity. The representatives of over 130 ethnic communities of the republic profess Islam, Christianity of various trends, Judaism and other religions, including reviving Finno-Ugric ethnic beliefs. Religious diversity of Bashkortostan finds its reflection in the structure and the number of religious organisations. According to Council for state-interfaith relations under the President of RB auspices data, by the beginning of 2014, Muslim and Orthodox communities make up 87% of the overall number of religious organisations: about 68% are Muslim and 19% are Orthodox ones; about 12% are Protestant communities.

There are 1132 Muslim religious organisations functioning in Bashkiria; the Bashkortostan archdiocese of Moscow patriarchy of Russian Orthodox church includes 314 parishes; Christianity embraces 10 Old Believers communities, 22 Evangelic Christian Baptist, 2 Catholic, 7 Lutheran, 47 Christian of Evangelic Faith «Great Commissions», 33 Christian of Evangelic Faith of Pentecostals , 17 – 7th day Adventists communities, 13 New Apostolic churches, 4 Mormon churches, 27 Witnesses of Jehovah communities. The Central Jewish community of Bashkortostan Republic comprises 4 parishes, Buddhism is represented by proselyte Buddhists, the adherents of Gelugpa school, Vajrayana division, Dharma centre «Tushita» is functioning here. Unification church (1), Armenian Apostolic church (2) and also a number of other sporadic groups of other faiths (over 15) are functioning on the territory of the republic as well. Interreligious relations between Christianity and Islam have been characterised by stable equilibrium since the mid- XIXth century, and also the absence of conflicts both on the «state/believers» and «conventional/unconventional» levels.

Religious diversity is the subject of scientific research, carried out by Ethnological Research Institute named after R.G.Kuzeev of Ufa Scientific Centre, Russian Academy of Sciences. Here the religious research school was formed by A.B. Yunusova [100; …130], which elaborates the topical issues of interfaith relations, policy in the sphere of freedom of conscience, religious extremism.

Within the framework of the general theme of the Religious Studies department of the IER USC RAS «Faith diversity of the society and the religious factor in the context of Russia 's National Security Strategy: the case of the Ural-Volga region» the following themes are under research: «State-religious relations», «Protestantism in the Urals», « Islam and Muslims of the South Urals», «Institute of pilgrimage in Islam», «Ethnic beliefs and paganism among the peoples of Bashkortostan», «Integration of religious and secular education», «Institute of chaplains in the Russian army». The Laboratory for monitoring the spread of extremism in ethno-religious communities of the Southern Urals carries out expert studies at the request of government agencies.

Research on the theme has shown that the principles and objectives declared in the National Security Strategy of Russia are being realized quite successfully in modern Bashkortostan. The republic has developed the appropriate legal framework, established organizational and legal structures implementing the interaction of the state and religious associations. The signing of 17 March 2009 five-sided Agreement on cooperation and collaboration by Ministry of Domestic Affairs of the Republic of Bashkortostan and the spiritual leaders of the major faiths promoted strengthening of public and social stability, harmonization of interethnic and interfaith relations in the republic.

Pluralism has become an important feature of a modern religious situation in the Republic of Bashkortostan. Studies prove a high degree of interethnic and interfaith tolerance and stability in the republic. The general trends of development of the current religious situation in the Ural-Volga region were defined: religious organizations and associations freely, without control by the public authorities, exercise their functions in the environment and society, freely propagate their faiths, there is a constant competition of religious organizations and associations in the fight for their impact on the population and increasing their parishioners; actually the reserve for rapid future growth of religiosity in the Ural-Volga region, which was on the rise in the early and mid 90s of the XXth century is exhausted; the rates of growth of religious communities of most denominations, except Protestant (Pentecostals, etc.) stabilized.

The studies of the religious situation in regional aspect proved that in Russia, including the Southern Urals , the formation of a multifaith community is going on. A revival of traditional faiths is observed, occurring against the backdrop of the emergence and growth of new religious groups in Russia [4 , 46, 73 , 97 , 101 , 112 , 113]. The development of religious sphere, on the one hand, is accompanied by the restoration of traditional religious identities, on the other, by their change. It was found out that the religious composition of multicultural Russia, especially of the South Urals, is comparable to the composition of India and the U.S. , which are also the largest multicultural states. Sectarian Christians make up the core of the various trends in the United States (about 75 % of the population) and Russia (80%), Hindus in India (80%). Religious minorities are represented at least by 30 sectors, among which Islam dominates: about 7 % in the U.S., 13 % in India, 15% in Russia (official and unofficial data) . Ethnic structure of Muslims in Russia, the U.S. and India varies in composition and origin. In the U.S., Muslims are represented by immigrants from Africa, the

Middle East, Southeast Asia. In Russia the prevailing majority of Muslims are indigenous population, a small part are migrants from Central Asia. When comparing the dynamics of adaptation, integration and transformation of identity of Muslim migrants in the United States, India and Russia, it was established: American civil ethnic identity displaces the original ethnic one during the transition from the third to the fourth generation of migrants (Turko- Tatars in Los Angeles, San Francisco), in India and Russia ethnic identity of Muslims is not only preserved in 7-8th generations, but it also adapts Islam, asserting its ethnic peculiarities in religious ritual practice. In the works of R.M. Mukhametzyanova - Duggal [23; ... 56] there were identified characteristics and general tendencies in development of ethno-religious processes and ethno-cultural identity in multi-religious societies of Russia, the USA, India. It was proved that there are general tendencies of development the public religious policy on the example of Russia and India: secular and post-secular stages are distinguished.

The secular stage is characterized by excluding religion from the political process; the post-secular stage by the departure from the policy of secularism and increasing the influence of the religious factor in political processes, deliniating the state preferences in relation to the "traditional" faiths. The scientific concept of optimization the existing models of public religious policy in secular multi-religious countries (including Russia and India) was developed; it is aimed at establishing the relations betweem the state and religious organizations on an equal footing and the rejection of preferences for major faiths . In the Ph.D. thesis by *L.R. Sadykova* «Conservation and transformation of ethnic and cultural identity in emigration: the case of " Turko-Tatar " diaspora in the U.S.» [70] the study showed that in emigration ethnocultural identity is not becoming obsolete, but acquires new configurations, preserving in its structure all previous historical forms. In the Ph.D. thesis by *Z.R. Khabibullina* «Muslim clergy of Bashkortostan at the turn of the XX-XXI-th centuries» and other papers by this author [78, … 95] is maintained that the current state of the Muslim clergy in Bashkortostan in general is marked by the gradual increase of its cultural, social and political role due to the importance of social functions, their demand for in today's society. The main problem of the formation of the staff of the clergy is unfinished processes of institutionalization of Islamic education. The social portrait of contemporary Muslim clergy of Bashkiria was developed; it was found out, that the Muslim elite in the region is at a formative stage, and there is no unity of opinions about the process of its formation on many key issues. The most thoroughly investigated are Muslim clergy and Hajjes – the pilgrims performing Hajj – as groups of Muslim elite. Institutes of pilgrimage in Islam have been investigated. It was found out that Hajj plays an important role in constructing and maintaining cultural and religious boundaries. This is evidenced by the fact that modern Hajj is organized pilgrimage during which the coexistence of secular and sacred in a single space is traced, in addition to performing the required rituals Muslims have the opportunity to acquire knowledge of Muslim culture and achieve various goals. The faithful become spiritually familiar with the traditions of Islam in other Muslim countries. The current state of pilgrimage prac-

tices demonstrates the growing popular interest in Islam, the revival of old and the formation of new Muslim traditions.

Introducing new documents of the Orenburg and Ufa archives [101, 112, 113] for scientific disposal by *A.B.Yunusova* allowed to reconstruct on a documentary basis the development of public-Islamic relations in Russia, the role and place of Islam in the consolidation of the Bashkir ethnic group. It was discovered that international and domestic factors shared equal proportions in the establishing of religious tolerance policy in Russia and its further development until the proclamation of the freedom of conscience by the Provisional Government in 1917 and in modern Russia, also the formation of new policy concerning Islam in the XVIII-th century and changing to a policy of integration of Muslims in Russian state.

Expansion of Russian border, admission of adherents of Islam into Russian statehood , powerful uprisings of peoples of the Volga and the Urals, and their participation in the Pugachev rebellion, the task of preventing the foreign policy orientation of Russian Muslims (Volga Tatars, highlanders of the Northern Caucasus) towards Turkey, wars with Turkey and Iran – all that demanded the revision of the state-Islamic relations. A major role was played by the decree of Empress Catherine II on the establishment of Ufa Mohammedan Spiritual Assembly, called «Orenburg Mohammedan Law Spiritual Assembly» (OMSA). It was a move that really helped ease tensions in interfaith relations. Orenburg Spiritual Assembly was not only a centre of Russian Islam, but also a generator of further development of state-Islamic relations, the future modernization of Islam, the organization of social life of Muslims in accordance with the legislation of the Russian Empire. A statute was developed that one of the factors in the development of public- Islamic relations is an intrinsic quality of Islam - its pro-state character.

R.R. Sharipov worked out prosopografic database «Shakird» on Russian Islamic University (RIU, Ufa) materials [99] and studied the body of the students of Ufa college named after Maryam Sultanova [21]. In Ufa Muslim schools along with training of imams, there was established a system of retraining and professional development of teachers and all the worshipers of Islam. Substantial changes were introduced into the curriculum to better adapt graduates to the changes taking place, time requirements and social conditions. Graduates of these schools work in the communities and mosques not only in Bashkortostan, but in other regions: Tatarstan, Chuvashia, Samara, Penza, Astrakhan, Chelyabinsk, Sverdlovsk regions, the Urals, Siberia, the Caucasus, as well as the CIS countries. They are the face of the Muslim elite and Muslim clergy.

As a result of a comprehensive study of Protestantism by A.N. Klyashev [4 ... 19] it was stated that the Protestant religious groups are subject to transformation processes, expressed in the growing number of communities using the Turkic languages (Tatar and Bashkir) and Turkic religious literature in the course of religious practices. More than 30 % of the members of later Protestant and Pentecostal religious associations (Baptists and partly Pentecostals) are representatives of the Bashkir and Tatar ethnic groups. Objective and subjective factors of spreading Protestantism in the Republic of Bashkortostan are defined,

the first ones include the change in government policy from rigid state control to cooperation and, in the future, reorientation of the federal religion-oriented policy towards ensuring the implementation of believers' rights in accordance with the new legislation; the loss by a part of the representatives of Turkic and East Slavic peoples (Bashkirs, Tatars and Russians) of ethno-religious traditions as a result of atheism policy in the Soviet period and the process of ethnic integration; the overall high level of education of the population of the RB; openness to new philosophical systems due to the loss of etno-religious regional traditions and high level of education; the problem of loneliness related to demassification and individualization, accompanying the processes of entering a number of countries into the post-industrial phase of development. The subjective factors include: respondents dissatisfaction with the answers to existential questions that are offered by official religion (in this case, Orthodoxy and Islam) and modern society; dissatisfaction with the forms of the religious practices of traditional religions; existential quest of respondents, a high level of education of members of later evangelical Christian religious associations, corresponding to intellectualism of Protestantism and late Evangelical Christianity associations; active respondents' stance, which found expression in participating in various kinds of internal church and non-church religious activities (evangelistic, educational, social, charitable).

Contemporary spiritual life of Turkic and Finno-Ugric peoples of Bashkortostan, according to research of Sadikova R.R. [66, 67], Torokova E.S. [71] Tuzbekov A.I. [75] Yunusova A.B. [106, 120, 112, 113], is characterized by the revival of the ancient pre-Islamic religious practices of the Bashkirs and the revival of ethnic (pagan) beliefs of the Finno-Ugric peoples, along with the process of mutual influence of the various elements of the religious culture of the peoples living in the republic. In the south-eastern regions of Bashkortostan collective ritual prayers with the aim of calling the rain, mass pilgrimage to the holy places – the graves of "saints", ishans, Sufis, sacralization of natural objects associated with the names of "saints" are practiced. A traditional system of religious beliefs and rites of Trans-Kama Udmurts was reconstructed. Previously unknown archival documents (field materials of Finnish ethnologists of late XIX - early XX centuries) were introduced into scientific practice. It was established that during the Soviet period due to antireligious political attitudes Trans-Kama Udmurt religion was in a depressed state. The number of public sacrifice was reduced, in many places they were stopped to be made. At the same time family rituals continued active functioning. Currently, due to changes in the socio-political situation in Russia, an active process of revival of the traditional ethnic religion among over-Kama Udmurts is underway. Within ethnographic monitoring in areas densely populated by Finno-Ugric peoples there was fixed a combination of pagan worship practices and rituals of Mari and Udmurts with Russian calendar holidays (Mishkinsky, Buraevsky, Tatyshlinsky, Neftekamsky regions of the Republic of Bashkortostan).

Within the framework of the research by A.B.Yunusova [109; 110; 128] and T.M.Nadyrshin [57; 58; 59] of the process of integration the religious and secular education, surveys of teachers and parents of elementary school classes of

Ufa were conducted. Revealed attitude of parents to the Comprehensive training course «The Basics of religious culture and secular ethics» confirms the data of the republican Ministry of Education that in the Republic of Bashkortostan the course «Fundamentals of secular ethics» was chosen by 73.5% of parents, «Fundamentals of the world's religious cultures» by 21,7% of parents, 4,2% chose «The Basics of Islamic culture», and less than 1% of parents chose «Fundamentals of Orthodox culture». These data corresponds to the situation all over the country. Parental choice is indicative of their practicality, high level of tolerance of citizens realizing that modern school environment is multicultural; it reflects ethnic and religious processes, developing in modern society as a whole, which requires appropriate multicultural preparation of students for their adaptation to dynamically changing ethnic and religious composition of the population of Russia.

The ongoing monitoring of the spread of extremism in ethnoreligious communities of the Southern Urals shows that from 2004 to 2013 the number of extremist crimes in Russia increased from 130 to 696, i.e. 5 times. In the Volga Federal District, half of extremist crimes happen in Bashkortostan, Tatarstan and the Nizhny Novgorod regions, a large part of them are associated with religious extremism. Disseminated ideology and organizational forms of extremism can be divided into three groups: 1) religious-political parties, terrorist organizations expressing and practicing political concepts and programmes with Islamic rhetoric; 2) groups of people united by ideology of fundamentalism, Jamaats expressing and practicing fundamentalist beliefs, justifications to a return to the basics of faith, return paths; 3) mystical and occult sects expressing and practicing obscurantism, occultism, pseudo-religious practices, clairvoyance and healing. There were developed signs of extremism recommended for early detection of extremist tendencies among believers: ignorance of the actual nature of religion and its history, categorical judgments and rejection of a different opinion, enforcing sham religious practices, excessive prohibitions, religious intolerance, mistrust and distrust towards coreligionists, charging coreligionists of violating religious canons, hostility to the state and public institutions, utopian projects.

Long-term research of the activities of the international terrorist organization «Hizb ut-Tahrir al-Islami» (ITO HTI) suggests that the composition of cells of the ITO HTI has significantly changed by 2013. Members of the organization are mainly young people aged 18 to 30 years of varying ethnicity; ethnic Muslims share fell to 50%, the share of Russian and Ukrainians increased to 40%, as part of Moscow ITO HTI cells appeared representatives of the Caucasian peoples. Among the members of the ITO HTI dominate people with higher education, professionals, doctors, employees of the banking sector. Among the younger members of the ITO HTI are mostly children of wealthy parents. Whole families enter the ITO HTI cells, active members of the ITO HTI are women. In 2013, in Bashkiria to criminal liability under art. 282. ch. 2 were attracted 30 members of HTI, the eldest of whom was 40 years old (1 pers.), the youngest – 22 (4 pers.), The average age is 27 years. It was noted that well-known among HTI persons, who have served time or avoided punishment, have stepped up their activities in Ukraine – V.Ryadinsky, M.Sharipov have organized an inter-

national HTI conference held in autumn 2013 in Ukraine. As part of extremism in the Republic of Bashkortostan in 2013 there were marked attempts of Nazi propaganda, spreading the ideology of an organization called «Asgardskaya Slavic community of Old Russian Ynglings Orthodox Old Believers Church (Asgardskaya Ves, Belovodye)», whose activities were prohibited by a decision of the Omsk City Court 2004 and the Supreme Court in 2009. In the ideological directives of the organization there are elements of Nazi propaganda and Nazi symbols. A book by this organization called "Slavic-Aryan Vedas. Inglism», released in 2012, which also contains graphics, similar to the Nazi symbols was on sale in the stores of the republic. The activities of the sect "Horde" were detected in Ufa, then Sibai and the village of Baishevo, Baimak district of the RB. It was found out that a young woman with secondary special education brand created in June 2013 in a private house in Ufa a religious association "Horde", the activities of which, in particular, included rituals of kamchevaniye (beating by a whip), calling the holy spirits of ancestors, fumigation by dry plants. Victims of the activities of this association are eight residents of Ufa and a family in Baimak district. The religious movement «Horde», also referred to as "The Way of the Ancestors" or «Ata Joly» is officially banned in Kazakhstan (2009) and Bashkortostan (2012) as undermining the security of the state by means of bringing harm to human health. Experts trace the illegal use of psychotechnologies in the actions of the leaders of the organization aimed at changing minds, which can affect mental and physical health.

It is noted that notwithstanding the increasing of extremism, the mass media is dominated by neutral publications on the activities of extremist organizations; there are no analytical materials. The staff of the department has prepared more than 20 expert reports and analytical information about the spread of extremist ideology and activities of extremist organizations [1, 2, 3, 102, 105, 118, 119].

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Annex 1192

A.N. Starostin, "Integration Potential of the Middle Urals: Ethno-Confessional and Linguistic Aspects", *Materials of the VIII Muslim Forum*, 2014 (excerpts)

Translation
Excerpts

A.N. Starostin, "Integration Potential of the Middle Urals: Ethno-Confessional and Linguistic Aspects", *Materials of VII Muslim Forum*, 2014

[…]

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In May 2009, A.A. Abdukadirov, a member of the Hizb-ut Tahrir al Islami international terrorist organization, a citizen of Tajikistan, was identified, from whom the materials of an extremist nature were seized during a search. In March 2010, he was expelled from the territory of the Russian Federation in a judicial procedure. In Tajikistan, he was sentenced to 20 years.

[…]

Annex 1193

D.A. Shagaviev, *Islamic Movements and Groups: Textbook*, Kazan, 2015 (excerpts)

Translation

Excerpts

Islamic movements and groups: Textbook / Damir Shagaviev. — Kazan, 2015 — 336 p.

[…]

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The movement [Tablighi Jamaat] does not have a large number of officially declared members. For the most part, it consists of small groups of traveling male preachers. Usually there are no more than 10 people per group. They travel, eat, sleep, wash, and pray together, and usually follow strict rules regarding clothing and personal hygiene. When these groups of lay preachers arrive at new territory, they reach out to Muslims from all walks of life in an attempt to remind them of the teachings of the Prophet Muhammad and persuade them to attend mosque prayers and listen to sermons.

Tablighi Jamaat is considered as one of the largest religious movements in the world. It is difficult to determine the exact number of its members, given the fragmented nature of the groups and the fact that many of its supporters participate in its activities on a non-permanent basis. According to various estimates, the movement has from 12 to 80 million people.

Tablighi Jamaat was founded in 1926 in Mewat, India by Maulana Muhammad Ilyas, an Islamic scholar and teacher. The movement was created in an attempt to counter the activities of the movement of revivalists of Hinduism in India, who at this time were trying to convert Muslims to Hinduism. Concerned that the existing Islamic educational institutions were unable to withstand the threat of Hinduism, Ilyas envisioned a movement that would send missionaries to villages to instill the essence of Islamic values in Muslims. […]

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Theologically, the Tablighi Jamaat movement is closely related to the spiritual conservative Deobandi school of Sunni Islam, which emphasizes a strict adherence to religious orthodoxy. Many of the religious scholars and leaders associated with the Tablighi Jamaat are followers and descendants of Deobandi.

Although Deobandism came from South Asia (the town of Deoband near Delhi in northern India), it has much in common with the Wahhabi trend in Islam[1], which is associated with the religious ruling circles of Saudi Arabia. At the same time, the doctrine of Deobandism is more flexible than Wahhabism and more tolerant of other approaches in Islam, such as Sufism.

Various regional centers, led by Deobandi scholars and affiliated with Tablighi Jamaat, attempt to oversee the movement's activities in certain areas. But the Tablighists are hard to watch over and manage, partly because there are so many of them. Administrative control is more complicated by the fact that temporary members can increase the membership rates in the group for a certain time. Many of those who participate in its missionary activity can be a part of it only on weekends or only twice a month.

The lack of centralized control means that different Tablighi-missionaries act differently and often improvise rather than follow a standard strategy. As a result, the influence of the movement differs depending on the methods, intentions, and inclinations of its local leaders and followers. For example, the large Tablighi complex in the British city of Dewsbury serves as a regional office, coordinating the activities of Tablighi throughout Northern Europe. However, other centers focus more on local needs and on serving the needs of the local ethnic population. For example, the Tablighi Center in Barcelona has focused its efforts on the needs of urban immigrants from North

Africa. In France, there is a major Tablighi center in Saint Denise, outside of Paris, but most of the country's Tablighi groups operate independently, primarily building relationships with local mosques.

The followers of the Tablighi are mainly from South Asia. The movement in Britain includes many socially mobile professionals, business owners, and people from the lower and middle classes who represent the group's traditional followers. In France and Spain, on the contrary, the Tablighists are made up of working class Muslims from the Maghreb countries in North Africa. […]

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These concerns have increased since the 11 September 2001 terrorist attacks in the United States due to journalists, law enforcement officials, and national security officials in the West who say the group's missionary activities and unstable organizational structure could be exploited by radical elements. Suicide bomber Richard Reid, who tried to smuggle a bomb onto a commercial plane in 2001, and John Walker Lindh, an American citizen captured by U.S. forces along with Taliban soldiers in 2001 in Afghanistan, both spent time in Tablighi circles. Also because the group is associated with the Deobandi School of Islam, the same school of thought that inspires the Taliban's religious worldview, some Tablighi Jamaat leaders in South Asia do have ties to the same Taliban scholar communities.

Tablighi Jamaat has a significant presence in North America, including a focal point in the United States, the Al-Falah Mosque in Queens, New York, which organizes trips of small groups of missionaries across the United States. The main purpose of these missionary groups is to persuade Muslims to follow the precepts of Islam more strictly than to convert non-Muslims to Islam. American law enforcement agencies have repeatedly expressed concerns about the possible links of followers of this group with radical groups, such as al-Qaeda.

§9.2 Characteristics of the "Jamaat Tablighi" group

This is an apolitical religious movement, whose principal goal is the spiritual transformation of Muslims. It was formed in colonial India in 1926 by Muhammad Ilyas al-Kandahlawi (1885-1944). It is widespread in many countries, but especially in India, Pakistan and Bangladesh.

In general, the participants of the movement are usually attributed to the Deobandi school of Hanafi Madhhab, which is particularly a strict one, although in practice there are Muslims among them who belong to completely different trends of Islam. This happens due to the lack of special requirements for this issue. In addition, the Jamaat was created as a voluntary, pacifist and independent movement. The main goal of the organization is to work at the grassroots level and appeal to all Muslims of the world to bring them closer to the righteousness and way of life of the Prophet Muhammad. Jamaat Tabligh does not focus on the conversion of non-believers and atheists to Islam, but works among the so-called "ethnic Muslims". The movement sees its goal in reviving religion among the peoples who traditionally profess Islam. […]

Muslim scholars from Tablighi, who developed the concept and order (tartib) of performing the call, believe that today it is quite difficult for Muslims (especially in the West) to adhere to the full religion (din), and identify the so-called "six principles of Islamic piety", steadily adhering to which, a person will achieve happiness both in this mortal world and in the future eternal (akhirah):

1) shahada — wholehearted accepting and uttering with tongue the words "I bear witness that there is no deity (worthy of worship) but Allah, and Muhammad is His servant and messenger";

2) performing the five-fold prayer (namaz) with due attention and humility;

3) acquisition of basic Islamic knowledge ('ilm) and frequent remembrance of Allah (dhikr);

4) respect for the Muslim brother (ikram) (members of the movement avoid disagreements, strive for the unity of Muslims and do not respond to the accusations of others);

5) sincerity (ikhlas) when performing good deeds. That is, that they should be performed only for the sake of the satisfaction of Allah;

6) participation in calling others (Dawaht or Tablighi) to Islam (or conveying the mission of Islam to them).

To fulfill the last point, Tablighists perform sermons in the area where they live, and also travel to other cities or even countries for this purpose. “Going out” (Khuruj) may last from three days to four months. During the Khurujs, they live in mosques. The first long Khuruj for a period of 4 months is performed for 40 days, respectively, in India, Pakistan, and Bangladesh.

Due to the weak control on the part of Tablighi leaders and the pacifist nature of the organization, they may be joined by representatives of radical movements that use Tablighi as a cover. Sometimes some emissaries of radical movements try to recruit Tablighists into their ranks. For the Tablighists themselves, the issue of military Jihad is not relevant, since they constantly talk about missionary Jihad (Khuruj), which is more appropriate to modern conditions.

Very often they dress in Pakistani clothes, grow beards. They prefer to walk with a covered head (tubeteika, knitted hat, light turban). They are characterized by asceticism and altruism. They are usually peaceful and non-aggressive. When meeting with other Muslims, they prefer to talk about their faith. They regularly attend collective prayers in mosques. As a rule, they follow the traditions of Islam in their regions, but due to religious illiteracy, there are sometimes non-traditional Muslims among them, who may not even be aware of their non-traditional way of prayer. Common vocabulary: khuruj (going out), three days, forty days, four months, dawaht (calling), tabligh, ziyarat (visiting), ja'ulya / gyash (walking with a group for calling), bayan (preaching explaining the six principles).

There is no special Tablighi literature. Members of the movement use well-known collections of Hadiths (sayings of the Prophet) and quotations from the Qur'an. […]

Annex 1194

V.A. Tishkov, A.N. Manuilov, V.V. Stepanov, eds., *Inter-Ethnic Relations and Religious Situation in the Crimean Federal District. Expert Report for the First Half of 2015*, Antiqua, Moscow-Simferopol, 2015
(excerpts)

Translation
Excerpts

Inter-ethnic relations and religious situation in the Crimean Federal District. Expert report for the first half of 2015 / Ed. by V.A. Tishkov, A.N. Manuilov, V.V. Stepanov – Moscow-Simferopol: Antiqua LLC, 2015. – 62 p.

Page 3

The first expert report on the analysis of the state of inter-ethnic relations and the religious situation in the Crimean Federal District was prepared by the Distributed Scientific Center for the Study of Inter-ethnic and Inter-religious Problems. The report includes an overview of the main events and the latest trends affecting the state of inter-ethnic and religious relations in the first half of 2015.

For politicians, experts in the field of ethnic, migration, socio-cultural and youth policy, scientists and students of humanitarian specialties.

Ministry of Education and Science of the Russian Federation, 2015
Institute of Ethnology and Anthropology of Russian Academy of Science, Ethno-monitoring Network, 2015
Crimean Federal University, 2015
“Antiqua” LLC, 2015

Pages 7-8

Introduction

[…]Returning to the characteristics of the Crimean community, oriented towards Russian culture and consisting of ethnic Ukrainians, Russians and others, it can be noted that this community has demonstrated a common political motivation both to participate in the referendum and to choose to reunite with the Russian Federation. 96.77% voted for this choice in the Autonomous Republic of Crimea and 95.6% in Sevastopol. In the spring of 2015, it was the pro-Russian position of the Crimean cultural community that was fundamental and dominant in the system of political preferences of the Crimeans. All other political preferences, such as party, power, economic, faded into the background at that moment.

In the system of ethno-cultural landmarks of the Crimean Tatars, three vectors should be distinguished, of which the dominant is the idea of the uniqueness of this ethnic group, its peculiarity among the Turks and among all Tatars. Its difference from the Volga ("Kazan") Tatars is especially emphasized. Ethnographic and anthropological arguments are usually presented in favor of such uniqueness. It is known that the Crimean Tatars include three groups - the South Coast ("Yalyboilu"), the Highlanders ("Tats") and the Steppe ("Nogai"). It is this kind of diversity that creates, from the point of view of supporters of uniqueness, a special ethno-cultural environment. The course of "separatism" of the ethnic group of the Crimean Tatars has been intensively introduced among them for the last quarter of a century, as a result of which the Crimean Tatars have ceased to link their history with the Golden Horde, the Chingizid states and Genghis Khan himself. In various publicist works and political statements of the leaders of the Crimean Tatars, an orientation towards the cultural heritage of the ancient Crimean peoples - *Taurians, Scythians, Goths* - was indicated[5]. This interpretation became dominant in the Crimean Tatar environment and revealed the desire to achieve "ethnic statehood" or, at least, ethnic autonomy in Crimea. This political goal was justified by the desired status of the indigenous people. The supporters of the Crimean Tatar ethnic autonomy on the territory of the whole Crimea (maybe with the exception of Sevastopol), in search of a justification for their intentions, turned to the period of the Crimean ASSR existence in 1921-1946 as part of the RSFSR. Sometimes similar references can be found among the advocates of the formation of the Crimean Tatar ethnic state on the territory of the Crimean Peninsula and the south of the Kherson Oblast, in particular, among the representatives of the Mejlis of the Crimean Tatar people. However, such claims have no more grounds than attempts to determine the direct social and cultural connection of the modern Crimean Tatar society with the historical communities of the Taurs and Scythians. Nevertheless, ideas about the uniqueness of the Crimean Tatars and their difference from other Tatars are the most common in the modern Crimean Tatar community and determine the separate ethno-cultural vector. According to our estimates, more than 80% of the Crimean Tatars are now supporters of the uniqueness of their ethnic group.

The other two vectors of the ethnic and cultural orientation of the Crimean Tatars show themselves weakly in the current situation. The Turkish vector models, by historical analogy, relations when the Crimean Khanate, with some autonomous rights, was part of the Ottoman Port, and the southern coast and the Kerch region were under the jurisdiction of the Port with the status of a vilajet. However, researchers record an extremely low level of Turkey's influence on the Crimean Tatars, and various sociological polls, with various methods of operationalizing concepts, building variables and using indicators, do not demonstrate the commitment of the Crimean Tatars to the Turkish vector. Neither the Crimean Tatar diaspora of Turkey (whose representatives are called Crimean

[5] See: Sh.E. Mustafaev Some moments of the ethnogenesis of the Crimean Tatars // History and Modernity. 2007, No. 1, pp. 206-207.

[6] The Autonomous Crimean SSR as part of the RSFSR by 1929.

Turks, not Tatars), nor the Turkish society and state as a whole[7], nor the Crimean Tatars themselves, who in the noted period had the opportunity to more clearly position themselves within the Turkish vector, are not engaged in strengthening their orientation towards Turkey.

The third vector of the ethnic and cultural orientation of the Crimean Tatars is represented by

political projects aimed at including the Crimean Tatars in the ethno-political environment of Ukrainians. Taking into account the fact that the very space of Ukrainians has historically been an education supported by political institutions and, above all, by states (the Austro-Hungarian Empire, the USSR and modern Ukraine), it is difficult to imagine how the Ukrainian vector of the ethno-cultural orientation of the Crimean Tatars could be embodied in the Ukrainian nation-building. However, some members of the Mejlis and activists of ethnic Crimean Tatar organizations that existed on grants from the United States and the European Union were personalized bearers of such a Ukrainian-nationalist identity during the time Crimea was part of Ukraine. And even then, their entire "Ukrainian" identity was expressed in the ability to express themselves in the Ukrainian language.

[7] For the last twenty-five years of the Crimean Tatars' wandering in the state structure of Ukraine, they have not taken advantage of the uncertain situation created.

[…]

[8] Crimean Tatars have the opportunity to assess the degree of the Ukrainian crisis according to the reports of their relatives and friends living in the Kherson Oblast and on their personal experience of trade and intermediary activities for the delivery of agricultural products from Ukraine to Crimea.

[9] For the Crimean Tatars, this is also the adoption of law "On the rehabilitation of the repressed peoples of Crimea", signed by the President of the Russian Federation on 21 April 2014.

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Republic of Crimea. Demography and migration

Demography and migration. Arrangement of repatriates. For the current migration situation in Crimea, a short-term and medium-term forecast of the Crimean Tatars' migration to the peninsula is important, since the view is expressed that the potential for the return of returnees has not yet been exhausted.

In order to implement the Decree of the President of the Russian Federation of 21 April 2014 No. 268 "On measures aimed at rehabilitation of Armenian, Bulgarian, Greek, Crimean Tatar and German peoples and state support of their revival and development" in a number of cities of the Republic of Crimea, Councils of representatives of the repressed peoples of Crimea were created under city administrations.

The main tasks of such Councils are: development of proposals for financing activities related to the return and resettlement of the repressed peoples of Crimea, based on an analysis of social, economic, cultural and other problems arising in the process of settlement; analysis of the effectiveness of the use of funds allocated for these purposes, both from the local budget and centralized receipts, determination of priority areas in their use; participation in the settlement of conflict situations and disagreements related to the legitimate interests of the repressed peoples in the past.

As of 1 November 2014, 232.3 thousand Crimean Tatars and 45.0 thousand Tatars live in the Crimean Federal District, incl. 229.5 thousand Crimean Tatars and 42.2 thousand Tatars in the Republic of Crimea. These data were obtained based on the results of the Crimean population census conducted in October 2014.

It should be noted that according to the All-Ukrainian Population Census 2001, 11090 Tatars lived in Crimea (that is, without the "Crimean" designation) and this number could not have increased more than four times over the next 13 years. It is obvious that some of the Crimean Tatars, for various reasons, were called "Tatars" in the newest Russian census of 2014. In addition, the nationality of 85 thousand Crimean residents who took part in the census was not taken

into account, some of them may be not only Russians, Ukrainians and others, but also Crimean Tatars.
It is logical to assume that two-thirds of the citizens who named themselves “Tatars” in the Russian census are Crimean Tatars, and, therefore, their total number in the Crimean Federal District (CFD) reaches or slightly exceeds 265 thousand people. Thus, their share among the population of the CFD is 12%. This share corresponds to the forecast made by the IEA RAS back in the 1990s.[1]

Taking into account the results of the 2014 population census in the Crimean Federal District, it can be concluded that the repatriation process is generally completed. This is confirmed by the statistical data of past years, indicating a decrease in the number of returning Crimean Tatars, which has been outlined since 1992.

Table 1. Repatriation of Crimean Tatars to Crimea (arrived by year)

Year	Thousand people	Year	Thousand people
1988	38.3	2001	2.2
1989	32.2	2002	2.0
1990	38.8	2003	1.9
1991	41.4	2004	2.1
1992	27.6	2005	2.1
1993	19.3	2006	1.7
1994	10.8	2007	1.8
1995	9.2	2008	1.4
1996	8.1	2009	2.4
1997	5.3	2010	0.9
1998	3.4	2011	0.8
1999	2.4	2012	1.3
2000	2.1	2013	0.9

Nevertheless, representatives of the Mejlis and other Crimean Tatar organizations continue to assure the world community and local authorities that the repatriation process has not yet been completed, because about 100 thousand compatriots remain outside Crimea. These figures appear in the documents of a number of international organizations…

[1] V.V. Stepanov Problems of ethnic coexistence in Crimea // Forced migrants: integration and return / Ed. by V.A. Tishkov - M.: IEA RAS, 1997, p. 117-144

page 25

[…]
The reason for such statements is the uncertainty of statistical data in Uzbekistan – the only post-Soviet state where no census was held after the dissolution of the USSR, and, therefore, the number of Crimean Tatars living there was unknown. Nevertheless, the figures being discussed on how many Crimean Tatars may still move are clearly exaggerated. In the 1990s, the International Organization for Migration (IOM) instructed several scholars to conduct research which revealed that – given various data, including official information – the number of Crimean Tatars who remained in Uzbekistan by 1996 ranged between 78 thousand and 118 thousand people.[1] Additionally, some 40% of them were born in Crimea and were over 55 years old.
[…]

[1] See A. Zholdasov, Structure and Migration Intensions of Crimean Tatars in Uzbekistan, Kiev. 1997; I. Pribytkova, Emigration Potential of the Previously Deported Crimean Tatars in the Republic of Uzbekistan, Kiev. 1998.

Annex 1195

N.V. Kiselyova, A.V. Malgin, V.P. Petrov, A.A. Formanchuk, *Ethno-Political Processes in Crimea: Historical Experience, Modern Challenges and Prospects*, Salta, Simferopol, 2015
(excerpts)

Translation
Excerpts

Ethno-Political Processes in Crimea: Historical Experience, Modern Challenges and Prospects / N.V. Kiselyova, A.V. Malgin, V.P. Petrov, A.A. Formanchuk; ed. by N.V. Kiselyova, V.P. Petrov. — Simferopol: Salta, 2015. — 352 p.

[…]

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Although the Mejlis of the Crimean Tatar People still aspired to be the most influential political power that enjoyed authority with a considerable number of Crimean Tatars and the international community, the real attitude towards the Mejlis among Crimean Tatars had significantly changed. The Mejlis factually lost its monopolistic position among a number of Crimean Tatar organizations. According to various data, no more than a third of politically active Crimean Tatars supported it. In 2007, party "Milliy Firqa" was registered. Anti-Dzhemilev forces began to consolidate several years after that. "Milliy Firqa", organizations "Sebat", "Qirim Birligi", "Vatandash" Foundation and veterans of the National Movement of Crimean Tatars started taking vigorous efforts to unite compatriots. Even though they were few in numbers, the Mejlis did not preserve its monopolistic influence on Crimean Tatars as its popularity was on a progressive decline. […]

Pages 274-275

In the first days after the events of February [of 2014], the Mejlis was in a state of complete demoralization. Its leaders had enough heat only for the adoption on 27 February of the decision "On the creation of joint territorial headquarters for the regulation of the social and political situation in the Crimea by regional Mejlises, district state administrations, mayors of cities with the participation of law enforcement agencies", which could be interpreted as a signal to Kiev that the Mejlis is ready to act as a coordinator of the fight against "Russian aggression" on the peninsula.

This decision was a last desperate attempt of the Mejlis to assert its claim to parallel power in the Autonomous Republic of Crimea, but, predictably, this gesture of desperation was not successful.

Although the Mejlis stubbornly clung to the previous patterns of behavior of its compatriots, calling on them to boycott the referendum, it was not possible to achieve absolute obedience of the Crimean Tatars to their will in such a situation. The crisis of confidence in the Mejlis, which had been accumulating in the Crimean Tatar community for many years, had an impact. Therefore, it should not be surprising that many Crimean Tatars determined their attitude to the referendum quite independently, based on their own idea of the future of the Crimea. […]

Page 275 – Cont.

The results of a public opinion poll conducted a week before the referendum by the social service KB-SAM ("Crimean Bureau: Sociology, Analysis, Marketing") showed that 62.8% of the Tatars

surveyed are ready to come to the referendum, 19.5% said they would boycott it, and 17.7% at that time have not yet decided. […]

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At the same time, it is important to note that repatriation of the Crimean Tatars is basically finished and all current problems of the Crimean Tatars boil down to successful accomplishment of their settlement on the native land. The Russian state currently addresses this on both federal and republican levels. The process of settlement of the Crimean Tatars who returned to their homes first and foremost requires that social and economic problems accrued in the last 23 years (such as construction of housing, roads, schools and kindergartens, medical institutions in the repatriates' areas of compact settlement, gas and water supply to these areas, etc.) are resolved.

Many Crimean Tatars understand these realities. This is evidenced at least by the fact that the overall majority of them have already obtained new passports and have registered for Russian citizenship[1]. In turn, this implies that they should comply with Russian legislation and immerse deeper into the Russian everyday life. […]

[1] According to S. Aksyonov, as of March 2015 only 2–3% of the Crimean Tatars did not receive Russian passports, and only 500 Crimean Tatars confirmed their Ukrainian citizenship and repudiated Russian citizenship.

Pages 287-288

In the autumn of 2014, during one of the meetings on state national policy, S. Aksyonov, Head of Crimea, declared that he believed that R. Ilyasov is a national leader of Crimean Tatars. However, S. Nimetullaev, Chairman of the organization "Qirim Birligi", contradicted him: "I think that it is only Crimean Tatars who can say who their national leader is…We are making tremendous efforts these days and we are meeting all residents of Crimea. Now there is no larger Crimean Tatar non-governmental organization in Crimea than Qirim Birligi". […]

Thus, the national movement of the Crimean Tatars is now experiencing a complex transformation of its former political goals and methods of achieving them. This process is accompanied by a certain depression of a significant part of the former activists who have long supported the national policy of the Mejlis. This is what M. Dzhemilev and R. Chubarov, who fled to Kiev and formed the image of "illegally expelled from their historical homeland sufferers for the people", are trying to use. […]

Pages 290-291

In 2014, 106.4 million Rubles were provided for measures for the settlement and social and cultural development of repatriates, including 96.05 million Rubles for capital construction. The result is that the following facilities were constructed and commissioned: 90 apartments in a 180-apartment

residential building in Simferopol (6518 m^2), 10 houses in the village of Timofeevka of the Dzhankoisky District (602 m^2), seven houses in the village of Ilyichevo of the Leninsky District (409 m^2), five houses in the village of Yarkoe Pole of the Kirovsky District (285 m^2), electricity supply networks in the village of Zuya of the Belogorsky District (3.5 km), gas supply networks in the micro-district of Khoshkeldy of Simferopol (4.1 km), and others. An additional amount of 100.9 million Rubles was provided for the shared-equity construction of residential property for repatriates in Bakhchisaray.

Funds allocated for social and cultural measures and ensuring inter-ethnic harmony were used in the funding of such activities as the transportation of water to the repatriates' areas of compact settlement (for 23.6 thousand people) amounting to 4.8 million Rubles, publication of literature in native languages – 789 thousand Rubles, support of the mass media in native languages - 898 thousand Rubles, cultural events – 1.4 million Rubles, and others. […]

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4.5. Assessment of the inter-ethnic situation and activities of local authorities in the field of inter-ethnic relations

Analyzing the sphere of inter-ethnic and inter-faith relations in the Crimean Federal District of the Russian Federation after the reunification of Crimea with Russia, it can be characterized as fairly stable and predictable: a certain level of inter-ethnic tension is compensated by the successful work of the federal center and the Crimean authorities.

The Republican authority is taking a number of consistent measures to solve the problems of repatriates in accordance with the presidential decree, as well as aimed at stabilizing inter-ethnic relations in Crimea.

According to the research of the Center for the Study of National Conflicts (CSNC), an independent Russian organization that monitors and analyzes inter-ethnic and inter-faith conflicts in Russia and the world, in 2014 Crimea fell into the category of "a region with a high degree of inter-ethnic tension", in which "ethnic confrontation begins to acquire a systemic character. The threat of the situation getting out of control is high. The overall prognosis is moderately unfavorable, and a serious incident may provoke a massive conflict."

We can agree with this conclusion, taking into account that high inter-ethnic tensions were deliberately formed and maintained in Crimea by the Ukrainian authorities throughout the entire post-Soviet period. For more than twenty years, Kiev has considered the Mejlis as a tool of struggle against the ethnic Russians of Crimea. Having found itself in the position of a marginal organization, the Mejlis today remains the main destabilizing factor and continues to provoke extremism and inter-national tension. The complex ethno-confessional structure of the peninsula, mutual historical claims, as well as attempts by Kiev and the West to play the national card here are aggravating the situation. However, the ban on the entry of Mejlis leaders to the territory of Crimea, as well as the flight of some Mejlis activists, representatives of radical Islamic movements and supporters of Ukrainian nationalist forces from the peninsula, played a positive role.

Currently, Crimea is the region that is experiencing the most destructive external influence (Ukraine, Turkey, Saudi Arabia, the United States and the EU) to the maximum extent (even more than the North Caucasus). The source of this influence is the Mejlis and its adherents with methods of struggle that have been worked out for many years: statements about the persecution and abduction of Crimean Tatars, calls for the creation of national territorial autonomy, boycotts of elections, etc.

Nevertheless, in these difficult conditions, the policy of the Crimean authorities aimed at strengthening national harmony on the peninsula is generally viewed positively by both experts and the general population. […]

Annex 1196

Dalals of Hizb ut-Tahrir: History, Goals, Structure (brochure), Academy of Sciences of the Republic of Tatarstan, Kazan, 2015 (excerpts)

Translation
Excerpts

Academy of Sciences of the Republic of Tatarstan

Brochure
DALALS OF HIZB UT-TAHRIR: HISTORY, GOALS, STRUCTURE

Kazan, 2015

[…]

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4. Representatives of the Hizb ut-Tahrir party believe that if someone does not swear allegiance to the Caliph prior to death, he will die the death of the one who died in times of Jahiliyah (paganism).

In one of the books called "al-Khilafa" ("Caliphate"), which reflects the beliefs of this party, it is written that supposedly the Prophet Muhammad, peace be upon him, obliged every Muslim to swear allegiance to the Caliph and that he allegedly spoke out to the Caliph who did not swear allegiance to death, that he died allegedly the death of the deceased during Jahiliyah (in the era of paganism), i.e. in great sin. Thus, according to their convictions, it turns out that Muslims who have passed away in the last hundred or more years allegedly died in such a despicable state, since the Caliph was not there during this entire time and his reign ceased to exist.

[…]

Pages 24-25

6. Representatives of the Hizb ut-Tahrir party believe that every person capable of making conclusions becomes a mujtahid.

In their book "at-Tafkir" ("Reflection") it is written that every person who is able to make conclusions becomes a mujtahid, therefore, as the author writes, religious conclusions can be drawn by all people, especially in our time, when in the hands of people there are many textbooks on the Arabic language and Islamic literature.

Elsewhere in the same book it is said that a mujtahid does not need knowledge of the basics of fiqh[8] and knowledge of the Ayat and Hadith.

Refutation. These words contribute to the dissemination of fatwas (religious opinions) that are issued without knowledge.

[…]

[8] Usul al-fiqh - methodology of Islamic law

Annex 1197

A.S. Akhmadullin, "Ideology of Hizb ut-Tahrir – Threat to the Foundations of the Constitutional Order and Security of Russia", *Constitutional State: Problems of Understanding and Implementation. Collected Works of the International Research-to-Practice Conference*, Ufa, 16-17 April 2015
(excerpts)

Translation
Excerpts

Constitutional state: problems of understanding and implementation: Collected works of the International Research-to-Practice Conference (the city of Ufa, 16-17 April 2015) / Executive editor F.Kh. Galiev In 2 parts P. 1. – Ufa: Regional Information Center of Bashkir State University, 2015 – 250 p.

Page 135

A.S. Akhmadullin,
Candidate of Jurisprudence, Associate Professor of Criminal Law and Procedure of the Law Institute BSU, Ufa, Russia

IDEOLOGY OF HIZB UT-TAHRIR – THREAT TO THE FOUNDATIONS OF THE CONSTITUTIONAL ORDER AND SECURITY OF RUSSIA

The article explains the reasons for which "Hizb ut-Tahrir al Islami" has been designated as terrorist organization in the Russian Federation, and discusses the party's criminal nature.
The ideology of "Hizb ut-Tahrir al Islami" is the ideology of terrorism, which poses a danger to the constitutional order of Russia, its integrity and security. For this reason, the Supreme Court of the Russian Federation declared the organization terrorist and banned its activities.
Key words: Islam, extremism, terrorist organization, Hizb Ut-Tahrir. […]

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"Hizb ut-Tahrir al-Islami" prohibits any ideology other than Islam. […]
The organisation fights against existing forms of government and state structures, whether they are Islamic or not [14, p. 63]. […]
An important part of the ideology of the organization in question is its view of jihad as an offensive war. Jihad is a war against all who stand in the way of spreading the Islamic call, whether they are aggressors or not. In other words, jihad is the removal of obstacles to the spread of the call to Islam, or to put it another way, it is a call to Islam and a battle on this path, that is, on the path of Allah [16, pp. 8-9].
The organization considers the explanation of the concept of jihad as a defensive war to be a distortion of its true meaning. According to Article 56 of the draft Constitution of the Islamic State, jihad, as understood by Hizb ut-Tahrir al-Islami, is an obligation of Muslims.

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Every Muslim man who has attained the age of fifteen is obliged to undergo military training and to be prepared for just such jihad.
At the same time, the word "jihad" in translation from the Arabic means "diligence, inner effort, struggle, accompanied by patience against the thing forbidden by Allah". In Islam, it is common practice to distinguish between "Jihad of the Heart" (the fight against one's evil inclinations and shortcomings), "Jihad of the Tongue" (permission of the approved and prohibition of the condemned), "Jihad of the Hand" (punishing the violators of moral norms, offenders and criminals) and, finally, the "Jihad of the Sword" (armed battle against the opponents of Islam) [17, p. 6-8].
It is traditionally believed that the "Jihad of the Sword" shall be used when other opportunities have been exhausted or when Muslims and Islam are attacked. […]

Annex 1198

A.A. Abdullayev, "Unviable Social Movements in Transition Countries: Central Asian Hizb ut-Tahrir al-Islami", *Contemporary Eurasian Studies: Academic journal*, No. 3, 2016
(excerpts)

Translation
Excerpts

A.A. Abdullayev, "Unviable Social Movements in Transition Countries: Central Asian Hizb ut-Tahrir al-Islami", *Contemporary Eurasian Studies: Academic journal* / Ed. Yu.G. Goluba – Saratov, 2016. – Issue 3/2016 – pp. 50-66.

[…]

Pages 50-51

This paper focuses on the origin of Hizb ut-Tahrir al-Islami (HT) which partly filled the ideological vacuum in Central Asia that occurred as a result of dissolution of the Soviet Union. The HT neither fits the political party criteria; nor can it be defined as militant Islamist group, which uses direct force to overthrow secular governments. At the same time, the HT is not a typical non-governmental organization, which is engaged in social development or fights for the rights of its members.

Thus, this study attempts to determine the place of this Islamist group within the range of existing contentious phenomena and using theory of social movements it argues that the HT, regardless of its violent or non-violent agenda, cannot meet the full scale standards of a social movement organization not only because of the lack of Western democracy in this region but also because it does not possess necessary elements of a social movement to mobilize the masses in Central Asia. Even though there are certain structures and elements of campaigning, the activities of this clandestine group are limited to distribution of literature criticizing governments. Such a shortage of program materials distances Central Asian HT from modern social movements. Nevertheless, this paper argues that the group should be recognized as the part of another form of contentious politics without the "social movement" label. […]

Pages 52-53

History of the HT

In 1952, dissidents of the Muslim Brotherhood established HT in the Jordanian-controlled part of Jerusalem. At first, the party had two aims: the creation of an Islamic state and the liberation of Palestine. Political activist and scholar Taqi al-Din al-Nabhani was one of the founding fathers of the party and his initial ideas were to study Palestinian history, how Israel was formed and how to "liberate Palestine", but he did not focus on establishing the Caliphate, which today the party proclaims as its inherent goal [26]. HT leader Nabhani has expressed his views and ideas in works such as Salvation of Palestine, Nizam al-Islam, al-Taqqatul al-Hizbi, Nizam al- Hukm, al-Islam, Dawla and al-Nizam al-Ijtim and fi al-Islam. Together with three other members of the Jerusalem branch of the Muslim Brotherhood, Nabhani went out and applied to the Jordanian Ministry of Internal Affairs to legalize the party. The ministry rejected the application and explained that the party's program was contrary to the Jordanian constitution, but in March 1953, the party was registered as an "association under the Ottoman Association Act". From the very beginning, the HT never acquired legal status despite numerous applications and attempted to spread Islamist ideology through underground study groups using leaflets. In the meantime, the party nominated independent candidates for elections to the Jordanian Chamber of Deputies and won one seat in the 1954 elections and one seat in the 1956 elections. The party became popular in the 1960s, tried to seize power through a military coup and supported the armed forces not only in Jordan, but also in Iraq and Syria. The aforementioned and the further attempts in Jordan in 1969 and 1971, as well as in southern Iraq in 1972, failed and demonstrated the party's ineffectiveness, which led to a decline in support in the 1980s [26]. In general, HT stands for three topics. First, it tries to convince

westernized Muslims that Islam provides a better basis for the modern political, social and economic order than capitalism or socialism. Second, it insists on studying the history of Muslims to understand the causes of contemporary political weakness. The third topic focuses on "the measures Muslims should take to restore Islam through an Islamic state" (banned in Russia) [8].

Despite the fact that the party declares that it will never use the violence, both the media and the governments have always classified the activity of HT as extremist and terrorist activity. Its main goal is to create an Islamic State and it seeks to achieve this goal in three stages, described below [10].

To this end, the party draws parallels to similar actions taken by the Prophet Muhammad before the establishment of the Caliphate in Medina in the seventh century:

1. The stage of education to cultivate individuals who believe in the idea and methods of the party and thus form a party group.

2. The stage of interaction with the *Ummah* [global community of Muslims] to instruct the *Ummah* to spread Islam so that this is its main agenda and it works to translate this agenda into everyday life.

3. The stage of forming the government that embraces Islam and uses it as a message to the world.

The party, which spread from Jordan to other parts of the Middle East and North Africa, particularly such countries as Lebanon, Syria, Iraq, Egypt, Tunisia, Turkey, but never gained as many supporters as expected. […]

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In May 2000, HT of Central Asia tried to use lobbyist mass media and offered cooperation to journalists in Osh and Jalal-Abad in the Kyrgyz Republic in exchange for publishing information about the party's activities in the Fergana Valley and Ummah formation, as well as the Islamic way of life through the establishment of a caliphate.

In the case of success, the HT "representative" would provide the journalists with leaflets and other publications that could dispel the fear of the public and the authorities towards the HT. Again, HT did not appear directly in the mass media, even in the Kyrgyz Republic, where freedom of speech is considered the highest among the five Central Asian countries. […]

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There is no unity among the members of the HT in the Central Asia. Again, since the activities of the group are secret, there is no accurate information, but it is obvious, for example, that the HT members do not wear special suits or badges, do not hold demonstrations where they could bring banners, or march in columns and do not sing lines from the Quran. On the contrary, in order to unite demonstrators during the *Kilafah* conference held in Jakarta in August 2007, two groups left the Central Asian HT for a short period of time [9].

The first split happened in 1996-1997. One of the main members, Akram Yuldashev, disagreed with the methods of creating the caliphate and argued that the group's activity shall be adapted to local environment. After local leaders refused to support Yuldashev's arguments, he founded his own group called Akromiya. Later, the Uzbekistan government blamed that group for organizing the 2005 tragic events in Andijan [4]. The second split happened in 1999. A significant number of the HT members left to create another group called Hizb al-Nusra (Victory Party), which kept the HT's ideology, but rejected the methods of distributing literature due to frequent arrests. The latter group justified armed jihad to counter arrests [5].

In addition to the aforementioned riots, one can also observe conflicting actions of the members who remain within the Central Asian HT. For example, HT strongly opposes modern concepts of the nation-state and ignores political participation within the framework of existing states. […]

Pages 62-63

Last but not least, the mission of the Central Asian HT is the most pressing issue to be discussed in the present article. The main question is how the adherents of the Central Asian HT should defend their views. What makes the members abandon the oaths they had made before joining HT [23]. Today, religious activism is widespread along with the suicide bombings that we receive reports about from all over the world. For example, for religious reasons, some Palestinians have joined Hamas and are risking their lives by becoming a target for the powerful modern armies of Israel and the United States [22]. The description of the radical Islamic groups' audience suggest that it "cultivates" the idea that true believers should participate in (or at least support) the violence, because this type of activity is a divine order: certain forms of activity are interpreted as the fulfilment of "God's will" [30]. Despite the lack of evidence of direct involvement of the Central Asian HT members in the violence, there is a tendency towards radicalisation in this group and most of the members may feel that they are doing "God's will" in their activity [6].

The nature of the protest in this case is the overthrow of secular governments and the establishment of the Caliphate, which automatically call on the members of the Central Asian HT to make huge commitments when joining the group. In addition to paying membership fees or receiving payment for participation, they commit to risks of being jailed for long periods. The reason for this is that all five governments of the Central Asian states have outlawed HT within their jurisdiction. Persecution for membership differs from country to country, but extreme forms again belong to Uzbekistan, where many people have been charged with organising unauthorised groups, distributing literature that calls into question the constitutional order and so on. […]

Annex 1199

E.N. Egorov, "The 'Tablighi Jamaat' Movement: the Ideology and the Activity Specifics", *Islamovedenie*, No. 3, 2016
(excerpts)

Translation
Excerpts

E.N. Egorov, The "Tablighi Jamaat" movement: the Ideology and the Activity Specifics // *Islamovedenie* [Islamic Studies]. 2016. Vol. 7. No. 3. P. 5–16

Pages 12-14

[…]

In Kyrgyzstan, as in the other Central Asian republics, the movement promotes itself as apolitical organization. In an interview, one of the leaders of the movement in the republic, when asked about the political aspects of "Tablighi Jamaat", replied as follows: "Politics divides Muslim society, that's why 'Tablighi Jamaat' traditionally avoids politics. Moreover, we also avoid religious disputes, such as the differences between madhhabs in Islam and between Shiites and Sunnis. Our task is to bring people to faith and encourage them to fulfill all the Islamic edicts "[9, p. 66].

The basis of "Tablighi Jamaat's" activities in Kyrgyzstan is dawah, that is, the preaching. Kyrgyzstan is divided into 16 khalks (territories), and Tablighi depart to preach from the center of each khalk across the entrusted territory. At the republican level, a Mejlis is held monthly, where a large number of Tablighis can participate. The authorities do not interfere with the activities of the movement for practical reasons, but try to control the activities of "Tablighi Jamaat". In order to do so, they established a Dawah Department within the Spiritual Directorate of Muslims of Kyrgyzstan, which organizes and monitors the activities of Tablighi groups. Since 16 February 2003, the Council of Ulemas of Muslims of Kyrgyzstan, by a special fatwa established that dawah could be performed only under the permission of the Spiritual Directorate of Muslims of Kyrgyzstan. Before going to the preach, each Tablighi group shall notify the Dawah Department, indicating the route of movement, the purpose of the mission, detailed information about the group members and funding and provide the list of mosques that the group intends to visit on its way.

The question is whether the imams of the official mosques are capable of proper theological control over the Tablighi activities, when only 20% of the imams of the republic have a basic religious education received in a Madrasa and an institute. And even if the imam once studied in a Madrasa, the situation still does not inspire optimism. There are 81 Islamic educational institutions in Kyrgyzstan, but none of them has state certification and an approved training program. In Madrasas and institutes, memorizing the Surah of the Quran is often passed off as fundamental religious education [3].

The Kyrgyz authorities tried to declare Tablighi Jamaat an extremist organization. Thus, on 3 February 2009, the Pervomayskiy District Court of Bishkek received an application from the General Prosecutor's Office of Kyrgyzstan on recognizing the movement as extremist, but later it was withdrawn for a more detailed study of the situation. In 2015, the State Committee for Religious Affairs summed up the hesitations and doubts of state bodies by issuing a methodological manual "State policy in the religious sphere and the main religious movements in Kyrgyzstan". In this manual, the positive features of Tablighi Jamaat are listed, including the pacifist nature of its activities and the rehabilitation mission in relation to asocial persons (former prisoners and alcoholics). The authors of the manual conclude that some followers of the movement go over to the side of the Islamists only due to ignorance and for the sake of personal ambitions, and the

prohibition of the movement in neighboring countries had political motives. The manual clearly states that the movement does not pose a threat to the republic's security [6, p. 35].

Conclusion

Based on the example of Kyrgyzstan, it seems possible to analyze the wrong steps in determining the strategy of the state bodies' activities towards the Tablighi Jamaat. First, the state authorities of Kyrgyzstan are not sure if they would be able to cope with the movement, which, if banned, will go underground. One cannot but agree that underground organizations are more difficult to control. Such cases require professional law enforcement agencies and a clear will of the country's leadership. Second, the authorities hope that in a situation of economic instability and unemployment, weakness of law enforcement agencies and the state system as a whole, and the lack of a unified state ideology, the "Tablighi Jamaat" is able to distract people from their everyday problems and grievances with the authorities and channel their energies into religious matters. Such tactics can be successful in the short term. Youth and vulnerable segments of the population will retreat to mosques, rather than mobilize in demonstrations calling for a change in government, which has failed to provide them and their children with a decent standard of living. However, as they immerse themselves in Islam, they will learn about "righteous caliphs", "fair distribution of social benefits", "rulers who maintain cordial relations with infidels in the West", "oppression of Muslims in the world" and similar "truths" of religious radicals. Gradually, citizens will have a need for answers to their questions, including domestic and social questions, and they will seek answers in religion. Then the radicals will enter into action and explain to the people who is to be blamed for their misfortunes and who should be punished.

Therefore, allowing the creeping Islamisation of the population might become a serious destabilizing factor in the development of the state in the long run. The author is of the opinion that in the short term, the "Tablighi Jamaat" movement does not pose a threat to the states in which it operates. However, in the long term, the movement's activities require the close attention of the regulatory authorities, as they are aimed at the Islamisation of the general population using forms of Islam that are far from the most democratic and modern.

[…]

Annex 1200

V.Yu. Zorin, R.A. Starchenko, V.V. Stepanov, *Civic Identity and Inter-ethnic Relations in Crimea. Field Ethnostatistics*, Letny Sad, Moscow, 2016 (excerpts)

Translation
Excerpts

V.Yu. Zorin, R.A. Starchenko, V.V. Stepanov, *Civic Identity and Inter-ethnic Relations in Crimea. Field Ethnostatistics*. – M.: "Letny Sad", 2016. – 110 p.

[…]

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2.6 Opinion of respondents by ethnicity

14. In your perception, what is your county of citizenship?

	Answers, % Ethnic Russians	Answers, % Ethnic Ukrainians	Answers, % Crimean Tatars
- Russia	91.12	47.62	37.50
- Ukraine	0.47	14.29	5.0
- Russia and Ukraine	5.84	19.05	17.50
- Other	1.17	3.17	7.50
- It is hard for me to say	1.17	15.87	31.25
- No response	0.23		1.25
	100	100	100

[…]

Annex 1201

M.K. Archakov, *Political Extremism in Russia: Essence, Manifestations, Measures of Counteraction*, Blagoveshchensk State Pedagogical University, 2016
(excerpts)

Translation
Excerpts

M.K. Archakov, *Political Extremism in Russia: Essence, Manifestations, Measures of Counteraction*, Dissertation submitted in fulfillment of the requirements for the Degree of a Doctor of Political Science at the Federal State Budgetary Educational Institution of Higher Education Blagoveshchensk State Pedagogical University, 2016

[…]

Pages 5-6

At present, political radicalism is often defined as "social and political ideas and actions aimed at most cardinal and radical change of existing social and political institutes".[69] Moreover, according to some researches, on a theoretical level, content-wise, there is no difference between radicalism and extremism (these phenomena are almost identical).[70] However, the same V.S. Martyanov does make a reservation that political radicalism becomes extremism when words are turned into action.

What is not quite clear in this position of V.S. Martyanov is that, assuming radicalism turns into extremism based on the "action" criterion, what is the difference between radical activity and extremist activity? In our view, as a working hypothesis, the main criterion to differentiate between these two phenomena, which are indeed very similar, is the deliberate commission of unlawful violent acts, which has a clearly defined reason (motive). The extremists are always aware in their political life of their internal (psychological) readiness to commit violent (unlawful) actions to reach their aim, hence, the "extremity" of their actions is maximal and morally justified (for example, preparing and committing a terrorist attack not thinking about potential innocent victims). Whereas the representatives of political radicalism, despite being committed to decisive actions and attitudes, as a rule, try not to cross that line (commission of a psychologically justified deliberate violent act). Therefore, the examples of radical activity can include: unauthorized unarmed pickets and meetings of the opposition, blocking of roads by the protesters, protest campaigns against infill development of residential areas, hunger strikes, unauthorized making of political inscriptions, etc.

[…]

[69] D.V. Olshansky. Psychology of Terror. SPb, 2002. P. 215.
[70] V.S. Martyanov. Idem. P. 85; D.V. Olshansky. Idem. P. 216.

Annex 1202

V.M. Lebedev (ed.), *Commentary to the Criminal Code of the Russian Federation*, Vol. 1, General Part, Urait, Moscow, 2017
(excerpts)

Translation
Excerpts

COMMENTARY TO THE CRIMINAL CODE OF THE RUSSIAN FEDERATION

IN 4 VOLUMES

VOLUME 1

GENERAL PART

Editor-in-Chief -
Chairman of the Supreme Court of the Russian Federation,
Honored Lawyer of the Russian Federation,
Doctor of Juridical Sciences
V. M. LEBEDEV

[…]

Section I. CRIMINAL LAW

Chapter 2. OPERATION OF THE CRIMINAL LAW IN TIME AND SPACE

[…]

Article 9. The effect of the criminal law in time

[…]

12. Having established the time of committing the crime and the criminal law in force at the time, the law enforcement officer must be guided by the general rule involving application of the law effective at the time of commission of the crime for its assessment. Federal Law of 5 May 2014 No. 91-FZ "On the application of provisions of the Criminal Code of the Russian Federation and the Criminal Procedural Code of the Russian Federation in the territories of the Republic of Crimea and the federal city of Sevastopol" made an exception to this general rule in Article 2 in respect of the acts committed in the territories of the Republic of Crimea and the city of Sevastopol before 18 March 2014, having established that the criminality and punishability of such acts is determined by the criminal law of the Russian Federation. At the same time, the effect of this exception must be consistent with the rules for retroactive application of the law, which generally prohibit a change for the worse.

[…]

Annex 1203

E.N. Egorov, "Hizb ut-Tahrir in the West: Ideology and Activities",
Islamovedenie, No. 2, 2017
(excerpts)

Translation
Excerpts

E.N. Egorov "Hizb ut-Tahrir" in the West: Ideology and Activities // *Islamovedenie* [Islamic Studies]. 2017. Vol. 8. No. 2. P. 28-36
[…]

"Hizb ut-Tahrir" in the West: Ideology and Activities

[…]

Pages 29-32

In the media space, "Hizb ut-Tahrir" positions itself as a political party, the main activity of which is "to spread Islam by replacing the thoughts, feelings and laws of the society so that these thoughts become generally accepted and encourage the people to live in accordance with them, being satisfied with what pleases Allah" [1, p. 104]. As the main political task, "Hizb ut-Tahrir" puts forward the restoration of the caliphate with an appointed caliph and the use of Sharia law in legal proceedings. In the field of foreign policy, the party strives for the dominant role of Islam in the "fight against the unfaithful".

[…]

While claiming that "Hizb ut-Tahrir" is against the political violence, many are silent about the fact that the party is also against such a traditional concept of Islam as "moderation". "Hizb ut-Tahrir" is of the opinion that terms such as "tolerance" and "moderation" are deliberately introduced into Islam by Western states in order to make it as secular and compliant as possible.

The most important goal of the activity of "Hizb ut-Tahrir" in Western countries is to create a political union of Muslims to promote the world Islamic revolution and the Islamisation of the host states. In this, the party follows the Islamic canons dividing modern states into "dar al-kufr" (land of non-believers) and "dar al-harb" (land of war), which have no specific form of Islamic rule. In order to achieve the goal of creating "dar al-Islam", that is, the "land of Islam", "Hizb ut-Tahrir" cultivates the image of a supporter of "pure Islam", diligently retouching its true radical ideas [2, p. 18]. The ideologues of the organisation see offensive jihad as a methodological toolset for the spread of Islam in the world, which, after the seizure of power in all Muslim countries and the establishment of a world Islamic Ummah, should lead to the establishment of a caliphate. Then the caliphate should aim at the Islamisation of non-Muslim countries and establish its rule in them.

Until the caliphate is established, Muslims are allowed to take part in jihad where the majority of the population is Muslim or in the territories which were once under Muslim rule. Jihad becomes mandatory for Muslims; if non-believers attack a Muslim country, all Muslims in the world should participate in the defence of such a country. According to the ideologues of "Hizb ut-Tahrir", the State of Israel has occupied the lands of Islam, which means that Muslims have the right to kill Jews [3, p. 145]. It is also noteworthy that the party calls some Western states, e.g., the United States, the United Kingdom, France and Russia, belligerent, which will hinder the maintenance of diplomatic relations between them and the future caliphate.

The activity of "Hizb ut-Tahrir" in the United Kingdom

In the United Kingdom, the peak of the activity of "Hizb ut-Tahrir" came during the period when it was led by Omar Bakri Muhammad, a well-known Islamist figure, who fled to Lebanon in 2005. Bakri was removed from the post of head of the English branch of Hizb ut-Tahrir because of his harsh language, which could harm the reputation of the party. According to some sources, the final straw was his demand for the adoption of Islam by the English Queen [4, p. 15].

Interestingly, the government has repeatedly planned to ban “Hizb ut-Tahrir” for extremism. For example, in 2010 the election manifesto of the Conservative Party included a clause on banning “Hizb ut-Tahrir”, but due to legal delays, this has not yet happened. The fact is that only organisations promoting hatred and calling for a violent change of the entire political system are subject to a ban, while “Hizb ut-Tahrir” seeks restraint in achieving its goals. Besides, special services are of the opinion that it is easier to control an organisation that works openly than an organisation that has gone underground.

Speaking of the ways to achieve their goals in conditions of a democratic country, the ideologues of “Hizb ut-Tahrir” distinguish several strategic stages of the organisation's activity: familiarising people with their tasks, teaching them of the working methods to form a group capable of promoting the ideas of “Hizb ut-Tahrir”; interaction with the society on an intellectual level and encouragement for the acceptance of the version of Islam that they are promoting; work on the establishment of the Islamic state; formation of the Islamic government and expansion in order to unite all states with Muslim majority of the population in one caliphate. At present, “Hizb ut-Tahrir” finds itself, according to its own assessments, at the second stage, that is, it is waging an intellectual political struggle [2, p. 18]. “Hizb ut-Tahrir” speaks of the indivisibility of the Islamic Ummah and does not recognise differences among Muslims, but at the same time, the central leadership allows to change the strategy of activity according to local peculiarities. In conditions of British democracy, the organisation operates quite freely.

In respect of Muslims and representatives of other religions, “Hizb ut-Tahrir” applies separate methods of achieving the goals. For instance, the main principles of ideological work in the environment of British Muslims include: gaining trust and educating Muslims in Islamic traditions, helping them to understand themselves as part of the world Islamic Ummah; close interaction with Islamic ulama on the ground as potential advocates of the ideas of the caliphate; ensuring that students, businessmen and tourists from Muslim countries bring the message of Islam to Western countries and return to their homeland to work for its benefit; working with political parties and prominent politicians to highlight the ideas of “Hizb ut-Tahrir”; disapproval of the people who cooperate with the West as betrayers of Islam.

The ideological indoctrination of representatives of other religions is based on the following basic principles: demonstrating that Islam is a true religion, capable of giving consolation in life and after it; educating the new converts to Islam and maintaining a strong faith in them; demonstrating the inability of capitalism and democracy to meet the true needs of the people, starting debates on the inequality of people in conditions of a democracy; bringing to the attention of people examples of the discrimination against Muslims in the West and the equality of people in Muslim countries; monitoring of publications on Islam by Western research centres and working with people in the structures of power [3, p. 145].

At the moment, there are about 11,000 followers of “Hizb ut-Tahrir” in the UK [5, p. 4]. While in the 1980s the majority of its members were Turks and Somalis, in the 1990s the party paid attention to immigrants from Southeast Asia (Pakistan, India, Bangladesh). Today, the majority of “Hizb ut-Tahrir’s” UK members represent exactly these countries. While at an early stage of its activity, “Hizb ut-Tahrir” recruited disadvantaged people who had lost hope of breaking free of circumstances, today the organization recruits educated people, more often those with university degree. Recruitment of ordinary people has not been terminated, but they form a smaller part of the party members. The main recruiting routes go through Islamic study circles in educational institutions and use the promotion of ideas in the Internet, where “Hizb ut-Tahrir” maintains official websites. In London, the party has its own publishing house “Al-Khilafah Publications” which publishes the “Khilafah” magazine on-line. The work of the organization in the Internet was activated due to the fact that the youth started spending more time in network communication.

“Hizb ut-Tahrir” actively takes advantage of the situation around the imams of official mosques. Most imams in the UK are migrants from Pakistan or other Asian countries with low levels of education and culture. Naturally, educated and refined young people do not have much respect for them. Therefore, by recruiting educated youth, “Hizb ut-Tahrir” tries to give such

disgruntled Muslims a worthy teacher and an interesting interlocutor who can communicate with them on the same level. In the Great Britain, Muslims often do not speak Arabic and are forced to read Islamic literature, written by Western scholars and adapted to the requirements of democracy, but having nothing to do with the truly Islamic norms. Here, “Hizb ut-Tahrir” comes to their aid by supplying an alternative point of view, which is passed off as truly Islamic, in its own publications.

“Hizb ut-Tahrir” actively takes advantage of the fact that Western Muslims do not speak Arabic and are ready to take on faith what is said in the literature that it publishes. Most of them do not understand that the excerpts from the Quran and Sunnah, quoted in the party's leaflets, are deliberately distorted in such a way as to confirm the radical views of the organisation. For example, the adherents of “Hizb ut-Tahrir” claim that the party was created on the basis of the words of Allah: “Let there be from amongst you a group calling to good, establishing (prescribing) what is right and forbidding the evil and it is they who will be successful” (Quran 3:104). The same fragment in the academic edition of the Quran translated by I.Yu. Krachkovskiy sounds different: “And let there be a community among you that calls for good, enjoys what is approved and keeps from what is disapproved. These are happy”. In the version of “Hizb ut-Tahrir” this ayat is presented in such a way that one could conclude that “Hizb ut-Tahri” is the community mentioned in the Quran.

[…]

Page 32 – Cont., Page 33

The activity of “Hizb ut-Tahrir” in the Federal Republic of Germany

In the Federal Republic of Germany, the number of “Hizb ut-Tahrir” members is approximately 320 people. The Office for the Protection of the Constitution of the Federal Republic of Germany notes the particularly intense activity of the organisation specifically in schools and universities, which indicates the focus of the organisation's efforts on young people and educated people [8, p. 198]. In recent years, “Hizb ut-Tahrir” has also paid increased attention to Muslim migrants arriving from problematic regions of the world.

The authorities have repeatedly tried to find a reason to ban the party and they were helped in this matter by a conference convened by “Hizb ut-Tahrir” on the occasion of the U.S. invasion of Afghanistan. At the Technical University of Berlin, on 27 October 2002, a spokesperson for the German branch of “Hizb ut-Tahrir” addressed 300 people, among whom were the leaders of the National Democratic Party of Germany. The usually cautious in their statements ideologues of “Hizb ut-Tahrir” made a bad slip by circulating the party’s magazine at the event calling for jihad against the Zionist aggression in Palestine. In the materials of the magazine, Israel was called “a poison dagger in the heart of the Islamic nation”, which could be pulled out only by creating an army of the caliphate. “Having received the majority in the country, we will make a coup”, stated the authors of the magazine. A little later, in January 2003, “Hizb ut-Tahrir” was banned from the activity in the Federal Republic of Germany [9].

However, the organisation continues its activity on an illegal basis, criticising both the domestic and foreign policies of the state. “Hizb ut-Tahrir” condemns the domestic policy of the Federal Republic of Germany …

[…]

Annex 1204

V.Yu. Zorin, R.A. Starchenko, V.V. Stepanov, eds., *Ethnic and Ethno-Political Map of Crimea. Organisation of Monitoring and Early Warning of Ethnic and Religious Conflicts*, Institute of Ethnology and Anthropology of the Russian Academy of Sciences, Moscow, 2017 (excerpts)

Translation
Excerpts

Ethnic and Ethno-Political Map of Crimea: Organization of monitoring and early warning of ethnic and religious conflicts (Ed. by V.Yu. Zorin, R.A. Starchenko, V.V. Stepanov). – M. Institute of Ethnology and Anthropology of the Russian Academy of Sciences, 2017. – 216 p., 42 illustrated maps.

[…]

Page 15

§2.

Ethnic diversity in Crimea: the Russian census helps to see the modern picture

V.Yu. Zorin, V.V. Stepanov

[…]

Here we will briefly list what was required for the Crimean census additionally in order to more accurately take into account the ethnic composition of the population. For this, two fundamental things had to be done - to check and supplement the lists of possible answers of the population about nationality and languages, and to compile a list of individual nationalities for the development of tables on social and demographic parameters of the population. In the first case, minimal additions were required, since the 2010 list of possible answers from the population about nationality was already large - it contained 1750 options …

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Table 1. Ethnic composition of the population according to the 2014 census in Crimea

	Crimea as a whole		Republic of Crimea		Sevastopol	
	people	%	people	%	people	%
People who indicated their nationality	2197564	100	1823692	100	373872	100
Russians	1492078	67.9	1188978	65.2	303100	81.1
Ukrainians	344515	15.7	291603	16.0	52912	14.2
Crimean Tatars and Tatars*	277336	12.6	271780	14.9	5556	1.5
Crimean Tatars	232340	10.6	229526	12.6	2814	0.8
Tatars	44996	2.0	42254	2.3	2742	0.7
Belarusians	21694	1.0	17919	0.1	3775	1.0
Armenians	11030	0.5	9634	0.5	1396	0.4
Azerbaijanis	4432	0.2	3738	0.2	694	0.2
Uzbeks	3466	0.2	3265	0.2	201	0.1
Moldovans	3147	0.1	2573	0.1	574	0.2
Jews	3144	0.1	2543	0.1	601	0.2

Koreans	2983	0.1	2820	0.2	163	0
Greeks	2877	0.1	2646	0.1	231	0.1
Poles	2843	0.1	2435	0.1	408	0.1
Roma	2388	0.1	2381	0.1	7	0
Chuvash	1990	0.1	1529	0.1	461	0.1
Bulgarians	1868	0.1	1506	0.1	362	0.1
Germans	1844	0.1	1648	0.1	196	0.1
Mordovians	1601	0.1	1334	0.1	267	0.1
Georgians	1571	0.1	1280	0.1	291	0.1
Turks	1465	0.1	1413	0.1	52	0
Tajiks	874	0.04	798	0.04	76	0.02
Mari	801	0.04	723	0.04	78	0.02
Bashkirs	764	0.03	602	0.03	162	0.04
Udmurts	670	0.03	570	0.03	100	0.03
Ossetians	659	0.03	492	0.03	167	0.04
Kazakhs	628	0.03	509	0.03	119	0.03
Arabs	559	0.03	516	0.03	43	0.01
Karaites	535	0.02	500	0.03	35	0.01
Krymchaks	228	0.01	177	0.01	51	0.003
Others	9574	0.4	7780	0.4	1794	0.5

*Crimean Tatars and Tatars are counted separately and in total, because some of the Crimean Tatars indicated their ethnicity as “Tatars”.

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… which already included Crimean Tatars (including various self-names), Karaites, Krymchaks, Armenians (including the “Crimean Armenians” name), and other names of nationalities typical for Crimea. All of them were on the 2010 list, because in other regions of Russia there are also such names of nationalities. In addition, taking into account the specifics of Crimea, possible variants of such self-names were added:

- in addition to the “Russians” answers, the name of “Russian Crimeans” is added
- in addition to the “Karaites” answers, the names of “Crimean Karaites” and “Krymkarailar” are added
- in addition to “Krymchaks”, the names of “Krymchakh”, “Krymchakhlar”, “Jews Krymchaks” and “Eudyler”
- in addition to “Greeks”, the name of “Crimean Greeks” is added
- in addition to “Turks”, the name of “Crimean Turks” is added.

In addition, a special situation for Crimea was taken into account, in which part of the population, calling themselves as “Tatars”, indicates that their native language is Crimean Tatar - such answers are attributed to the “Crimean Tatars” general name.

[…]

Russians in Crimea are the largest part of the population - 67.9% (Republic of Crimea 65.2%, Sevastopol 81.1%). The number of Russians taken into account in the census was 1.49 million people in Crimea, including 1.19 million people in the Republic of Crimea and 303.1 thousand people in the

city of Sevastopol. But these are not the final figures, since during the census, 87.2 thousand people did not have their nationality indicated in the census form for one reason or another.

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This means that the corresponding share of Russians among them is obviously the same as among those enumerated with an indication of their nationality, and amounts to 59.2 thousand people. Consequently, the total number of Russians in Crimea reaches 1.55 million.

Taking into account the processes of demographic aging and the processes of depopulation, which covered many regions of the former Soviet Union, incl. Crimea, one should expect a decrease in the population of Crimea, incl. Russians. Indeed, in the 25 years after the 1989 census, the population in Crimea has decreased by 6%, while the number of Russians has decreased by 5-8% (in 1989, there were 1.63 million Russians in Crimea). In 2001, there was an All-Ukrainian census in Crimea, according to which the total population of the peninsula decreased by only 1.2% by that period, while the number of Russians decreased by 11%, the number of Ukrainians decreased by 8%. Such differences are associated not only with natural-demographic processes and migration, but also with a change in ethnic identity, as well as with a double identity, because there are a large number of Russian-Ukrainian families in Crimea. For this reason, under the conditions of the state of Ukraine, the census number of Russians in Crimea decreased faster, and the census number of Ukrainians decreased more slowly due to the "transition" of identity from Russians to Ukrainians, although from a purely demographic point of view, the picture should have been the opposite, because the Ukrainian part of the population in Crimea is characterized by the greatest signs of demographic aging. In the current Crimean census, after the transition of Crimea to Russia, the "transition" of identity from a part of Ukrainians to Russians has already appeared. For this reason, the number of Russians in Crimea even slightly increased against the background of the 2001 census, although the decline was still significant compared with the Soviet period.

One way or another, but according to all three named censuses, Russians are numerically predominant in cities and rural areas of Crimea. The latest census showed that, in addition to the city of Sevastopol, the number of Russians is especially large in the cities of Simferopol 240.2 thousand, Kerch 124.6 thousand, Yalta 89.9 thousand, Evpatoria 85 thousand, Feodosia 77.5 thousand, as well as in the Simferopolskiy District 84.1 thousand, the Bakhchisarayskiy District 50.9 thousand, and the Krasnogvardeiskiy District 44.3 thousand.

The second largest group in Crimea is Ukrainians - 344.5 thousand people, which is 15.7% of the population. There are 291.6 thousand Ukrainians (16% of the population) on the territory of the Republic of Crimea, and 52.9 thousand Ukrainians (14.2% of the population) in the city of Sevastopol. When adjusting the number at the expense of persons whose nationality, for one reason or another, was not indicated in the census form, the total number of Ukrainians in Crimea is even greater - 358.2 thousand people. The total number of Ukrainians in the post-Soviet period has decreased, primarily due to the processes of demographic aging. However, as already mentioned, the natural-demographic decline was partly offset at the previous stages due to the "transition" of identity and due to double identity. In the current Crimean census, there was no such compensation.

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In addition to Sevastopol, Ukrainians are numerous in the cities of Simferopol 43.5 thousand, Yalta 23.4 thousand, Evpatoria 17.1 thousand, Kerch 12.1 thousand, Feodosia 11.9 thousand, as well

as in the Simferopolskiy District 22.5 thousand, the Sakskiy District 16.2 thousand, the Dzhankoyskiy District 15.9 thousand, the Krasnogvardeisky District 15.5 thousand, and the Bakhchisarayskiy District 11.6 thousand. The largest share of the population of Ukrainians is in the Krasnoperekopsky District (32.5%) and the Razdolnenskiy District (30. 2%), the cities of Krasnoperekopsk (30.5%) and Armyansk (29.5%), as well as in the Pervomaiskiy District, the Dzhankoyskiy District, and Sakskiy District (more than 20%).

The third largest group in the Crimean Federal District is the Crimean Tatars. It is very important to say about the problems of counting the number of Crimean Tatars. The fact is that in the last Soviet census of 1989, the Tatars in Crimea were not actually counted, since at that time their repatriation was just beginning. Until recently, the only official information about the Crimean Tatars for the entire post-Soviet period was the results of the 2001 All-Ukrainian Population Census, according to which 245.3 thousand Crimean Tatars lived in Crimea. However, the accounting methodology in that Ukrainian census had specific features, since all "Tatars" who were from Uzbekistan (i.e., from places of Crimean Tatar exile) were classified as "Crimean". In addition to the Crimean Tatars, the Ukrainian census counted 13.6 thousand "simple" Tatars on the peninsula. As for the latest Crimean census of 2014, only those who identified themselves as such were counted as "Crimean Tatars", plus, as already mentioned, Tatars are classified as Crimean, who during the census indicated the Crimean Tatar language as their native language (the latter turned out to be only 1.5 thousand). Thus, in 2014, the figure was 232.3 thousand people, which is less than according to the Ukrainian census, but this is, so to speak, the "census number" or the number of respondents who indicated the prefix "Crimean" in their self-identification. In reality, the number of Crimean Tatars did not decrease, but increased (for more details, see the Article "Accounting for ethnic groups in Crimea and overcoming the "indigenous and non-indigenous" syndrome in this publication).

The share of Crimean Tatars among the population differs in urban and rural areas, and this is quite expected, because two-thirds of the repatriates, moving to Crimea, settled in rural areas. The census showed that today Crimean Tatars and Tatars make up 6.1% of the population in the cities of Crimea and 21.3% in rural areas. The largest number of Crimean Tatars and Tatars was recorded by the census in the Simferopolskiy District 37.9 thousand and the city of Simferopol 33 thousand, as well as in the Bakhchisarayskiy District 25 thousand, the Belogorskiy District 20.4 thousand, the Krasnogvardeisky District 17.8 thousand, the Dzhankoyskiy District 17.7 thousand, the Kirovskiy District 16.7 thousand, the Sakskiy District 16.5 thousand, the Leninskiy District 10.3 thousand. The largest share of the population of Crimean Tatars and Tatars is in the Belogorskiy District (34.4%), the Kirovskiy District (33.2%), the Sovetskiy District (28.6%), the Bakhchisarayskiy District (27.7%), the Dzhankoyskiy District (26.1%), the Simferopolskiy District (25.3%), as well as in the city of Sudak (24.7%). In the Pervomaiskiy District, the Sakskiy District, the Krasnoperekopskiy District, the Krasnogvardeiskiy District, the Nizhnegorskiy District, they make up (more than 20% of those who indicated their nationality). Crimean Tatars and Tatars make up 9.9% of the population in Simferopol, and 1.5% in Sevastopol.

[…]

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[…]

The cultural unity of the Crimeans is evidenced by the census data on their native languages. At the census, 2.22 million people. (97.1% of residents) indicated their native language. At the same time, 72.3 thousand people indicated Ukrainian as their native language,[2] [2: Excluding the Ukrainian language for persons who have not indicated a nationality] mostly Ukrainians. However, among all Ukrainians in Crimea, the Ukrainian language is considered their native language by 20.3%. In addition, 10% of local Poles and 0.13% of Russians consider Ukrainian as their native language.

The Crimean Tatar language is considered their native language by 172.3 thousand people,[3] [3: Excluding this language for persons who have not indicated a nationality] mostly Crimean Tatars, as well as a small number of Azerbaijanis. Among Crimean Tatars, 74% named Crimean Tatar as their native language. The same indicator is typical for 33.4 thousand Tatars with their native Tatar language - 74.5%. In addition, 47.2 thousand Crimean Tatars, i.e. more than Tatars indicated Tatar as their native language in the census. This is explained by the fact that Crimean Tatars often call the Crimean Tatar language as Tatar.

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Therefore, it is appropriate to present a summary indicator for the Crimean Tatar and Tatar languages. These languages were named as native ones by 252 thousand Crimean Tatars and Tatars, or 91% of their total number.

Among other languages named by the population as native, the Romani language was indicated by 66% of Romanes, the Armenian language was indicated by 53% of Armenians, the Bulgarian language was indicated by 18% of Bulgarians, the Greek language was indicated by 15% of Greeks, the German language was indicated by 6% of Germans, the Karaite language was indicated by 6% of Karaites, the Crimean language was indicated by 3% of Krymchaks.

As for the majority of the population of Crimea, regardless of nationality, many called Russian their native language - 1.84 million people, or 84.1%[4] [4: From the number of people who indicated their nationality]. The Russian language in Crimea was called their native language by 99.8% of Russians, 79.7% of Ukrainians, 91.1% of Belarusians, 97.7% of Jews, 95% of Krymchaks, 94% of Karaites, 92% of Germans, 86% of Poles, 83% Greeks, 81% Bulgarians, 73% Moldovans. The Russian language was called their native language by 47% of Armenians, 37% of Azerbaijanis, 32% of Roma, 8.7% of Crimean Tatars and Tatars.

The Russian census in Crimea took into account 471,000 married couples, including marriages registered by state registry offices and unregistered marriages. 461.3 thousand married couples were taken into account, indicating the nationality of the spouses. Of this number, single-ethnic married couples make up 72.4%, and nationally mixed married couples make up 27.6%.

There are significant differences across national groups. Of the total number of married couples in which one or both partners are Russian, single-ethnic marriages prevail - 67%, and inter-ethnic marriages account for a smaller share - 32% (another 1% falls on married couples in which the nationality of one of the spouses is unknown).

Among married couples in which one or both partners are Crimean Tatars or Tatars, single-ethnic marriages make up 75.7%, and interethnic marriages make up 23.9%.

In married couples with the participation of Ukrainians, single-ethnic marriages are much less common - 29%, and the level of interethnic marriage is high, 70%.

Also, most other groups of the population of Crimea are characterized by low rates of single-ethnic marriage and high rates of interethnic marriage: Poles, Germans - 97% of interethnic marriages, Bulgarians, Moldovans - 94%, Krymchaks, Karaites, Belarusians - 91%.

Jews (13%) and Greeks (16%) are distinguished by a certain number of single-ethnic marriages in Crimea, but in these groups of the population, interethnic marriages significantly predominate: Jews - 86%, Greeks - 83%.

Azerbaijanis - 31% and Armenians - 40% differ in a noticeable share of single-ethnic marriages, respectively, in these groups interethnic marriages make up 68% and 60%. Among all the small groups of Crimea, single-ethnic married couples prevail only among Roma - 53%, interethnic - 47%.

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At the census in the Crimean Federal District, 2.22 million people or 97.2% of the permanent residents of the Crimean Federal District indicated their citizenship, and 64.7 thousand people (2.8%) did not indicate their citizenship.

The vast majority of residents of the Crimean Federal District ranked themselves among the citizens of the Russian Federation - 2.17 million or 97.5%, incl. 97.6% in the Republic of Crimea, and 96.8% in Sevastopol.

46.4 thousand people (2.1% of the population) declared the citizenship of Ukraine in the Crimean Federal District, 5.4 thousand people (0.2%) declared citizenship of other states, and 3.4 thousand people declared that they do not have citizenship (0.15%).

Citizens of Ukraine mainly live in large cities of the Crimean Federal District - Sevastopol, Yalta, Simferopol, Evpatoria, Alushta, Feodosia, Kerch (in these cities 71% of all Ukrainian citizens in Crimea). In terms of the proportion of Ukrainian citizens among the resident population, the urban district of Yalta - 5.2%, the urban district of Alushta - 4.9%, the city of Sevastopol - 2.8%, the Black Sea municipal district - 2.7%, the urban district of Evpatoria - 2.4% are distinguished.

Citizens of the Russian Federation among people under the working age make up 97.7%, among people of working age 97.0%, among people over working age 98.6%. The indicators of Russian citizenship are relatively lower in the 15-34 age range and amount to 96.4%, incl. at the age of 20-24, 96%.

Citizens of Ukraine among people under the working age make up 2%, among people of working age 2.5%, among people over working age 1.2%. The largest share of 3% citizens of Ukraine is among persons aged 20 - 34.

Today, the success of the democratic development of states and districts is usually assessed not only by economic parameters, but also through the prism of the policy of cultural diversity and civil unity. This assessment is also applicable to the situation in modern Crimea. On the peninsula, with its ethnic diversity, the absolute majority of the population shares the same civic feelings - this is reflected in the 2014 All-Crimean Referendum on the State Status of Crimea, this is enshrined in the new Constitution of the Republic of Crimea, which says about the multinational people of Crimea, about three state languages, their equality and freedom of national and cultural development.

The unity of the Crimean people is not only civil, but also cultural. There are no closed or isolated groups in Crimea, literally all cultures and languages are closely interconnected, their fates are intertwined in families, everyday life, at the level of everyday communication. The mosaic of the

Crimean ethnic diversity makes up the inseparable fabric of the cultural unity of the Crimeans, and this was clearly confirmed by the Russian population census.

[…]

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§3.

Identity of Crimeans and the quality of the Russian census in Crimea

V.V. Stepanov

[…]

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[…]

We have asked the respondents a question formulated in the most neutral way, which was as follows: "Two months ago, in Crimea, a state population census took place. Participation was voluntary. Did you partake?" In response, we received an affirmative 'yes' from 90.2% of the respondents - for a census such number is very good, if not ideal, and it exceeds the figures for many regions of Russia. It also tops census participation averages for most western countries. Only 8.7% of the polled Crimeans voiced their non-participation and 1.1% found it difficult to say if they participated in the census. The last is unsurprising, since in some households relatives spoke for their absent family members, who were at work, for example, which was not prohibited by the rules of the census. It must also be noted that we relay data on city-dwellers, who, as is commonly known, are less inclined to participate in a census, meaning that in general, the level of participation in Crimea was even higher.

[…]

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[…]

Turning to our survey. 10.7% of Ukrainians claimed their non-participation in the Russian census, plus 1.4% abstained from answering, saying that they do not remember or do not know if they participated or not. Among Russians such answers were given by 8.2% and 1% respectively.

[…]

Meanwhile, outside critics maintained asserting the non-participation of Crimean Tatars in the Russian census. Results of our survey did not confirm their position, since only 7.5% of the polled Crimean Tatars claimed their denial to participate in the census, which is even less than among the Russian Crimeans.

[…]

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[…]

For the sake of completeness, we point out that during the census, almost all Russians, both in urban areas and in Crimea as a whole, declared Russian as their native language - 99.8%, and only 0.1% declared Ukrainian as their native language. Our survey showed that Russians have the same level of identity of their native Russian language - 99%, while, taking into account the multiple answers, 9.7% of Russians named Ukrainian as their native language.

Linguistic identity is also expressed in the respondents' assessment of their own language practices. During the 2014 census, standard questions were asked - “do you speak Russian” and “what other languages do you speak”, and several answers could be given. 99.8% of Crimeans speak Russian, including 99.6% of urban Ukrainians and Crimean Tatars who indicated this level of proficiency. The knowledge of the Ukrainian language was indicated by 21.6% of the townspeople, including 18.7% among Russians, 45.8% among Ukrainians, and 15.1% among Crimean Tatars. Also, townspeople indicated proficiency in the Crimean Tatar language - 3.3%, among Russians and Ukrainians - 0.1%, among Crimean Tatars - 53.1%.

In our study, we did not ask questions about language proficiency, but asked respondents in which languages they communicate with others in different circumstances - with their families, at work, in public places. The results of the survey are entirely consistent with the census data, while there is a pattern of wider knowledge of the Ukrainian language, but its lesser use in everyday life. It turned out that 98% use Russian at home, only 5% use Ukrainian and 3% use Crimean Tatar. Urban Ukrainians in Crimea, according to their self-esteem, speak Russian at home - 98%, partly Ukrainian is also used - 20%. 11% of Ukrainians use the Ukrainian language at work, 13% - in public places.

Also, urban Crimean Tatars, according to their own assessment, use mainly Russian in home communication - 74%, in parallel, the Crimean Tatar language is used - 49%. The Crimean Tatar language is used by 17% of Crimean Tatars at the workplace, and 25% - in public places.

Thus, the 2014 Russian census in Crimea took into account the linguistic identity of the population without any manipulation, the answers were recorded as the respondents reported. The limitations were only of a technical nature, expressed in the inability of the census to calculate the ambiguous answers of the population about their native languages.

An identity picture is incomplete without information on citizenship. As is known, in the census, the question of citizenship is asked, and this is not a question of civic feelings. However, in the case of the census in Crimea, which was carried out in the year of the transition of the peninsula to Russia, the standard census question on citizenship was perceived by the population, first of all, as a question about attitudes towards citizenship, about civic feelings.

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At the time of the survey, part of the population simply did not have time to obtain a Russian passport. But scribes, according to the rules, do not require any supporting documents. The results of the census are known: information on citizenship could not be obtained only from 2.8% of the population. 0.2% stated that they do not have citizenship. The overwhelming majority of Crimean residents identified themselves as citizens of the Russian Federation - 97.5%. 2.1% (mainly in large

cities of Crimea) declared the citizenship of Ukraine, 0.2% declared the citizenship of other states, and 0.3% declared dual citizenship.

[…]

It remains to say that the Crimeans themselves obviously had confidence in the Russian census, and were disposed through it to dialogue with the Russian state. This is evidenced not only by the active participation of the population in the census and the quality of the information collected, but also by the respondents' answers to our question about future censuses.[11] [11: The questions in the questionnaire were formulated as follows: "The next state census is in a few years' time. Participation is voluntary. Would you like to participate?" "In the next census, will you give an answer about nationality or will you not want to answer?"] 95.4% of Crimeans surveyed, including 96% of Russians, 95% of Ukrainians, 88% of Crimean Tatars, declared their desire to participate in the next census. At the same time, 94.6% of respondents will agree to give an answer about the nationality, including 95% of Russians, 93% of Ukrainians and Crimean Tatars.

[…]

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§5.

Ethnic groups in Crimea and overcoming the syndrome of "natives and non-natives"

V. Yu. Zorin, V.V. Stepanov, V.A. Tishkov

[…] In fact, those who identified themselves as "Tatar" during the census were Crimean Tatars. During the Ukrainian census the endonym "Crimean Tatars" was fraught with political and economic expectations, and many people underscored their "Crimean" identification in the hope of social benefits, assistance from international organisations, and so forth. As time went by, political topicality associated with ethnic identity and social expectations withered, Crimean Tatars increasingly felt like part of the peninsula's population, numerous interpersonal, family, and professional ties were established, and the everyday name "Tatars" became widespread, and many Crimean Tatars started calling themselves like this in everyday life. It is therefore clear that for these and other reasons some Crimean Tatars were simply called "Tatars" in the latest census of 2014.

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[…]

The aggregate number of Crimean Tatars and Tatars on the peninsula is 277.3 thousand people, which is 12.6% of the Crimean population (if we calculate their aggregate number in the Ukrainian census, it is evident that this figure was lower in 2011 – 10.8%). Besides, if we adjust their number by people who did not specify their national affiliation in the census form for some reason, the total number of Crimean Tatars and Tatars in modern Crimea is as high as 288.3 thousand people.

These results show that not only did not the current number of Crimean Tatars in Crimea decrease but, on the contrary, it considerably increased.

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§8.
On the integration of Crimean ethno-cultural organizations
V.Yu. Zorin, V.A. Tishkov

[…]

The Russian census of 2014 showed that the demographic composition of the Republic of Crimea and Sevastopol have a markedly higher proportion of the Russian population compared to what was recorded in the Ukrainian census of 2001. The increasing migration of the Russian population to Crimea and the transition of some residents of mixed Russian-Ukrainian origin to Russian self-determination are characteristic.

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Chapter 2.
LANGUAGE SITUATION, ETHNIC AND CIVIL IDENTITY. FIELD RESEARCH

§1.
Language and ethno-political orientations of Crimeans in years 2013 and 2014
R.A. Starchenko

[…]

Numerical dominance of the Russian population largely determined the picture of the demographic and ethno-social processes, and, not least of all, the language situation in the Crimean peninsula. Language behavior and language orientations prove crucial indicators of ethnic, regional and civil identity, significantly affecting the preservation or dilution of ethnic singularity while also determining the degree of inter-ethnic relations.

[…]

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[…]

The absolute majority of residents of the Crimean Peninsula – more than 80% – consider Russian their native language, despite the fact that ethnically, Russians in ethnic composition constitute only 65% of the Crimean population. According to our research, almost all Russian respondents, three fourths of Ukrainians and 14% of Crimean Tatars consider Russian their native language. For example, the share of Ukrainians who chose Russian as their native language was more

than the share of Ukrainians who considered their national language as their own. Situation is different with Crimean Tatars – overwhelming majority chose the Crimean Tatar language as native, despite the fact that the majority of Crimean Tatars have a better command of Russian language.
[…]

According to a 2013 poll, only 60.2% of Ukrainian respondents consider Ukrainian as their native language, whereas 76.3% of Ukrainians said that Russian was their native language.
[…]

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[…]

Based on the results of the 2014 survey in Simferopol, a considerable share of respondents could not precisely determine their ethnicity. This was especially relevant for Ukrainians. After the integration of Crimea into Russia, a large part of the Ukrainian population met with a problem of identity choice. Answering the questionnaire on nationality, Ukrainian respondents often found it difficult to respond and asked counter questions: "What do you think? Who are we now? Are we already Russians? Or are we still Ukrainians?" Many respondents thought of themselves as representatives of not one, but several ethnic groups, and in this respect Ukrainians, among which a fourth considered themselves both Ukrainian and Russian.
[…]

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[…]

Table 2. To what extent do you trust the Russian mass media? (in %) (May 2014)

	Russians	Ukrainians	Crimean Tatars
Trust	47	21	19
Mostly trust	33	15	21
Mostly do not trust	11	31	20
Do not trust	6	26	29
No answer	3	7	11

[…]

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[…]

Table 3. To what extent do you trust the Ukrainian mass media? (in %) (May 2014)

	Russians	Ukrainians	Crimean Tatars
Trust	2	29	10
Mostly trust	11	27	32

Mostly do not trust	39	23	40
Do not trust	40	15	18
No answer	8	6	0

[…]

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[…]

§2.

Civil identity in Crimea

R.A. Starchenko, V.V. Stepanov

[…]

Beyond the general picture hide religious and local specifics, which sometimes are strongly pronounced – this must be also taken into account, but with the understanding that local variations of opinions and evaluations do not overrule or downplay the implications of the all-Crimean indicators. Importantly, local observations facilitate understanding of the mechanisms behind the population's self-identification. In particular, such research demonstrates that civil identity in some cases may correlate with ethnic feelings, and in others – with the sense of belonging to the local community or territory. For Crimea, which is in the special situation of political transit, ethnic feelings of some groups and regional affiliations of the others do not represent an alternative to, or an obstacle for civil unity, and in many cases rather constitute its especially crucial condition.
[…]

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§6.

Language situation and inter-ethnic relations in Crimea

R.A. Starchenko, V.V. Stepanov

[…]
Table 1. The 2016 opinion poll in Simferopol and its suburbs: "Today Crimea has three official languages: Russian, Ukrainian and Crimean Tatar. How do you feel about this: support / do not support / have no preference?"

	Russians, %	Ukrainians, %	Crimean Tatars, %
Support	71.5	95.2	86.3
Do not support	9.4	1.6	3.8
No preference	16.1	1.6	7.5
Other	0.9	0,0	2.5
Not sure	2.1	1.6	0.0

[…]

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[…]

Table 2. The 2016 opinion poll in Simferopol and its suburbs: "What is your native language? If more than one please specify several"

	Russians, %	Ukrainians %	Crimean Tatars, %
Native languages:			
Russian	92.5	27.0	1.3
Ukrainian	0.2	23.8	
Crimean Tatar			71.3
Russian, Ukrainian	6.3	49.2	
Russian, Crimean Tatar	0.2		20.0
Ukrainian, Crimean Tatar			2.5
Russian, Ukrainian, Crimean Tatar			2.5
Russian, Ukrainian, German			1.3
Other language(s)	0.2		1.3
Not sure	0.5		

[…]

Annex 1205

T.A. Senyushkina, V.V. Stepanov, R.A. Starchenko, eds., *Inter-Ethnic Relations and Religious Situation in Crimea. Expert Report for the First Half of 2018*, ARIAL, Moscow-Simferopol, 2018
(excerpts)

Translation
Excerpts

Inter-Ethnic Relations and Religious Situation in Crimea. Expert Report for the First Half of 2018 / Ed. T.A. Senyushkina, V.V. Stepanov, R.A. Starchenko – Moscow-Simferepol. ARIAL Publishing and Printing House, 2018. – 64 p.

[…]

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[…]

Table 1. Migration balance in Sevastopol

	January – April 2018			January – April 2017 Outflow		
	Inflow	Outflow	Balance	Inflow	Outflow	Balance
Migration, total (people)	6081	3737	+2,344	5968	3,053	+2,915
within Russia	4994	3439	+1,555	4762	2,837	+1,925
- intraregional	1570	1570	--	1258	1,258	--
- interregional	3424	1869	+1,555	3504	1,579	+1,925
international	1087	298	+789	1206	216	+990
- from/to the CIS states	1067	294	+773	1177	206	+971
- from/to other countries	20	4	+16	29	10	+19

[…]

Annex 1206

N.V. Kosheleva, "Moderate Islamism in the USA (by the example of the Hizb ut-Tahrir al-Islam activity)", *Scientific Works of the National Institute for Higher Education*, No. 19 (1), 2019
(excerpts)

Translation
Excerpts

N. V. Kosheleva, Moderate Islamism in the USA (by the example of the Hizb Ut-Takhrir Al-Islam Activity), *Scientific works of the National Institute for Higher Education*, No. 19 (1), 2019, pp. 237-245.

The article discusses the Islamist organization “Hizb ut-Tahrir al-Islam” activities in the United States in the context of the new wave of “Islamic revival, traces the evolution of its strategy and actions over the past three decades. The author shows that the religious and educational activity of the organization is political in nature and consists mainly in the intellectual understanding of the place of Islamic civilization in the modern world, criticism of Western society and the hope of restoring the caliphate.

Key words: moderate Islamism, «Hizb ut-Tahrir al-Islam», «Hizb ut-Tahrir America», Mohammad Malkawi, Taqi ad-Din an-Nabahani.

[…]

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[…]

This was the new period of “Islamic renaissance” in the world, which acutely prompted the question of forms and methods for the revival of Ummah. Islamist movements of various kinds generally pursue the same aim, which is to revive the Muslim civilization, usually in a form of the world Caliphate.

In order to reach this aim, Islamists use different methods, which include both small jihad, i.e. violent methods of struggle, and da’wah (Islamic call), i.e. Islamic propaganda. Oftentimes it is quite difficult to distinguish between supporters of peaceful and violent actions. The United States find themselves in a quite complicated situation in this regard, as the authorities have to evaluate activities of one or another Islamist group very cautiously so that democratic values of the American society are not infringed upon.

An illustrative example in this respect is the activity in the territory of the United States of the best-known international Islamist organisation “Hizb ut-Tahrir al-Islami” (hereinafter – HT), founded in 1953 in Jerusalem. Based on pan-Islamic views, the group aims to restore the caliphate, also on a worldwide scale. The organisation has branches all over the world. The countries of the West, in particular Great Britain and the United States, are gradually becoming the leading centres of its activity.

In recent decades, such American research centres as the Heritage Foundation (publication of 2003 by Ariel Cohen) and the Nixon Center (publication by Zeyno Baran of 2004) have become interested in the organisation's activity. The largest study on the ideology and activity of the said organisation is the publication “FigHTng the War of Ideas” by Zeyno Baran in the well-known American magazine “Foreign Affairs”, in which the author insists that HT is a radical organisation that carries a real threat to the West [1].

There are also other assessments of the ideology and activity of HT. For example, Sarah Swick of the Minaret of Freedom Institute, an Islamic libertarian organisation that provides educational resources for both Muslims and non-Muslims, notes in her research that although HT is not an extremist party, it presents an overall danger to Muslims themselves because of its inherent isolationism [19, p. 2].

HT representatives, in turn, insist that the organisation's methodology and approach do not go beyond intellectual and political boundaries. For instance, the founder of the HT branch in Chicago, Jordanian professor, Dr Mohammad Malkawi from Argosy University (Chicago), arguing with Zeyno Baran, proves, on the basis of the organisation's programme documents, that the group has nothing to do with either the Wahhabis or the ideology of Marxism-Leninism [9]. Along with this, at a symposium in Jordan, which marked the 92nd anniversary of the fall of the Islamic Caliphate (21 June 2013), he concluded his speech with the words: "Let America and Britain hate the caliphate. Let Britain, America, and the entire West go to hell, because the caliphate is coming, by Allah's will" [11]. His speech was broadcast on the video channel of the Middle East Media Research Institute (MEMRI TV) and Al-Jazeera.

The assessment of such expressions by the conservative part of American society is quite unambiguous. In his book, Robert Spencer, the author of the famous "Jihad Watch" blog …

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… considers Malkawi among other jihadists who advocate for the restoration of the caliphate [18, p. 176-178].

The American branch of Hizb ut-Tahrir (Hizb ut-Tahrir America, hereinafter – HTA) began its operations in the 1990s in Chicago, being led by the aforementioned professor from Jordan, Dr Mohammad Malkawi. In addition to Argosy University, he also works at Middle East University (Jordan). He received his academic degree in Computer Engineering from the University of Illinois (Urbana). So, Malkawi is not only the founder of HTA, but also a scholar. Such close relationship between Islamism and science has become common in the United States.

The number of HTA members remains unknown. There is an assumption that this number amounts to about several thousand people. In a telephone interview with CBSNews, which took place in 2008, HTA spokesperson Reza Imam noted the following: "Our organisation is an intellectual organisation, so anybody who carries the ideas is a member… Our currency is ideas… it is not a card-carrying type of organisation" [14]. Some analysts admit that HTA has recently become a financial anchor for the organisation's global network, despite the fact that its main centres are Great Britain and Lebanon [6, p. 32]. Its main source of income is charitable donations. The funds of the organisation have grown in recent years, but their size remains unknown [4].

In general, the formation of the American branch, unlike other branches, took place rather slow, over several decades. This can be explained by the fact that the group remains wary of outsiders, fearing Western infiltrators, and discourages the attempts to study it.

It is interesting to note that the shaping of the American branch of the organisation took place at a time when the process of rethinking the methods of HT activity was underway. As Zeyno Baran puts it, "Hizb ut-Tahrir has increased the radicalism of its rhetoric" [2, p. 50].

These changes began back in the late 1980s under Abd al-Qadim Zallum (head of HT in 1977-2003), when it became obvious that the new generation of members of the organisation was not satisfied with the non-violent theories of HT's founder Taqi al-Din al-Nabhani (1909-1977). For instance, in his work "The System of Islam", al-Nabhani put central focus on missionary work as the primary tool for reviving the *ummah*: "The Muslims did not lag behind the world due to their adherence to Islam. On the contrary, their regression commenced the day they abandoned this adherence to Islam and they allowed the foreign culture to enter their lands and the Western concepts to occupy their minds. They declined when they abandoned the intellectual leadership of Islam, neglected its *da'wah* and misapplied its rules. Therefore, the Muslims must resume the Islamic way of life if they want the revival to occur. However, they will not be able to resume the Islamic way of life unless they carry the Islamic *da'wah* by carrying the intellectual leadership of Islam, and establish, by this *da'wah* an Islamic State…" [12, p.73].

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One can talk of the radicalisation of the organisation's ideology since the end of the 1980s. For instance, the updated HT programme, outlined in a report at the conference in St. Louis, Missouri, on 22 December 1989, focused attention on the possibility of a forceful seizure of power in order to establish a caliphate. This document actively discussed the theological foundations of armed insurrection against any "unfaithful" government. Later, the report was published and distributed in many languages as "The Methodology of Hizb ut-Tahrir for Change", thus becoming widely available, also in the English-speaking environment. The aforementioned programme report, which was published in London in 1999, on the basis of the analysis of *Hadiths*, discussed the cases when to take up arms. An opinion was expressed that it is advisable to overthrow an unwanted ruler by armed means when members of the organisation already have a certain power and connections with the people of influence [10, p. 21]. Moreover, with regard to the preparation stage, it was noted that "this work is a collective activity. This work in a group must be political and should not be other than political, because establishing the Caliphate and appointing a Caliph is a political activity" [10, p. 15].

The current head of HT, Ata Abu Rashta, who has been heading the organisation since 2003, continued the line of intense political activity mapped out in the 1990s.

An unambiguous orientation towards political activity is clearly spelled out on the website of the American branch of HT: "'Hizb ut-Tahrir' is a political party whose ideology is Islam, so politics is its work and Islam is its ideology. It works within the ummah and together with ummah, so that it adopts Islam as its cause and is led to restore the Caliphate and the ruling by what Allah revealed. 'Hizb ut-Tahrir' is a political organization and not a religious one. Nor is it an academic, educational or a charity organization" [7].

The recruitment of new members is an important part of the organisation's activity, which methods depend on a particular country. In the 1990s, HTA's ideas were disseminated through the newspaper "Islamic Forum". At present, the main way of acquiring new members of HTA is the Internet. Zeyno Baran notes that the party "produces thousands of manipulated brains, which then graduate from Hizb and become members of groups like al-Qaeda. Even if Hizb does not itself engage in terrorist acts, because of the ideology it provides, it acts like a conveyor belt for terrorists" [8, p. 27].

In addition to the Internet, the organisation paid and continues to pay much attention to the student environment. Garbi Schmidt in her study writes about the HT's interaction in the 1990s with the organisation "United Muslims Moving Ahead" (hereinafter – DePaul Ummah), a student structure of DePaul University in Chicago.

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In the 1990s, representatives of DePaul Ummah told him that some of them were associated with "Hizb ut-Tahrir". He personally saw the printed materials of this organisation at student meetings [17, p. 121]. However, the most remarkable thing is that, as the author notes, "Islam as a political system was the most debated topic at *khalaks* (Muslim meetings) in DePaul University" [17, p. 123]. Moreover, the interpretation of Islam by members of this student association, related to "Hizb ut-Tahrir", was directed against other Muslim groups who believed that "Islam is compatible with democracy, UN resolutions as well as with participation in elections" [17, p. 124].

Of course, there is no doubt that HT's ideology runs counter to Western values and political ideals. HT actively opposes the democratic system as such. On the website of the American branch, this question is placed under the "Frequently Asked Questions" section. While secular regimes in Muslim countries, as a rule, seek to prove that democracy is an integral element of the Muslim system of government (for example, the Green Book by M. Kaddafi), HTA unequivocally opposes the sovereignty of the people. It believes that the republican system of government "has nothing to do with the Islamic system of government, in which sovereignty is in the jurisdiction of Allah, not the *ummah*..." [7].

HTA pays great attention to international events, especially to the foreign policy of the United States. HTA's publications emphasise that the United States do everything to prevent the establishment of the “true representative government” – the caliphate. Aware of its “representative character”, they hope to prevent the emergence of the “caliphate state”. The identification of Muslim aspirations to create a caliphate with terrorism, voiced in one of the speeches of President [B.] Obama, is criticised [13].

The entirety of HTA's disagreement with the U.S. leadership and condemnation of their policy is demonstrated by the fact that, when considering the problem of Iranian-American relations, HTA accuses the U.S. State Department that Imam Khomeini came to power thanks to American support and that the Iranian authorities are pursuing the regional policy that corresponds to the needs of the American state. Iran itself is assessed by HTA as a state no more Muslim than many other Muslim countries, whose constitutions prescribe a reliance on Islamic values and Sharia law [16].

The primary form of HTA's public activity is the holding of annual conferences on topical issues. Conferences of 2009 and 2012 received a great response in the media. In both cases, the organisers had to change the location of the event due to the sudden refusal of the owners to provide premises.

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At the conference “The Fall of Capitalism and the Rise of Islam”, held on 19 July 2009 in Chicago, one of the speakers stated the following: “Capitalism is a form of economic terrorism that causes us to be sent to mental hospitals” [3]. This conference was interpreted in the American media as a warning to America “that we are now considered weak enough to allow such open defiance of democratic principles by those who would bring this country to its knees and put its people in religious bondage” [3].

The 2012 conference “Revolution: Liberation by Revelation – Muslims March Toward Victory”, held on 17 June in Lexington House, Hickory Hills, State of Illinois, was ignored by virtually all media except the Herald Tribune. Instead, it became famous for the fact that the Meadows Club in the suburbs of Chicago refuses to host this conference, which was highlighted by many media outlets [15].

The HTA conference held on 29 April 2018 in Chicago turned out to be quite remarkable. Its theme was dedicated to the abolition of the caliphate in 1924 and was part of HT’s global campaign. The speakers discussed the problem of secularisation, which is being “aggressively promoted” by the West, from different perspectives [5]. Thus, HTA remains committed to anti-Western rhetoric, essentially opposing the foundations of modern Western society.

Upon the examination of HTA, I would like to note the following. First, it is the intensification of its social activity in the last decade. Since 2001 (the terrorist attacks of 11 September), more favourable political conditions have been emerging as its activity is essentially based on propaganda. Against the background of the general radicalisation of Islamist groups, HTA appears as a peaceful fighter for its ideals and this attracts the moderate Muslims of the United States. Second, HTA is becoming a kind of platform for the implementation of the Islamic version of the globalist project as it has the opportunity to operate in circumstances of greater freedom than the branches of the organisation that are located in Muslim countries. In circumstances of broad democratic freedoms, opaque funding and membership in the United States, the most favourable conditions to coordinate the activity of the entire organisation and to recruit its supporters are being created. Moreover, HTA seeks to cover the educational structures of the United States with its influence as widely as possible. Third, in the light of the revision of HT’s strategy, which under certain conditions permits the use of force, the preconditions for the radicalisation of individual members or the entire group as a whole are being created.

[…]

Annex 1207

T.A. Senyushkina, V.V. Stepanov, R.A. Starchenko, eds., *Inter-Ethnic Relations and Religious Situation in Crimea. Expert Report for 2018,* ARIAL, Moscow-Simferopol, 2019
(excerpts)

Translation
Excerpts

Inter-Ethnic Relations and Religious Situation in Crimea. Expert Report for 2018 / Ed. T.A. Senyushkina, V.V. Stepanov, R.A. Starchenko – Moscow-Simferopol: ARIAL Publishing and Printing House, 2019 – 152 p.

[…]

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The Republic of Crimea. Demographic and migration situation

[…]

Table 2. Migration growth (+), decline (-) of population in the Republic of Crimea (covering the period of 2014-2018)

	2014	2015	2016	2017	2018
Migration: total	+16,389	+16,297	+11,091	+8,276	+4,781
interregional within Russia	+8,557	-1,044	+1,131	+1,136	+1,630
from/to the CIS states	+7,656	+16,699	+9,177	+6,890	+2,868
from/to other foreign countries	+176	+642	+783	+250	+283

[…]

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[…]

Ethnic representation in the government authorities. There are three Crimean Tatar deputies of the State Council of the Republic of Crimea [as of 2018], and one deputy each for Greeks, Germans, Armenians and Georgians. Crimean deputies elected Edip Gafarov, a Crimean Tatar, as Deputy Chairman of the State Council of the Republic of Crimea in July 2018. Remzi Ilyasov, a Crimean Tatar, previously held the position of Vice Speaker of the Crimean Parliament from May 2014[1].

According to mass media, vice-speaker of the Crimean Parliament Remzi Ilyasov addressed the Chairman of the State Council of the Republic of Crimea Vladimir Konstantinov with a statement on the voluntary early termination of his mandate and his release from his current state position of deputy chairman of the State Council of the Republic of Crimea who realizes his authority on permanent professional basis[2].

[2] http://crimea.gov.ru/content/uploads/files/base/Konstitutsiya.pdf
[3] https://crimea.ria.ru/politics/20180723/1114887818.html?inj=1

State Committee for Inter-ethnic Relations and Deported Citizens of the Republic of Crimea is headed by a Crimean Tatar. Insofar as ministers are concerned, E. Ablaev is Acting Minister of Construction, Housing and Utilities of the Republic of Crimea. There are Crimean Tatar deputy ministers in the following ministries: Ministry of Property Relations (one person), Ministry of Culture (2 persons), Ministry of Education, Science, and Youth (1 person), Ministry of Agriculture (one person), Ministry of Resorts and Tourism (one person). Insofar as deputy ministers of state committees are concerned, the following committees have Crimean Tatars in those positions: State Committee on Veterinary (one person), State Committee on State Registration and Cadastre (one person).

There is the Council of the Crimean Tatar People – which was formed on 17 February 2018 at an extraordinary Qurultay of Crimean Tatars – that functions as an advisory and consultative body under the Head of the Republic of Crimea. The Council ensures feedback between the republican authorities and the Crimean Tatar population. The Council is composed of 15 specialists from various fields. Members of the Council have been elected by open ballot, including Mufti of Crimea Emirali Ablaev, President of State Budgetary Educational Institution of Higher Education of the Republic of Crimea "Fevzi Yakubov Crimean Engineering and Pedagogical University" Fevzi Yakubov, Olympic champion Rustem Kazakov, Head Physician of the Inkerman Hospital Gayde Degirmendzhi, philologist and publicist Ayder Emirov, and others. The Council is headed by Mufti Emirali Ablaev[3]. The Council was created to report the issues of the Crimean Tatars to the governing organs, to develop recommendations for effective problem resolution, to facilitate adaptation and integration of Crimean Tatars into the Russian legal space. The Council functions on the basis of the Decree of the President of Russia of 21 April 2014 "On measures for the rehabilitation of the Armenian, Bulgarian, Greek, Crimean Tatar and German Peoples and State support for their restoration and development"[4].

[…]

[3] https://ria.ru/society/20180217/1514838443.html
[4] http://crimea.mk.ru/articles/2018/04/01/krymskie-tataryi-rossiyskiy-krym-komu-po-puti.html

Annex 1208

Lesya Ukrainka Museum, Photographs of the monument and general view of the Building

Photographs of the monument for Lesya Ukrainka and the building where Lesya Ukrainka Museum is located



Photograph 1



Photograph 2



Photograph 3



Photograph 4



Photograph 5



Photograph 6



Photograph 7



Photograph 8



Photograph 9



Photograph 10



Photograph 11



Photograph 12



Photograph 13

Annex 1209

Lesya Ukrainka Museum, Photographs of damaged structures of the Building

Photographs of damaged structures of the building where Lesya Ukrainka Museum is located



Photograph 1



Photograph 2



Photograph 3



Photograph 4



Photograph 5



Photograph 6



Photograph 7



Photograph 8

Annex 1210

Photographs of showcases with some of the exhibits, which have been constantly displayed as an addition titled “Yalta Pages of Lesya Ukrainka’s Life” to the display of the department “Culture of Yalta in late XIX – the first quarter of XX centuries”

Photographs of showcases with some of the exhibits, which have been constantly displayed as an addition titled "Yalta Pages of Lesya Ukrainka's Life" to the display of the department "Culture of Yalta in late XIX – the first quarter of XX centuries"



Photograph 1



Photograph 2



Photograph 3



Photograph 4

Annex 1211

YouTube, Video footage of the rally in Simferopol dedicated to Sürgün, 18 May 2014

YouTube, Video footage of the rally in Simferopol dedicated to Sürgün, 18 May 2014, available at: https://www.youtube.com/watch?v=pOjXkcF8T7o&t=



Annex 1212

YouTube, Video footage of the rally in Sudak dedicated to Sürgün, 18 May 2014

YouTube, Video footage of the rally in Sudak dedicated to Sürgün, 18 May 2014, available at: https://www.youtube.com/watch?v=N17ILFo5V74



Annex 1213

Official website of the Mejlis, Photos of the rally in Simferopol dedicated to Sürgün, 18 May 2014

Official website of the Mejlis, Photos of the meeting dedicated to the Sürgün that took place in Simferopol, 18 May 2014, http://qtmm.org/ru/%D0%BC%D1%83%D0%BB%D1%8C%D1%82%D0%B8%D0%BC%D0%B5%D0%B4%D0%B8%D0%B0/gid/629





Annex 1213






ПРАВО НА САМООПРЕДЕЛЕНИЕ – НЕОТЪЕМЛЕМОЕ
ПРАВО КОРЕННОГО НАРОДА КРЫМА!
Vatan davası!

