

The specifics of individual behavior under the influence of the work of a recruiter of extremist orientation in an electronic digital society

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Abstract—Historical, political and sociocultural features of the modern world development associated with polyethnicity, polyconfessionalism, migration and globalization, as well as the lack of stable traditions in understanding basic humanistic ideas and the complexity of regulating the problems of statehood in the situation of the new cold war have always contributed to political instability.

This basis forms powerful prerequisites for the development of deviations of various kinds in society, which actualizes the development of information and communication and civil technologies in countering political extremism not only in Russia, but also in other countries.

Bringing to the fore the problem of the human factor and the anthropic nature of the image of language created by linguistics led modern researchers to the need to study the language in its real functioning as a transformed form of human activity in the course of its material, practical and spiritual activities. The involvement of these factors requires the specification of the goals of the analysis and the mathematical formalization of problem statements. The analysis of the discourse of the media and social media is just that subject area where such formalization is possible. This requires an interdisciplinary approach involving experts in the field of linguistics, sociology, cultural studies, psychology and digital humanities.

Keywords—propaganda discourse, extremism, media discourse, impact specifics, suggestion

I. INTRODUCTION

Globalization and the revolution in communications have significantly changed the global media space. The flow of information has unusually increased in volume, and began to grow at an exponential rate with the advent of the Internet. Now they can easily bypass regulators, state borders and instantly spread on social networks. The growth of information allows not only to shape public opinion, but also to manipulate it with much more ease than in the past, and to conduct large-scale information wars. In the course of these wars, the country's information space inevitably turns into a single propaganda space. This is consistent with the common goals of creating an image of the enemy and justifying the current state policy. It is known that external propaganda is not capable of destroying the

single information space of the enemy country. Because of this, propaganda efforts tend to focus on narrow marginal social strata (pacifists, social shortages, political opponents of the existing "enemy" government, disloyal national and / or religious minorities, etc.). against engaging in war and weakening the war effort of one's own government.

Thus, linguistics ceased to be pure science, since the linguistic paradigm, which was previously historical, social, system-structural, psychological, expanded its borders so much that it absorbed the paradigms of a number of social and special sciences.

Contemporary terrorism as a socio-political phenomenon is an ideological doctrine and specific practice based on it. Here, the ideological doctrine is terrorist, since it involves two main constructs - **takfir** (accusation of unbelief of the so-called "enemies of Islam") and **jihad** (war for the faith), implying fighting with "enemies" by any means and means [1].

Ignoring the ideological component of religiously motivated terrorism, the transfer of the fight against terrorism to terrorists, does not bring the expected success. Terrorist activity spread not only throughout the North Caucasus, but was also recorded in the Volga region, Siberia and other regions of Russia [2].

The dangerous religious and political situation in the North Caucasus region is determined by the totality of internal conflict factors, among which are political, socio-economic, demographic-migration, ethnic, and strictly religious [3].

Modern society remains divided socially, ideologically, culturally and nationally. Currently, the problem of inter-ethnic tensions in the situation of migration has come to the fore, affecting the countries of Europe, Asia and Africa. Mass riots in Pugachev, Biryulyovo, Grozny, Magas and other cities have shown that populist propaganda of friendship among nations alone cannot overcome national strife. The ethno-confessional conflict in Tyumen, events in the south-east of Ukraine, attracting new followers to ISIS showed the need to develop new approaches to teaching the basics of inter-ethnic and religious tolerance. Separatism has been replaced by a new

threat - the growth of xenophobia and related extremist ideologies. Currently, various experts state the growth of interethnic / interfaith tensions, and it is obvious that a thorough study of this phenomenon and long-term work to relieve tensions and prevent various social conflicts is necessary [4].

It is known that any information has both a positive and negative role. The problem lies not so much in the content of information, as in its impact on people, in the strength and effectiveness of the images and meanings used. Much depends on which target groups of consumers receive information. For example, the lives of politicians and other public figures are becoming increasingly transparent, there are more and more reasons for their potential to be discredited and used for propaganda purposes.

Modern advances in computer space inevitably lead to the growth and quality of processing and computing technologies, which, in turn, will introduce a higher level of modeling of behavioral stereotypes and potentially provide more effective pattern recognition, improve the identification, presentation and explanation of systems and processes. As a result, modeling will become an increasingly powerful tool to assist policy makers and decision makers. Modeling will also contribute to blurring the boundaries between the virtual and the real. Modern technology "Internet in a suitcase" allows a person to be constantly included in the process of interactive communication, and, therefore, to be an object of conscious social modeling and reprogramming. In fact, we are talking not only about the development of computer systems, but about something new - a new paradigm of human development in the new coordinate system. The first "swallows" of the new paradigm - the emergence at the beginning of the XXI century of the achievements of post-binary computing - the Bluetooth technology modification project for swiftly transferring files of any type from one smartphone to another within a limited network, the Google + network communities system or the Smart grid system "- an intellectual system that analyzes the behavior of members of network communities and with this in mind the control networks.

II. MATERIALS AND THE METHODS

The scientific novelty of the task is due to the new accentuation of identity in the modern world, the use of interactive technologies to transform the sociocultural mentality of the modern personality, powerful migration processes, the search for a new methodology and new tools for constructing inter-ethnic stability. The problem of the study of extremist materials in their modern understanding has been confronted by scientists for more than 10 years and has been touched upon in many scientific works. However, despite a number of publications devoted to this topic, a single scientific and methodological approach to expert research of extremist materials, a clearly expressed modern discourse, has not yet been formed. This problem leads to big questions in practice, when investigators and judges do not know what expertise to

assign them - linguistic, psycholinguistic, socio-humanitarian or any other, what questions to put to the resolution of an expert. Many problems associated with the production of forensic examinations in cases of verbal extremism, the assessment of the expert opinion.

The information sphere of human activity historically changes under the influence of general social factors. These factors are associated with a decrease in the availability of new territories, demographic changes in certain regions and the land as a whole (an excess of the population required for traditional occupations leads to a part of society, being outside the usual situation of information exchange and the lack of the population's necessary for life support to people from other regions, transferring and combining various cultural values and information that is unique to this region) [5].

The term "information war" appeared much later than the term "propaganda." Propaganda is the dissemination of opinions, facts, arguments and information, including those that are knowingly false, in order to form public opinion or for other purposes pursued by propagandists. The term "propaganda" became widely used immediately before the First World War and in its days. The term "information war", in turn, was coined only in the second half of the 20th century.

The key difference between propaganda and information warfare, in our opinion, is this: propaganda is conducted on an ongoing basis, while information warfare is only in certain periods, which, as a rule, either precede or coincide with conventional, hybrid or cold war. Propaganda emphasizes the positive images of "US", and the information war emphasizes the negative images of "OTHER / ELDERS" [6]. Information warfare is the most concentrated propaganda campaign aimed at creating an image of the enemy and convincing the population of the justice of the state, as well as the need to defend certain values and strive to achieve certain goals. In these campaigns, some pieces of information become falsified, and the truthful information is manipulated and dissected to meet the goals of the information war.

We analyzed materials that are publicly available on the Internet on the subject of the Islamic State. We can group the presented materials on the following topics: 1) official news on military events and confrontation between the conflicting parties in Syria; 2) documentaries from interviews with victims; 3) printed materials from interviews of ISIS recruiters who have been affected by the impact; 4) video materials illustrating the work of ISIS recruiters; 5) proper propaganda video LIH.

In turn, each thematic group can be indexed by smaller parameters. For example, in our opinion, propaganda videos of ISIS proper are of the greatest interest. Among them we highlight: 1) "viral" videos created according to the principles of postmodernism [7] (for example, the video "Azan against Christian prayer"); 2) video on the principle of "Overton windows" (such as: " meow-mujahid"); 3) songwriting

and clips on the promotion of Islamic radicalism, taking into account the ethnic and regional specifics (for example, a clip for Kazakhs and Uygurs in the Xinjiang Uygur Autonomous Region in China); 4) video blogs, fueling interest in the subject of Islam and radical Islam.

Terrorism and extremism as negative phenomena gradually became dynamically developing systems. In the modern world, forms and methods of carrying out extremist-terrorist activities, establishing connections and exchanging experience between terrorist groups, including the use of the modern global Internet communication network, are being improved.

III. DISCUSSION

According to one definition, propaganda is the statements or actions of individuals or groups, created with specific goals in order to influence the opinions or actions of other individuals or groups. However, this definition seems too general to us. This is due to the fact that virtually any information producer ultimately seeks to influence the position of individuals or groups. In our opinion, it would be more correct to define propaganda as some kind of information prepared in such a way that individuals and groups share a certain position and line of conduct with respect to certain events [8].

For example, it is known that citizens of one country may consider themselves to be peaceful and kind people. And if it then turns out that these same people collectively hate someone, the discussion begins with the goal of preserving the idea of peace and kindness, that propaganda is to blame, that it is propaganda that incites hatred. At the same time, propaganda professionals know that it can be successful only when it meets the people's expectations. Propaganda can heat a conflict, provide arguments if they are needed, but it is not capable of causing the common citizens to hate an object [9]. When people understand that their views or behavior are far from ideal, they happily present themselves as victims of propaganda, but in situations where they are self-righteous, they believe that they themselves are all perplexed and what they see on the screen only confirms their conclusions [10]. Therefore, blaming propaganda as the cause of collective hatred for something or someone means to close the opportunity to understand and explain these reasons along with group consciousness [11].

The term propaganda discourse is closely related to the understanding of the information war, which means not only the influence of the local population, but also has two meanings: first, the impact on the civilian and / or military population of another state through the dissemination of certain information; secondly, targeted actions taken to achieve an information advantage by damaging the enemy information, information processes and information systems while protecting their own information, information processes and information systems. Based on historical experience, the first of these definitions is more often used in periods of peace and implies that only a "cold"

war is going on between states [12]. The second relates mainly to actions taken during a real, hot war. At such times, all means of misinformation and demoralization of the civilian and military population [13]. The main principle of propaganda discourse: "the enemy is always wrong, our side is always right." [14]. In this regard, the isolation of text arrays is due to the complexity of the initially defined connotation and its ideological component.

IV. RESULTS

Each of the leading global actors operating in the regions of modern Russia develops and practically implements its own strategies and technologies of political influence.

New strategies for working with deviant people capable of terrorist activities, is a point-like impact on social networks. First of all, special attention is paid to the recruiters to exploit gender stereotypes.

Recruiters focus on girls on the expectations of the "perfect groom", which is positioned as a fighter-terrorist, a fighter-suicide bomber. In this case, the terrorist fighter acts as a carrier of pronounced masculine qualities.

Extremist recruiters provoke girls to marry on the Internet with representatives of various terrorist groups using the same social networks.

TABLE I. EXPLOITATION OF GENDER EXPECTATIONS OF EXTREMIST RECRUITERS

Young girls	Younkers
Playing on the expectations of the "perfect groom." The terrorist as the carrier of pronounced masculine qualities. Polarization of male and female qualities.	Playing on the expectations of the "perfect man." The terrorist as a true man, a breadwinner, a warrior. Actualization of the male qualities of a terrorist
Perfect groom: terrorist fighter, suicide fighter	Romance killing, war
The ideal woman: wife, loyal friend of the action movie, widow-suicide bomber	Ideal man: terrorist fighter, suicide fighter

The notorious Varvara Karaulova entered into marriage with three militants on the Internet. A former MSU student decided to go to Syria only because of the love of her recruiter, and not to carry out terrorist activities. As follows from the indictment, Karaulova decided to join ISIS, joining the "Badr" group, to carry out sabotage activities in Syria or Europe by means of self-sabotage.

In her last word, the accused admitted that the recruiter had manipulated her feelings so that she could not counteract him.

Recruiters focused on the images of real masculinity and the cultivation of masculinity when communicating with young men who are recruited to join ISIS.

Particular attention should be paid to the formation of a positive image of a terrorist with the help of a

militarized fashion for young people. Such actions took place in Ukraine, in Belarus, in Kazakhstan, in the Muslim regions of Russia (the North Caucasus).

The strategies of recruiters of extremist organizations are based on the basis of the Islamic factor as a system:

- 1) The presence of the Islamic Ummah in general
- 2) Development of strategies depending on regional specifics: a) the Algerian factor; b) the Balkan factor; c) the Egyptian factor; d) the Iranian factor; e) Syrian factor; e) the Turkish factor; g) the Palestinian factor; h) Lebanese factor, etc. ;
- 3) Developing strategies based on background knowledge of the mass consciousness:
 - a) customs, customs, rites in Islam; b) traditions, norms of behavior in Islam; c) spiritual values in Islam; d) wealth and production methods in Islam.

In turn, the factor “Traditions and social norms in Islam” is based on Islamic fundamentalism, which develops in two forms: 1) Islamism as such, and 2) Reformation. The very form of Islamism is in direct dependence with the actualization of terrorism.

Political linguistic technologies can not only influence, but also build, discipline, orient the politically significant activities of people and their political preferences, and therefore can be used repeatedly and effectively to solve relevant (similar) political problems.

The spread of extremist aspirations is directly related to the unfavorable socio-economic situation, the ineffectiveness of legalized forms of political struggle, the lack of social mobility in society and strong property stratification.

A distinctive feature of modern modernization transformations taking place against the background of increasing demographic problems, the intensive aging of the Russian population is the deepening of social differentiation, the transformation of inter-confessional attitudes of young people, the crisis of its identity, which negatively affects the level of stability and security of society as a whole.

TABLE II. CORRELATION OF OCCURRENCE OF KEYWORDS ON EXTREMISM-TERRORISM IN SOCIAL MEDIA (2018-2019)

Keyword in the definition of extremism	The percentage of extremism with this keyword
Violence	84 %
Political Goals	65 %
Instilling fear	51 %
The arbitrariness of the victims	21 %
Murder of peaceful and neutral citizens	18 %

Speaking about the behavioral component, it should be noted that terrorism is used by Islamist and

ethnoregional terrorist groups as a technology of hard personality coding.

In parallel with xenophobic sentiments, protest moods are growing, which are accompanied by a conscious transition from one denomination to another. An analysis of the interviews of persons subjected to psychological treatment by ISIL recruiters allowed us to identify the following personality categories among victims of psychological violence:

Ascetic type (29%)

The ascetic type of changes in the semantic sphere is characterized by the fact that in religious conversion is accompanied by a decrease in the semantic fullness of all spheres of life. Changes as a result of gaining faith are negative. The consequence of religious conversion in this case is the so-called ministry. The following statements of believers speak about this: “My relationship with God is the basis of my life and all that I do. I serve the Lord; "I do not just know about the existence of God, I strive for a deep relationship with God, implying constant, direct contact with Him." For this type of people, humility is characteristic, as well as the accompanying feeling of guilt. Noting changes in the semantic sphere in the negative direction, the recruited person perceives such changes as a benefit. This apparent contradiction can be explained as follows. Any religion, on the one hand, exalts its ideal emphasizes the gap between the final man and the ideal.

Crisis type of change (43%)

The crisis type of change is characterized by the fact that religious conversion is accompanied by an increase in the degree of meaningfulness of life in some areas and a decrease in the degree of meaningfulness of life in other areas. This type of change is quite numerous. This type of change is the most complex and ambiguous. This group of believers notes changes in overcoming disease. Emotions like guilt prevail. The semantic sphere of a potential new convert is in a state of destruction and significant transformations caused by a difficult life situation (in this case situations related to marriage, love, health). This explanation is also confirmed by a large percentage of believers who fall into this category of transformation under the influence of ISIS recruiters.

Positive type of recruited people (14%)

The positive type of changes in self-consciousness in the process of recruitment by religious extremists is characterized by low positive changes in all components of the semantic sphere. According to the positive type, such spheres of meaningful life as the sphere of achievements (successful, efficient, productive, sacrificial), the sphere of spirituality (unique, fighting, in search of answers to eternal questions), the sphere of coping with difficulties (flexible, resilient, strong) sphere of social relations (honest, altruistic, fair).

Thus, ascetic and positive types represent opposite poles in terms of recruitment consequences. The ascetic

type demonstrates the loss of the social world, the priority of the spiritual and transcendent world. In contrast to the ascetic type, the positive type of recruitment is characterized by the acquisition of new growths in the social world, an increase in significance and role in social interaction.

Cathartic type (55%)

The cathartic type of change in self-consciousness of recruited people is characterized by the fact that such people appreciate the changes after gaining faith in the direction of maximum meaningfulness in all areas of their lives. A high positive assessment of the whole semantic sphere of personality is characteristic of the process of catharsis. Catharsis (from the Greek. Catharsis - purification) - the process of acute or continuing negative experiences, at its highest point turns into a positive experience.

Thus, the specificity of the cathartic type of change lies in the sharp discharge of high emotional tension, which we see in the manifestations of protest behavior of today's youth.

The manipulation process includes in three stages:

- 1) **unbalance:** suggestion that man's past life was wrong;
- 2) **transformation:** changing and acquiring confidence through faith in the leader and interaction with the group;
- 3) **consolidation, fundamentalization:** consolidation of instilled attitudes; while the person thinks that he came to these conclusions on his own.

The phenomenon of transformation of attitudes of an individual acquires special relevance as a fast, curtailed in time process of religious changes, entailing significant psychological changes in the personality, which is aimed at changing the socio-political situation in the country as a whole.

V. CONCLUSION

Changes occur in the direction of greater or lesser semantic content of all spheres of life. There are four types of such changes: ascetic (changes in the direction of reducing semantic fullness in all spheres of life), crisis (changes in the direction of increasing and decreasing semantic fullness), positive (small increases in semantic fullness in all semantic areas), cathartic (maximum increases in semantic fullness). in all areas of life). The most common types are the positive and cathartic type of change (95%). Positive changes in the degree of meaningfulness of life occur in such spheres as the sphere of social self-realization (the sphere of achievements), the sphere of spirituality, the sphere of coping with difficult life situations (resilience), the sphere of personal and social relations. Cathartic and positive types of change (94%) differ from each other, first of all, by the nature of the change in the degree of meaningfulness of life. For the positive type, softer changes in the semantic sphere are characteristic. For the cathartic type of conversion, changes in the semantic sphere are radical [15].

The types of changes in self-consciousness associated with an increase in the level of religiosity determine the severity of the components of religiosity. The cathartic type of change in self-consciousness is associated with the affective component of religiosity. The religiousness of such a believer is characterized by the predominance of an emotional connection with the transcendental world, the constant perception of higher powers, direct contact with the supernatural reality. The ascetic type of change in self-consciousness is associated with the irrational component of religiosity and can be a prerequisite for destructive forms of religiosity.

The discursive repertoire in the transformation of interfaith attitudes represents the terrorists as fighters for the interests of the people, the homeland, and their power actions by the national liberation struggle, for the great goals of the original Light and Good. Rhetoric, built on accusations, xenophobia, initiation of hatred towards an enemy identified with the state, the government, with the whole Russian people, becomes an antagonist of such strategies. Most of the studied texts are characterized by religious apologetics, which can be viewed both in categorizations of a self-justifying nature and in the militant rhetoric of insults on the Russian side [16].

Among the victims of terrorism are different risk groups: victims of terrorist attacks (primary, secondary) and victims during counterterrorism operations. Therefore, a comparative analysis of the declared forms and practices of state policy in the field of social protection, which are designed to reduce social risks for these categories of citizens, is relevant.

The experience of life events is carried out through a system of meanings, on the basis of which a person relates his capabilities and goals, distributes life events by significance at a given point in time, which makes it possible to classify work with the religious self-identity of an individual to the political technologies of ethnic and religious terrorism.

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