

## Artículo de investigación

**Modern traditional forms in the post-Soviet space: The specifics and nature of economic relations**

СОВРЕМЕННЫЕ ТРАДИЦИОННЫЕ ФОРМЫ НА ПОСТСОВЕТСКОМ ПРОСТРАНСТВЕ: СПЕЦИФИКА И ХАРАКТЕР ЭКОНОМИЧЕСКИХ ОТНОШЕНИЙ

Formas modernas tradicionales sobre el espacio post-Soviético: especificidad y carácter de las relaciones económicas

Recibido: 3 de junio del 2019

Aceptado: 6 de julio del 2019

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**Abstract**

The proposed scientific problem is not sufficiently developed in modern research literature. Isolated studies demonstrate the importance of developing a common political and economic approach to religious farms and provide them with the most systematic, comprehensive analysis. The presence of these lacunae, both in general conceptual approaches and in the development of certain aspects of the problem being analyzed, determined the relevance of the research and the accentuation of the research goal. The articles have become collectively associated households of various denominational types. The research is focused on economic relations within confessional ones. farms, as well as religious farms among themselves, with other organizations, with the state. Studies of domestic and foreign scientists in the field of general economic theory and economic interests have become the methodological basis of the study; interaction of productive forces, economic forms, methods of management and institutional structures; the impact of economic structures on the processes of humanization of economic growth, social economy, theory of management of economic systems, the study of socio-economic alternatives. Of particular relevance to the study

**Аннотация**

Предлагаемая научная проблема является недостаточно разработанной в современной исследовательской литературе. Разрозненные исследования демонстрируют, важность выработки общего политэкономического подхода к религиозным хозяйствам и дать их наиболее системный, комплексный анализ. Наличие этих лакун как в общих концептуальных подходах, так и в разработке отдельных аспектов анализируемой проблемы обусловили актуальность исследования и акцентуацию цели исследования. Цель нашей статьи заключается в том, чтобы выявить место, роль и специфику конфессионального хозяйства в современной экономике постсоветских стран. Объектом исследования настоящей статьи стали коллективно-ассоциированные хозяйства различного конфессионального типа. Предметом исследования выступают экономические отношения внутри конфессиональных хозяйств, а также религиозных хозяйств между собой, с другими организациями, с государством. Методологической базой исследования стали исследования отечественных и зарубежных ученых в области общей экономической теории и

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are the objective difficulties of the methodological plan: a) a special synergy of the object of study, since analyzing the religious economy has to find a balance between economics, philosophy, history, cultural studies, ethics and theology; b) insignificant representation of scientific economic works on this issue; c) the extreme degree of isolation and secrecy of religious communities, especially in matters of their economic and economic life; d) the modern economy rejects and does not accept religious activities; e) the presence of extreme antagonism between the modern economy and religion. Separate ideas of the proposed work run counter to the ideology currently established in economic theory. It is always difficult to study religious communities: under socialism, such research was impossible, or the aim was to show the shortcomings of these organizations; under capitalism, their research is again hindered by the dominant ideology, in the majority of its ideas opposed to religious principles.

**Keywords:** Religious economy, religious economic system, religious factors of production, post-Soviet space, communities, material needs, finance

экономических интересов; взаимодействия производительных сил, экономических форм, методов хозяйствования и институциональных структур; воздействия хозяйственных укладов на процессы гуманизации экономического роста, социальной экономики, теории управления экономическими системами, исследования социально-экономических альтернатив. Особую актуальность исследованию придают объективные сложности методологического плана: а) особый синергизм объекта исследования, поскольку при анализе религиозного хозяйства приходится находить баланс между экономикой, философией, историей, культурологией, этикой и богословием; б) незначительная представленность научных экономических работ по данной проблеме; в) крайняя степень замкнутости и закрытости религиозных общин, особенно в вопросах их хозяйственно-экономической жизни; г) современная экономика отторгает и не принимает религиозную деятельность; д) наличие крайнего антогонизма между современной экономикой и религией. Отдельные идеи предлагаемой работы идут в разрез с установившейся в настоящий момент в экономической теории идеологией. Заниматься изучением религиозных общин всегда непросто: при социализме такое исследование было невозможно, или преследовало цель показать недостатки этих организаций; при капитализме — их исследованию опять мешает господствующая идеология, в большинстве своих идей противоположная религиозным принципам.

**Ключевые слова:** религиозная экономика, религиозная экономическая система, религиозные факторы производства, постсоветское пространство, общины, материальные потребности, финансы

## Resumen

El problema científico propuesto no está suficientemente desarrollado en la literatura de investigación moderna. Los estudios aislados demuestran la importancia de desarrollar un enfoque político y económico común para las granjas religiosas y les proporcionan el análisis más sistemático y completo. La presencia de estas lagunas, tanto en los enfoques conceptuales generales como en el desarrollo de ciertos aspectos del problema que se analiza, determinó la relevancia de la investigación y la acentuación del objetivo de la investigación. Los artículos se han convertido en hogares colectivamente asociados de varios tipos denominacionales. La investigación se centra en las relaciones económicas dentro de las confesionales. Granjas, así como granjas religiosas entre sí, con otras organizaciones, con el estado. Los estudios de científicos nacionales y extranjeros en el campo de la teoría económica general y los intereses económicos se han convertido en la base metodológica del estudio; interacción de fuerzas productivas, formas

económicas, métodos de gestión y estructuras institucionales; El impacto de las estructuras económicas en los procesos de humanización del crecimiento económico, la economía social, la teoría de la gestión de los sistemas económicos, el estudio de las alternativas socioeconómicas. De particular relevancia para el estudio son las dificultades objetivas del plan metodológico: a) una sinergia especial del objeto de estudio, ya que el análisis de la economía religiosa tiene que encontrar un equilibrio entre economía, filosofía, historia, estudios culturales, ética y teología; b) Representación insignificante de trabajos científicos económicos sobre este tema; c) el grado extremo de aislamiento y secreto de las comunidades religiosas, especialmente en cuestiones de su vida económica y económica; d) la economía moderna rechaza y no acepta actividades religiosas; e) La presencia de antagonismo extremo entre la economía moderna y la religión. Las ideas separadas del trabajo propuesto van en contra de la ideología actualmente establecida en la teoría económica. Siempre es difícil estudiar las comunidades religiosas: bajo el socialismo, tal investigación era imposible, o el objetivo era mostrar las deficiencias de estas organizaciones; bajo el capitalismo, su investigación se ve nuevamente obstaculizada por la ideología dominante, en la mayoría de sus ideas opuestas a los principios religiosos.

**Palabras clave:** Economía religiosa, sistema económico religioso, factores religiosos de producción, espacio postsoviético, comunidades, necesidades materiales, finanzas

### Introduction

When researching a religious economy, one constantly has to balance between economic, philosophy, history, cultural studies, ethics, and theology (Latfullin, Raichenko, 2016; Karabulatova et al., 2014).

It is always difficult to study religious communities: under socialism such research was either almost impossible, or could only have the purpose of showing the shortcomings of these organizations; under capitalism, their research is

again hampered by the dominant ideology, in the majority of its ideas opposed to religious principles. The urgency of the research problem is determined by the fact that in a situation of socio-economic instability, political instability caused by transformational processes in all spheres of modern society, the search and political analysis of factors carrying both destabilizing and stabilizing Effect. These factors include the authors of the confessional.

**Table 1. Comparative comparative characteristics of the management of religious, market and planned farms**

Principles of religious economy	Principles of market economy	Principles of planned economy
The economy is based on ideology and ethical ideals	Accurately set goals and ideals	Unity of political and economic leadership
Collective goals above personal	Subordination of personal interests	Waiver of private property
The combination of physical labor with intellectual and spiritual	Initiative and creative atmosphere	Harmonious combination of physical and mental labor
Lower in rank and position	Unity of command and hierarchy	Unity of command

employees are strictly supervised by management	Strict hierarchy	Collegiality
Higher power - in the hands of one person	Centralization	Democracy
Severe obedience to the internal bylaws	Discipline and order	Military discipline
Community - one family	Corporate spirit	People
Detailed religious charter	Written standard	Planned maintenance
Religious motives to work	Remuneration	Moral and material rewards

Due to moral and ethical principles, a religious economy is highly stable, since it can function productively for a long time in different historical, political and economic conditions (Karabulatova, Akhmetova, 2015; Grushevskaya et al., 2017). Such sustainability is explained by the possibility of obtaining relatively high incomes due to the use of, first of all, religious and moral incentives for the work of community workers, as well as low costs due to self-restraint in their consumption, which leads to a rather high economic productivity (Koryakovtseva et al., 2016).

Each of the communities of a city or district has relative independence in solving specific economic problems: financial assistance to needy members of the community, procurement of stationery and household goods, etc. However, the general financial policy of the community is determined in the religious or main center of the community (the amount of community members' contributions, their accumulation, subsequent distribution with the establishment of certain permanent funding items - in particular, in the Mormon community is the "Missionary Fund", in the Jehovah's Witnesses community - "Kingdom Affairs").

An example of the second way is represented by various kinds of Protestant communities: from Lutherans to Pentecostals, as well as various Orthodox communities of modern Ukraine (autocephals, Greek Catholics, communities of Kiev and Moscow Patriarchate). At the same

time, the division of property and cash between the "parent" and "affiliated" communities is often difficult (for example, the same religious building and even the whole complex can change "from hand to hand" several times - for example, the famous Solovetsky monastery the time belonged to the Orthodox community of the Moscow Patriarchate and the Orthodox Old Believers community).

An example of the third way is the history of the community of the first Christians and the first Buddhists. The initially declared extreme insignificance of material needs allows this kind of new communities, claiming their uniqueness and the absence of any connection with already existing communities, to exist only at the expense of the community members themselves, often very insignificant ones.

Separately, there is the problem of adaptation of migrants, taking into account the confessional factor, which imposes certain difficulties on the activities of both religious communities and the state (Gabdrafikov et al., 2015).

### Materials and methods

Religious organizations are becoming major political actors whose role in the political arena as actors is currently not well understood. Theoretical conclusions concerning the politicization and economization of religion were made on the basis of the classical works of K. Schmitt on the "concept of the political", the

works of E. Feugelin and X. Linz on the political religions and totalitarian ideologies and the monograph by L. Ross and R. Nisbet, which addresses the problem of the politicization of non-political factors (Lyausheva et al., 2018). The study was based on R. Bell's theory of evolutionary change in religious systems, in which evolution at any system level is defined as a process of increasing differentiation of increasing complexity that allows an organism, a social system or some other organized whole to improve its ability to adapt to environment, resulting in this whole (system) acquires greater autonomy in relation to its environment, rather than less complex previous education. With the increasing complexity of social organization, religion undergoes an evolution, during which it reveals the ability not only to strengthen existing social structures, but by changing existing norms and values, it can contribute to the further development of society. This also applies to secular society. The later stages of the evolution of religion testify to its increasing autonomy in relation to the social environment and the increasing influence on social development.

The authors used the following research methods: system analysis with such interrelated approaches as structural-functional and input-output; Comparative assessments based on categories of identity and difference, in order to identify similar, identical or different characteristics of comparative political institutions or processes; "Case study" as a toolkit that allows to identify the laws of rationality and obtain the necessary generalization, greatly enriching the theory of politics; historical characteristics: synchronous, involving the study of phenomena in the context of the historical situation; chronological, aimed at consistent consideration of historical events; diachronic, focused on periodization and historical parallels, historical modeling in relation to political science in general, political processes, technologies, institutions. In addition, the study applied: system-functional measurement; content analysis of documents; descriptive and correlation characteristics; political and prognostic tools.

#### **The empirical base of the study was:**

- Documentary materials: Fundamentals of the social concept of the Russian Orthodox Church, ROC Charter, ROC Missionary Activity Concept, materials and documents on the history of relations between the state and the church, materials and documents characterizing the Islamic policy of the Russian state;

- official documents of the governments of the Russian Federation and other countries directly related to the regulation of relations between the state and religious organizations and inextricably linked with the religious factor in the socio-economic life of the country;  
- documents of the UN, EU, NATO, LAS, OIC; legislative acts; international agreements; memoirs of state and political figures; press testimonials; Internet resources.

A variety of documentary information, which formed the empirical basis of economic and political science by genre of scientific research, allowed the authors to identify the main trends of the process of politicization and econo-location of religion and clericalization of politics. A very voluminous array of sources contributes to an increase in the reliability of the forecast characteristics for a different period of time.

#### **Discussion**

Contrary to the well-established opinion that a religious economy is a kind of reservation within the framework of the world economy, it should be said that for most of the history of mankind it occupied the leading position that it had lost only the last 100-200 years. From the second half of the 20th century to the beginning of the 21st century, the phenomenon of religion was studied by LA Volovoi, V.I. Garajoy, M.P. Mchedlov, N.P. Medvedev, E.S. Tokarev, I.N. Yablokov (Yablokov, 1979; Garadzha, 1991; Mchedlov (ed.) et al., 2009; Mchedlov, 2008; Habermas, 2010; Habermas, 2011; Martyanov, 2010; Sokh, 1984).

Most of the history of economics is the history of the development of a religious economy. Theoretical studies of the genesis, role and place of the religious factor in politics are presented in the works of Russian and foreign scientists in various aspects (Kalvez, 2008; Heelas, 2000; Luckman, 1999; Berger, 1999; Casanova, 1994; Capelle, 2008; Juergensmeyer, 1999; Keddie, 1998; Wallerstein, 2001; Wallerstein, 2003; Fukuyama, 2004).

Any ancient and medieval types of farms, such as the farming community, the peasant individual farming, ancient farm, the Greek polis, "the Egyptian slave system" Aryan tribe of nomads, the Indian military settlement, the feudal economy of the landlords and the landlords, guild craftsmen - with their impartial closer analysis turn out to be varieties of religious economy (Sureau, 2008; Willaime, 2008; Abrahamian, 1993). All these types of farms, regardless of

their location, nationality, historical period, proceed from:

- 1) recognition of the existence of the Supreme Owner, to which all elements of the economy (God, Allah, Buddha, Sky, Tao) must and must obey;
- 2) performance of religious duties and religious duty before the satisfaction of economic interests;
- 3) the organization of the entire economy in accordance with the regulations and taboos of each of the denominations (the caste system of India and Ancient Egypt, the agricultural work of the Russian peasant from the church holiday for the holiday, the Jewish economy as the execution of the smallest Torah instructions);
- 4) not only the initial incentive, but also the ultimate goal of the economy is also religious service: the owner works and enriches primarily for the performance of his duties as a believer and a member of the confessional community (building a temple, organizing church holidays, charity) - and only then for family and personal needs (Rakisheva et al., 2017; Gabdráfikov et al., 2015).

The urban economy is close to religious farms: it usually exists for centuries, constantly accumulating units of its property, and most often expanding its areas of activity - but it achieves the same success with much higher costs of land, finances, and workers.

A lot of monastic and other religious farms exist even longer than state farms, to which, due to the diversity of their functions, sources of financing and professions of workers, they are most close. So, the small Japanese monastery Todayzi (nowadays - 525 hectares) exists already much longer than both the great Roman Empire (27 BC - 476 AD. ~ 500 years old) and the Byzantine Empire (395-1453). ~ 1000 years), and the Holy Roman Empire (962-1806gg. = 844g) - 1279 years, and Kofukudzi even longer - 1343. At the same time, all their main assets: temples, statues, these monasteries were preserved or restored in their original form, and besides, they kept and increased the directions of their activities.

Monastery of St. Anthony - 1700 years, Zoroastrian communal economy - up to 3750 years.

Such stability is explained by the possibility of obtaining relatively high incomes due to the use of, first of all, religious and moral incentives for the work of community workers, as well as low costs due to self-restraint in their consumption, which leads to a rather high economic performance.

## Results

Economic activity in a religious economy is always based on ideological considerations. The beginning of this kind of economy is the emergence of the religious idea of God as the main (or only) owner (owner). Based on this religious idea, a community organization is built. It may not be at all obedient to economic expediency, although in the end such a religious organization, very clearly and orderly built, turns out to be economically effective. On the basis of a religious idea and relying on a structured organization, an economy arises. The principle of its activity is often the charter of the monastery or the whole church community. For religious reasons, such a household necessarily conducts charitable activities, which can sometimes be even wider than the possibilities of this economy (Kapinos, 2014; Nabeel E. Kamal et al., 2016).

To determine the specific share of religious farms in the modern world economy, it suffices to single out at least the products of the Muslim world (Turkish, Iranian, Egyptian) and Indian goods. For example, Turkey, Pakistan and Bangladesh together give 8% in world exports of clothing, Indonesia and Malaysia - 5, 2% in world exports of agricultural products, Saudi Arabia - 2% in world exports of chemicals. In terms of oil reserves, Islamic countries give 60% of the world economy. India's GDP exceeded \$ 1 trillion dale and accounts for 30% of US GDP. India occupies 30% of the world market of spices, the first place in the world in the production of bananas, the second place in the production of sugar. Finally, such a tiny religious economy in the territory, like the Vatican State, annually receives around the world an average of \$ 100 billion. (Only in the sale of postage stamps in 2005, 4.5 million euros were earned), and the value of property in the world is estimated at \$ 500 billion. (in the USA - 40 billion dollars, in Italy the area of cultivated land belonging to the Vatican - 482 thousand hectares).

Being engaged in the economy, carrying out charitable work, the religious community inevitably, sooner or later, one way or another comes into contact with the surrounding economy and even political life.

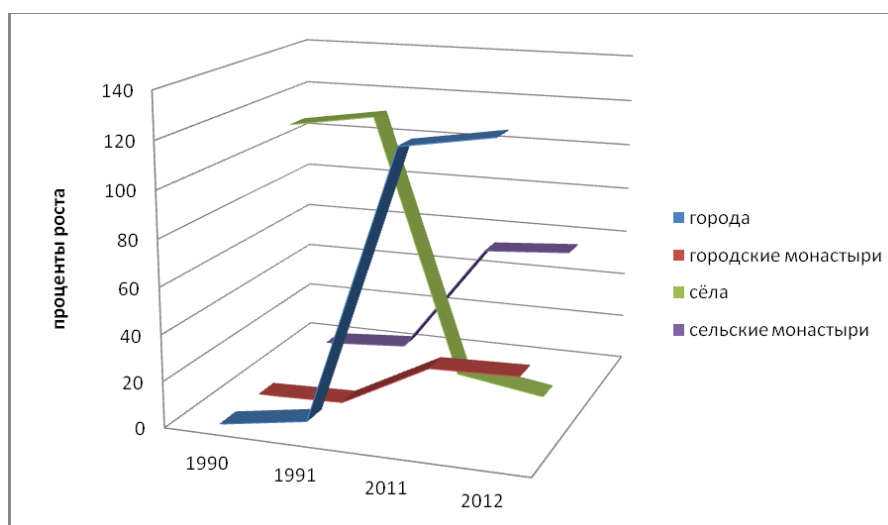


Fig.1. Changes in the number of cities / villages and urban / rural monasteries of Russia

The type and degree of connection between the religious economy and the world external to it depends on the peculiarities of religious ideas, the hierarchical organization that forms the core of the community, the type of economy, and the scale of charity. The ultimate goal and outcome of all the diverse activities of a religious economy is the most complete implementation of religious ideology (Lyausheva et al., 2018).

### Conclusion

The category of religious economy is determined by us on the basis of the main incentives to work — the religious, moral, and ultimate goals of activity of this type of economy, by analogy with social, military, state, and monastic enterprises (Karabulatova et al., 2014). Thus, we must distinguish between a religious economy and a religious community economy (Kapinos, 2013). Religious economy is understood by us as a voluntary association by believers of their property, intelligence, working and non-working time, to achieve religious and economic goals. The characteristic features of a religious economy include:

- 1) reliance on very clear, clear, immutable religious ideas - principles that are practically the same in all major religions;
- 2) close connection with each other, that it is easy to derive another from one principle, and reduce everything to one;
- 3) the rejection of the basic principles of a religious economy always leads to its disintegration.

There are the following main types of religious farms:

- 1) from the point of view of organization, the economy of one person, the religious economy of the collective, the state religious economy;
- 2) from the point of view of a religious idea: Christian, Buddhist, Muslim, Bahai, national religions, sectarian;
- 3) coverage of confessions: one-, two- and multi-confessional;
- 4) from the point of view of the economy: natural, commodity, natural commodity;
- 5) in terms of financing - self-financing, investment (cost, waste);
- 6) from the point of view of charity - closed (egocentric), charitable;
- 7) by territorial position - village, city, hermit (desert, forest, mountain);
- 8) ideological, ideal (Pythagorean, Porphyreians) and the real (Sergius of Radonezh community).

Religious economy existed in all historical periods and in each of the nations. Religious communal economy is the voluntary full or partial union by believers of their money, land, buildings and structures, tools, knowledge, securities, working time, non-working, holiday time, for a certain period or for an indefinite time, to achieve religious and economic purposes.

Thus, a religious economy has the ability to use the most effective features of other types of economies, often even in many of its features, deeply alien to it: the state economy, the military, family farms, the peasant, the patriarchal economies. The three main religions of Russia complement each other well and help to affirm the same universal principles of brotherhood and mutual respect in various cultures.

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#### Artículo de investigación

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ЕГО ПРЕДНАЗНАЧЕНИЕ